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messenger
CHURCH OF THE BRETHREN
JANUARY 1985

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SPECIAL FEATURE:
WOMEN AS
HEROES

ELAINE SOLLENBERGER:
The woman who chairs the General Board

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letters

HUMANISM CREEPING INTO MESSENGER

In the October editorial, the editor made a brash statement that he was "not in the camp that insists the Bible is 'inerrant.'" I stand before God and man to say that I am in the camp that believes the word of God is without error.

I don't know about others, but I fear this editorial was another incident of humanism creeping in.

"For ever, O Lord, thy word is firmly fixed in the heavens" (Psa. 119:89). Would God have put his stamp of approval on the Bible if there was even one error in it? I think not. "All scripture is inspired by God" (2 Tim. 3:16). If God didn't mean *all,* why did he say it then?

In his beautiful prayer in John 17, Jesus said to God, "Thy word is truth." Was he lying? No way! Titus speaks of "God, who never lies" (Tit. 1:2).

But man can lie: "What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every man be false . . . " (Rom. 3:3-4).

I heard a TV evangelist say, "God said it, I believe it, and that settles it." I say, "God said it, and that settles it, whether you believe it or not."

G. BERKLEY STEVENS
Hardy, Va.

SECOND THOUGHTS ON CO POSITION

I have read and *reread* the October MESSENGER articles on "Veterans for Peace." Being the son of a Brethren minister, a baptized Brethren, a graduate of a Brethren college, and married to a Brethren woman, it seemed natural that I become a conscientious objector and follow the "Brethren ways."

But for the past 10 years I have been uncomfortable with my decision. I feel that the church *told* me how I was supposed to feel and act.

I have some friends who have joined the Church of the Brethren, but who didn't share the total pacifist views upheld by the denomination. They now feel condemned by others in the church for not "following 'Brethren ways.'"

I hope the dialog between veterans and COs will help Brethren who are pacifists to accept non-pacifists for who they are, and to realize that pacifist beliefs are not a requirement for membership in the Church of the Brethren.

LARRY E. MARTIN
Middlebury, Ind.

DOING WHAT WE HAD TO DO

The October MESSENGER, with its emphasis on Brethren war veterans, took me back to the 1940s. I got married in 1943, after my fiance and I graduated from college. My husband then served in the military in World War II.

Both of us were born Brethren, attended a Brethren college (Bridgewater), and my father was a Brethren minister. I know that we and other college friends, faced with serving our country, did not consider ourselves to be against peace. It was just a matter of "doing our duty—a patriotic duty."

'or some it was inconceivable that one would be patriotic. But Brethren nowadays appear gnore patriotism.

am not a "flag-waver"; this is deeper. My band and I were educated that the Church of Brethren was a peace church. We believed in ifism, and we did not like war. I still maintain ; position.

lut then there also seemed to be the feeling t you should do what you have to do.

Ada Ruth Cox

nton, Iowa

'EW MORE FACTS

'hanks for the article about me (August) as oldest delegate at the Carbondale Annual nference last June.

might add that I worked at the Brethren olishing House from 1909 to 1912. Elgin folks om I recall from that time are Robert Arnold, e Rittenhouse, Graybill Royer. J. H. Moore itor of *The Gospel Messenger),* I. B. Trout, len B. Royer, and J. H. B. Williams.

performed a marriage ceremony this October and another November 9. I turned 99 on vember 21. My wife, Ida, will be 100 on uary 8.

J. E. Overholser

ıdford, Ohio

Brother Roy E. Miller, age 99, of Glendale, 'z., plans to be a delegate at the 1985 Annual nference in Phoenix, and has invited Brother erholser to join him there. — Ed.)

EADING ON DANGEROUS GROUND

am ashamed to see Jobie Riley's "Opinion" the apostle Paul (November) get past the tors of Messenger. To question our Bible as inspired word of God is treading on ıgerous ground.

f we can't read the Bible and know it is in- red by God, we might as well throw it all out, tead of reading just the parts that suit us best.

f this kind of article continues to be printed in r church paper, I may discontinue my oscription.

Ralph Brower

ton, Ohio

AR FOR BABES IN CHRIST

My first reaction to Jobie Riley's blatant at- k on the apostle Paul (October "Opinions") s anger. My next reactions were great sadness d deep hurt. His attack will not influence the ture Christian, but I fear for the babes in rist who may be devastated by this wolf in ir midst.

Jesus chose Paul for his ministry, specifically ting, "He is a chosen instrument of mine" cts 9:15). Thus, to pass judgment on Paul is to ss judgment on Jesus Christ himself.

Riley and his humanistic values cannot be npared with the spiritual love and understand- ; of Jesus Christ and his devout servant, the ostle Paul.

Charles S. Barringer

oingdon, Md.

AMAZING THINGS IN MESSENGER

Jobie Riley states (October "Opinions") that the Bible would be better without the writings of the apostle Paul, especially because of Paul's stand on women and government. So, what do we do — cut those pages from our Bibles?

Are we going to cut from the Bible everything that does not sound pleasing to our ears? Amazing!

Even more amazing is that a letter such as this was printed in a so-called Christian magazine. What will we see next? No wonder Messenger is disappearing from our churches. Praise God that people are seeing the light and reading other Christian publications.

Regardless of what anyone says, Messenger reflects on "Elgin" and others in leadership positions in the church.

I am looking for a revival of the faith of our fathers.

Bud Goings

Lindsay, Calif.

OUT-OF-CONTEXT METHODOLOGY

Jobie Riley (November "Opinions") rightly points out two biases of the apostle Paul (which reveal that Paul was in the fullest sense a product of his own time). He clearly delineates how unacceptable is a literalistic and uncritical exegesis that attempts today to "use" the teachings of Paul for the preservation of those same biases regarding "the role of women in the church and the relationship of Christians to their leaders."

But Riley concludes his statement with a wholesale dismissal of approximately a third of the New Testament — that is, "the rest of Paul's teachings," whose value is out-weighed by the damage done by Paul's biases.

Riley seems not to recognize that in coming to his outstandingly superficial and uninformed conclusion he has used the same sort of uncritical, out-of-context methodology that he claims to deplore. To naively dismiss the value of a third of the New Testament (and along with it the most seminal theological thought in the whole tradition, as well as the theological basis for the Protestant Reformation) — essentially because it was written in another age — entirely misses the intention and message of the biblical material. It reveals a notable unfamiliarity with either literary analysis or the Hebrew/Christian tradition.

Ben F. Wade

Bridgewater, Va.

(We remind our readers — and writers — that "Letters" and "Opinions" do not necessarily reflect the opinions of the editor or the beliefs of the Church of the Brethren. We print them to encourage thoughtful dialog among the constituency, as has been successfully demonstrated by Jobie Riley's November "Opinion" and the resulting January "Opinions" (page 29) and the "Letters" printed here.

Again, we ask writers who take offense to be forbearing, noting that we have given them an opportunity to air their own opinions as well as the writer with whose opinion they disagree. — Ed.)

page one

In the June 1982 Messenger, Daryl and Martha Parker told of their reunion in China with their old friend, Nurse Jung Chu Te-Chi. They had shared the perils of the 1930s Japanese occupation with her at the Ping Ting Brethren Mission Hospital.

When the Americans were forced to leave, Nurse Jung set up a clinic in her home and cared for patients there. She also maintained a house church in her home, both during the Japanese occupation and during the long years under the new government of the Peoples Republic of China. The new regime wanted to put her on trial but could find no one to testify against her.

When China opened its doors to the West again in the 1970s, the aged Nurse Jung was found still there in Ping Ting — faithfully attending to her medical duties and nurturing the Christian community around her.

This past August the Parkers received a letter from their old friend. It reflects so much of the faith commitment of this China Christian that I am sharing parts of it with Messenger readers, hoping your inspiration from it will be as great as my own. Nurse Jung writes:

"I always remember you in my memory and in my prayers. In Ping Ting the local church is in my house. We have worship every Sunday. Here more than 20 people will be baptized into the Christian faith on August 28, 1984. A pastor will come from Tai Yuan and give them baptism. Everyone has to have a permit from the Ping Ting government first. Please remember us in your prayers.

"I suffered a sacrum fracture and after three months of bedrest I couldn't walk. After electric stimulation and massage now I can walk with a stick. For a long time brothers and sisters of the Christian faith moved me with a chair to Sunday worship. Our Lord gave me great peace and happiness in my heart.

"I am 86 years old, but I still have a few patients every day — pregnant women for examination. And pediatric patients need some simple treatments. I do all of this by prayer. I always remember American friends and the church in my prayers."

There, now are you ready to face 1985? With Nurse Jung's testimony to her faith that has sustained her through decades of adversity, I know I am. — The Editor

in touch

Vera Hackman: English is her element

For Vera Hackman, teaching didn't end at retirement. It simply shifted to the category of "volunteer service."

The retired dean of women and English professor of Elizabethtown College, Elizabethtown, Pa., was recently honored as one of the 16 individuals nationwide who became semifinalists for the prestigious American Institute for Public Service awards. Vera was chosen from more than 300 nominees as regional winner on the basis of her work teaching English to refugees and foreign students.

Vera's retirement in 1973 coincided with an influx of refugees of the Vietnamese War. When her church began sponsoring refugee families, she volunteered her time to teach English.

"It started with one Cambodian girl," she says, "and then my interest and the word of it just spread."

Since that start, Vera counts at least 16 nationalities that have passed through her private classroom. Besides teaching refugees from such places as Afghanistan, Cambodia, Czechoslovakia, China, Cuba, and Vietnam, Vera has also made her services available to foreign students at the college.

"College professors refer students to me who might need some extra help," she explains. "I live right across the street from the school, and people generally know who I am."

Vera's teaching method is one-on-one because she finds that her students learn more quickly with individual attention, and she can tailor her instruction to each person's needs. She encourages her students to write stories in English, and generally discovers a healthy interest in writing. "Once they can write," she explains, "I know they have a good grasp on the language."

Vera can be justly proud of the fruits of her labor. She has seen her students go on to college, graduate school, and medical school at such institutions as Temple University and the University of Pennsylvania.

With currently over a dozen students, Vera's service to the community continues. She has never accepted money for her work.

"It's volunteer service," she states simply.

Retirement doesn't have to mean the end of the sharing of gifts. Vera Hackman is determined to share hers for a lifetime. —K.A.

Anita Cochran Coon

Another career in her retirement years was not what she had anticipated, but Anita Cochran Cooney changed her plans. She became—in addition to her training and experience as wife, mother, secretary, and full-time Christian—an artist and a teacher.

Anita and her family were looking for an appropriate memorial to her husband, Virgil Cochran. What they really had their hearts set on was a stained-glass window for the Hutchinson (Kan.) Church of the Brethren, which Virgil had helped build in the 1950s. But costs for the window far exceeded the funds available.

Then Anita's sister Lois got an idea. In Phoenix, Ariz., 1,100 miles away, Lois enrolled Anita in a glasscraft course, then telephoned her to hurry to Phoenix and get started. "I had absolutely no idea what I was getting into," says Anita, "and I left home with many misgivings."

Later, with the course finished, and carrying a design created by a friend, Anita went to the home of her daughter. There, in a garage converted to a workroom, the family undertook to make the Virgil Cochran Memorial Window, learning as they worked. When the window was finally installed, it remained for some months the only one of eight sanctuary windows to have the beauty of stained glass.

Wanting to use and retain her hard-won skills, Anita offered to teach others in the congregation in return for their help in creating the remaining windows. She was joined by three women—Betty Sampson, Betty Robinson, and Opal Fry. Church members submitted original designs, which were then adapted to stained glass and translated into finished works of beauty.

Not everything went smoothly. One time the cutter cut the pieces too large, so that each had to be ground smaller before assembling could begin. On another occasion, all eight panes for one window had been assembled and soldered before it was discovered that each finished pane was one-quarter inch too wide. The only solution was to take the edge pieces out and cut them down.

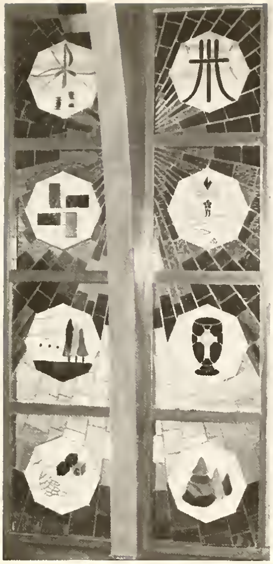
Six windows are now in place, all paid for with memorial funds. Anita's second husband, John Cooney, whom she married in 1982, has provided valuable exper-

colorful career

tise as a draftsman for recent windows.

The prospect of making eight stained-glass windows appeared awesome, Anita Cooney admits, but creating them has been meaningful to her and has enriched her faith. Their hues are enhanced by the beauty of the lives they represent.
—OPAL HAMILTON

Opal Hamilton is a member of Community Church of the Brethren, Hutchinson, Kan., where she serves as church secretary.



Anita Cooney's skill in stained-glass window art has led to a set of new windows for her congregation, including this one, which displays several Brethren-related symbols.

Florence Smith: Branching out from Green Tree

The nest is empty now. The four sons of Florence (Hopkins) and Roland Smith have "grown and flown" in four different directions. Roland is "on the road" with his work. And Floss? After a quarter century as an office worker, she has been "retired" since 1975, when her company closed permanently.

For "Floss," that "empty nest" does not signify a syndrome of sadness and self-pity. Rather, she sees in her new freedom opportunities to branch out in service, both within and beyond her home congregation, the Green Tree congregation in Oaks, Pa.

Nestled among an acre of shady, green trees, the 32-year-old-Smith home now houses what Floss calls "my own cottage industry." At its heart is one woman alone, quietly translating her favorite Bible chapter (Romans 12) into specific actions.

"Recycling occupies most of my time . . . and most of the space in our home," Floss admits cheerfully. "But Roland doesn't mind; he's very supportive."

Countless used greeting cards, channeled through Floss, are being sent to a mission in Honduras. Some heavier cards become postals; lighter cards, note paper. Still others go on to a friend who regularly writes long letters to several hundred shut-ins.

Since 1977, Floss herself has been mailing 15-18 weekly church bulletins to Green Tree's shut-ins. "I like to tuck in a note, too . . . with at least one bit of humor," she adds.

Thousands of used stamps are soaked, dried, sorted, and mailed by Floss to the Washington Association of Churches in Seattle, which sells them to dealers. Final proceeds go to Church World Service to feed hungry children.

In 1975, Floss became her area's CWS depot contact person, based at Green Tree. She soon discovered rips, spots, and missing buttons on the "supposedly clean and mended" clothing bound for the New Windsor Service Center.

"If I'm going to do this, I'll do it right," Floss said to herself. Thus began her never-ending labor of love—washing, sorting, altering, mending. "A messy job, but that's my joy!"

As mission chairwoman for Green Tree's Women's Circles, Floss also organizes frequent "Brown Bag" Work Days. Donated fabric remnants are made into children's clothing. Women assemble and knot patchwork crib covers, utilizing even tiny scraps. "I let nothing that can be used go to waste," Floss emphasizes.

Since 1978, Floss has also helped to coordinate the annual CROP Walk among 24 Phoenixville area churches. As treasurer, she notes that $33,635 has been collected over six years.

As a CROP fundraiser, Floss herself has added over $1,000 in each of the past two years. "I'm a 'hometown girl,' so it's not been hard for me to raise money around here," she explains.

Picking up her crocheting, Floss declares, "Each of us can find some niche for service. I'm really just doing what I like to do." —NANCY KETTERING FRYE

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

Brethren increase aid to fight world hunger

Responding to the emergencies across famine-stricken Africa, the Church of the Brethren General Board has extended its special hunger appeal through 1985 and has raised the goal from $200,000 to $700,000. This aid is channeled through Church World Service, the relief and development arm of the National Council of Churches.

Church World Service has given more than $1.5 million toward relief efforts in Ethiopia over the past year. In October CWS provided 160,000 for the first 10 flights of a month-long airlift coordinated by the Christian Relief and Development Association of Ethiopia (CRDA). Another $200,000 helped to buy 10 heavy-duty trucks to transport food within the country.

Church World Service continues to provide assistance to other affected countries in Africa, which have not received the publicity that Ethiopia has received. CWS is responding to the crisis with money out of its ongoing Global Food Appeal, which the Church of the Brethren has supported through its own hunger appeal.

That original appeal, with a goal of $200,000, was launched more than a year ago through congregational "2¢ clubs." The money is being divided equally between Church World Service and Church of the Brethren hunger programs.

As of November, the Church of the Brethren had given $75,000 to the CWS hunger appeal, in addition to funds given for disaster and development projects.

Of the additional $500,000 to be raised from across the denomination, three-quarters will go to CWS, and the remainder will be used for Brethren hunger ministries.

The crisis in Ethiopia far exceeds that of the drought and famine in 1973, when 200,000 people died, according to Paul F. McCleary, CWS executive director until two months ago. Another six million people are likely to perish if extraordinary action by all relief donors is not forthcoming, he said.

For updates on Church World Service's response to the global food crisis, as well as to various disasters, call toll-free 800-223-1310.

The severe drought in Africa has affected many countries. This villager in Senegal, West Africa, draws water that is barely potable from the only watering point in 50 miles.

The famine is the result of a 10-year drought in the sub-Saharan Sahel region, with East African nations hardest hit by the crop failures of the past two harvest seasons. In some areas, political turmoil has complicated the problems. In Ethiopia, the provinces hardest hit by the famine are those also suffering most from the civil war.

Some relief workers have charged that the Africa famine has turned into a political game, with both the East and the West trying to gain points, says Africa Press Service. While the famine has existed for more than three years, the outpouring of governmental concern from both Western and Eastern countries came only at the end of October.

NCC takes first step toward 'new vision'

The November meeting of the National Council of Churches Governing Board may prove to be one of its more significant ones—if the optimists are right.

Meeting in New Brunswick, N.J., the Governing Board approved a 56-page report that promises a new style and vision for the ecumenical organization. The document is the final report of the three-year-old Presidential Panel on Future Missions and Resources, chaired by Robert W. Neff, general secretary of the Church of the Brethren.

"This is a beginning, not an end," said Neff in his remarks to the board. The recommendations approved by the board include a three-year transition period to implement the changes.

The report begins with the council's three-year-old preamble, in which the Governing Board chose to redefine itself as a "community of communions" rather than a cooperative agency. The "new vision" proposed essentially is a call to increased commitment to one another, with that new life characterized by such marks as a centering upon Jesus Christ, evangelistic outreach, theological study together, ministry with the poor and the oppressed, and efforts to witness to "God's Good News" in the public arena.

On a practical level, the report calls for organizational changes that reorganize funding and increase the authority of the Governing Board. Those familiar with the council have generally acknowledged that two major problems are lack of a centralized budget, which leaves program units competing with each other for the same funds, and an unwieldy organizational structure that has no centralized planning or accountability.

The changes in the way the NCC is structured, governed, and funded are meant to produce a more "integrated" council, with increased participation of smaller communions and more accountability among the member communions.

In other business, the Governing Board:

- Elected Arie R. Brouwer as general secretary (see December, page 5); elected Philip R. Cousin as president; and honored Claire Randall, general secretary for the past 11 years.
- Voted for other officers of the coun-

cil, including Robert W. Neff as second vice president.

- After more than two hours of emotional debate, adopted a 24-page policy statement on racial justice, the council's first comprehensive statement specifically on the subject.
- Adopted a policy statement on child care, which points out that churches are the largest single provider of child care in the US today and suggests ways that churches can assure quality care. The board asked for revisions in a proposed resolution on sexual abuse of children.
- Heard reports of activities of the US-USSR Church Relations Committee.
- Heard reports of the situation in Central America and made statements about tensions in Nicaragua, peace talks in El Salvador, deportation of Central American refugees, and the sanctuary movement.
- Listened to Bishop Desmond Tutu, Nobel laureate and head of the South African Council of Churches, who thanked the NCC for its support and challenged the delegates to "help create a moral climate in this country such that in America the administration will not collaborate with the perpetuation of apartheid in South Africa."
- Supported the efforts of a special committee that reported positive signs in efforts to mediate between the Campbell Soup Company and the Farm Labor Organizing Committee.

Peace Academy gets a foot in the door

After almost 40 years, a national peace academy has been authorized by Congress. Somewhat of a compromise victory, the authorization is seen by advocates as at least a foot in the door.

Funding for what now is called the US Peace Institute passed in September as an amendment tacked onto a defense authorization bill. The $16 million approved for a two-year period does not include $7.5 million that would have been used to secure a site in the Washington, DC, area for a campus. Such changes lessen the institute's potential as a degree-granting institution and ensure that it is not a rival or an equivalent of the US military academies.

"Those who have been with the National Peace Academy Campaign and the members of Congress who have given the strongest support believe that the campus will come," says Leland Wilson of the Church of the Brethren Washington Office. "This is the first time since 1945—when the resolution was first introduced—that any authorization or appropriation has been made. They assume that this is the first step, and a very significant one."

The legislation in the most recent Congress was introduced at the end of 1981, following the recommendation of a Presidential commission created in December 1979 to report on proposals for such an academy. The academy was to be a nonprofit corporation to provide post-graduate education, research, and public information services to assist the nation's goal of promoting international peace.

As currently constituted, the institute will primarily fund and do its own research in the areas of international peace and conflict resolution. Grants and fellowships will be provided to individuals and to peace programs. The institute will also conduct conflict resolution training programs and public resources.

The National Peace Academy Campaign (NPAC), which has been the primary organization lobbying for such an academy, will move to a watchdog status, says Ellen Speicher, a Church of the Brethren member working there.

The institute's activities will be decided by a board of directors, to be established this month. Of the 15 members, four are ex officio government officials already determined. The President appoints the other 11, following certain specified guidelines and with Senate approval. No more than 8 members may be from one political party, and terms are staggered to ensure that subsequent administrations can make their own appointments.

Rhoades takes leave for medical reasons

Ruby Rhoades, executive of the World Ministries Commission and one of four associate general secretaries for the General Board, began medical leave December 1. She will go on permanent disability beginning March 1. Rhoades has been battling cancer for the last two and a half years.

Rhoades began her position as WMC executive at the beginning of 1980, following three years as director of the denomination's Washington Office. She and her husband, Benton, were the first Brethren missionaries sent to Ecuador.

Among the programs she administered as head of the World Ministries Commission are Brethren Volunteer Service, peace witness, the United Nations, disaster response, the Washington Office, SERRV, New Windsor Service Center operations, and Brethren mission involvement around the world.

Writing on behalf of the General Board's Executive Committee, General Secretary Robert W. Neff commended Rhoades for the significant achievements of her tenure and thanked her for her commitment to the oppressed and needy of the world.

Neff also commended Rhoades for "the witness of courage and steadfast faithfulness as you battle cancer. . . . We all thank you not only for the way in which you conduct yourself but also for the expression of your faith each day in the face of discomfort and pain. You strengthen us all by your ministry."

Ruby Rhoades

Kenneth McDowell, former head of the World Ministries Commission, has served since December as interim executive. McDowell, who now resides in Westminster, Md., will work 10 days a month until a new executive can fill the position.

DRIVE
HUMBLY

CHURCH OF THE BRETHREN
IN ROANOKE, LA.
NEXT EXIT - 1 MI.

Road signs reflect Micah 6:8 message

The Roanoke Church of the Brethren in southern Louisiana is sending the message of Micah to motorists along Interstate 10. The series of signs is a play on the scripture verse Micah 6:8: "And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God" (NIV).

Lowell Ritchie, pastor of the congregation, says church members figured fellow Brethren, on their way to the World's Fair in New Orleans, might recognize kindred spirits and drop in.

The Roanoke congregation, the only Church of the Brethren in Louisiana, was established in 1891.

NCC holds hearing on media sex, violence

Several researchers testified at a September hearing on sex and violence in the media, sponsored by the Communication Commission of the National Council of Churches. The hearing was the first in a series being held as part of a special study, with the result to be a proposed NCC policy statement including findings on the problem and recommendations for public policy.

James M. Wall, editor of *The Christian Century* and chairman of the study committee, termed the study "the first religious national study to seriously examine problems presented by sex and violence in media and at the same time dedicated to preserving the constitutional freedom of speech."

George Gerbner, dean of the Annenberg School of Communications at the University of Pennsylvania, reported that the "relatively low level of violence during the prime time 'family hour' that persisted during the '70s vanished in the '80s. In fact, the 'family hour,' when most children are in the audience, became more violent."

Gerbner pointed to violence as "one means of distributing power in the symbolic, and real, world." For most viewers, "television's mean and violent world tends to demonstrate and cultivate a pattern of inequality and domination." Most vulnerable to victimization on television are women, young and old people, and some minorities, he said.

Gerbner noted that "most nudity and other forms of explicit vulnerability depicted on television is female; most assertion of power is male." He said his research has found that "the more television viewers watch, the more sexist their orientation."

Voicing a different viewpoint was Ronald Milavsky, NBC vice president for news and social research. He claimed that studies on the effect of TV violence often don't take the social context into account. NBC's studies of teen-aged boys in two cities "found TV not causally implicated" in anti-social behavior. Rather, such fac-

Couple to begin term in Sudan health work

Mervin and Gwendolyn Brumbaugh Keeney of Elgin, Ill., have been called to serve in the Primary Health Care program of the Sudan Council of Churches. They begin their work in early 1985.

The project began through the efforts of J. Roger Schrock, now Africa representative for the General Board. A Sudanese man was named acting coordinator, and Merv will assist this coordinator, working toward eventual self-sufficiency of the project. Among his areas of responsibility are logistic support, management, and relationships with supporting churches.

Gwen will use her nursing skills for education in health care. She has been a registered nurse at Olivette Nursing Home in Elgin.

Previously, Merv served in the General Board's Office of Human Resources, as staff for international personnel and Brethren Volunteer Service recruitment.

Their initial assignment will last two years, beginning with three to six months of language study in the capital city of Khartoum.

tors as "living in poverty and having aggressive friends and parents did seem to have an effect."

Jerome Singer, co-director of the Family TV Research Center at Yale University, said that while "it would be folly to attribute to television the main influence on violence in America, what we are interested in is whether television may have some incremental influence on aggressive behavior in children." He claimed his research showed a "consistent correlation between heavy TV viewing and greater frequency in aggressive behavior."

Further hearings by the NCC study committee are scheduled for January and April. The committee expects to present a proposed policy statement for first reading at the November 1985 meeting of the NCC's Governing Board.

Laura Sewell finishes India mission service

Laura Sewell, the last Church of the Brethren missionary in India, returned to the US last month after 36 years of service.

After arriving in 1948, Sewell served the church in the capacities of teacher, resource person, and librarian. Having held several leadership roles in the Church of North India Women's Fellowship, she was called to be a member of the CNI executive committee as an at-large representative, one of only two non-Indians serving on the committee.

World Ministries Commission executive Ruby Rhoades praised Sewell's contributions and said, "Laura will be missed by many Christians in India." The Church of the Brethren will not send a replacement for her, as missionaries are no longer able to enter India in that capacity.

Sewell will do interpretation work for the denomination throughout 1985.

update

Risking refuge. The public sanctuary movement continues to grow, and so does the number of Church of the Brethren congregations involved. Recently voting to declare public sanctuary are Beacon Heights, Fort Wayne, Ind.; La Verne, Calif.; and First church, Lansing, Mich.

From Nazareth to Bethlehem. The annual peace walk from Nazareth to Bethlehem, Pa., was observed for the 25th time this Christmas. Begun in 1960 to symbolize the journey of Mary and Joseph, the Christmas Peace Pilgrimage is the oldest annual peace witness in the world and attracts many area Brethren.

Names in the news. Kenneth Frantz of Naperville, Ill., has been appointed development associate at Bethany Theological Seminary. . . . Mary Cline Detrick of Elgin, Ill., has been named director of ecumenical celebrations for Church Women United, carrying responsibility for three annual ecumenical events. A former member of the General Board staff, Detrick is consultant/organizer for the Women's 100th Anniversary Celebration. . . . Carl Shelley, of the Trinity (Detroit, Mich.) congregation, worked as an intern in the office of Congressman William Ford in a 10-week program last fall. . . . Lona B. Norris has been appointed director of development and assistant administrator at Morrison's Cove Home, Martinsburg, Pa. . . . John R. E. Hoover of Glenside, Pa., received the annual Church-College Service Award from the Church-College Relations Council of Juniata College. He is associate director of chemistry for Smith, Kline, and French Laboratories.

Wagons west. After eight years of research, University of La Verne librarian Marlin Heckman has finished a 160-page reference work titled *Overland on the California Trail, 1846-1859—a Bibliography of Manuscript and Printed Travel Narratives.* The book is a catalog listing of 403 diaries written by people traveling west. In the foreword, author Louis L'Amour writes, "This book is basic historical research at its best, and will make easier the work of many a scholar."

Coming up. The Church of the Brethren Association of Church Educators will study "Biblical Models for Christian Education" at a professional growth event February 13-15. Walter Brueggemann, professor at Eden Seminary and well-known author, will speak three times on "possibilities and impossibilities in education." World Ministries staff member Shantilal Bhagat will lead sessions on economic and justice issues. The conference takes place at Gilmary Diocesan Center near Pittsburgh, Pa., and costs $80. Contact Barbara Ward, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

Disaster response. The Church of the Brethren has appropriated $4,000 from its Emergency Disaster Fund to Church World Service for projects in Peru and Portugal. Half has gone to help evangelicals in Peru caught in fighting between government and terrorist forces. The CWS funds are meeting basic needs of families sheltered in Ayacucho and Lima. The other $2,000 will be used to repair institutions, primarily homes for the elderly, that have been damaged because of serious floods in Portugal.

Remembered. Esther E. Beahm of La Verne, Calif., died September 28, 1984, at the age of 88. She and her husband, William, served as missionaries in Nigeria from 1924 to 1937.

Puerto Rico Brethren establish directions

Responding to a need for greater cooperation in planning and carrying out their ministry, the Church of the Brethren congregations in Puerto Rico have formed a coordinating committee.

Pastors and lay leaders from three of the island's four congregations, along with representatives from the Hispanic Assembly, Culebra Service Project, the District of Florida and Puerto Rico, and General Board staff, met in September to form goals and objectives for the Puerto Rico Brethren. A Spanish version of the denomination's Goals for the '80s was adopted.

To work at specific ministry needs, the participants created three task forces: Christian education (including leadership development and translation of Brethren heritage materials); church development and renewal; and social and outdoor ministries. These will serve as channels for communicating and implementing district and national programs in Puerto Rico, and will also serve to unite Puerto Rico Brethren in a common ministry.

Four districts make personnel changes

Irven and Pattie Stern of San Diego, Calif., have been named district executives of Pacific Southwest District, effective February 1. Former missionaries to Nigeria, the couple will become the first husband-wife team to serve the denomination as district executives. Irven is pastor of the San Diego congregation, and Pattie, a legal secretary and office manager, is chairwoman of the district board.

Randall L. Yoder has been called by Middle Pennsylvania District to begin as district executive February 11. A native of Indiana, Yoder has been pastor of the Kokomo (Ind.) congregation since his graduation from Bethany Seminary in 1974. He presently serves in his fifth year as a member of the General Board.

Robert R. Jones has resigned as district executive for nurture and witness in Virlina District to become director of Bethel Ministries at Camp Bethel, Fincastle, Va. A member of the district staff since 1967, Jones previously served as a public educator and pastor.

John D. Ellis, whose entire 53 years of ministry were spent in Western Pennsylvania District, concluded his services as district executive in December. Ellis served in this capacity for 17 years, following a pastorate at the Moxham (Pa.) congregation from 1931 to 1967.

Irven and Pattie Stern

Randall L. Yoder

Robert R. Jones

John D. Ellis

Elizabethtown College

New Windsor hosts BVS Unit 167

The New Windsor (Md.) Service Center was the site for the orientation of Brethren Volunteer Service Unit 167.

During the three-week orientation, held September 16 to October 7, BVSers addressed issues that strengthened their community life and sensitized them to issues of global concern. Included were sessions related to communication skills, faith sharing, stress, loneliness, Brethren heritage, peace, human sexuality, and global awareness. Undergirding these discussions was the persistant call to respond as a people of faith.

Members of Unit 167 are pictured above. **Front row:** Barbara Bewley, Deanna Dibert, Kay Noffsinger, Kris Sellers, Richard Sahr, Carol Tobkes, Edward Venner, Joe Detrick (leadership). **Second row:** Elsie Schnepp, Marjanne van Loon, Anthony Noble, Bonnie Kesselring, Liz Radford (leadership), Kirsten Trappe. **Third row:** Linda Schweppe, Paul Minnich, Stephanie Cheslock, Lance Cheslock, Phoebe Murray, Martina Nixdorf Pohl, Beth Hood. **Fourth row:** Tim Curtis, Helena Guindon, Peggy Dohner, Nelson Murray, Ira Wolfson. **Fifth row:** Loren Waggy (leadership), Carol Stromswold, Carol Hipps, David Brightbill. **Sixth row:** Peter Shaw, Liz Gray, Susan McCullagh.

The spring from which fresh water flows

by Howard E. Royer

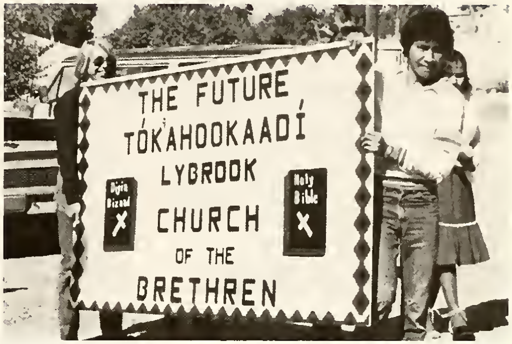
Among the newest congregations in the Church of the Brethren is *To'kahookaadi*, a Navajo term that is likely to trip up even the most facile tongue. Chosen as the congregational name by the Navajo fellowship at Lybrook, New Mexico, To'kahookaadi means literally "the spring on which the rock caved in" or "the spring under the cliff."

On chartering Sunday late in October, some 50 local and visiting worshipers observed a symbolic passing of a rock. First, Fumitaka Matsuoka, representing the Church of the Brethren General Board, presented the rock to John Tomlonson, the executive of Western Plains District. Tomlonson, in turn, invited Dinah Mae Largo, the newly elected moderator of the congregation, to share in holding the rock. The act signified the General Board's designating a parcel of land—11 of the 55 acres of mission property—for the district and the congregation's building of a new church. The remainder of the property is earmarked for eventual use by the community.

"This place is holy ground," attested Matsuoka in a sermon reference to the Old Testament account of God appearing before Moses. "What makes it holy in a special way is that we are more aware of ourselves here than at other places. And further, we are more aware of the presence of God in our midst right here."

On behalf of the General Board and the World Ministries Commission that he chairs, Matsuoka commended the Lybrook gathering for its "untypicalness" as a church. "Diversity means an opportunity for enrichment," the Pacific School of Religion teacher said. "This congregation is contributing to the enrichment of the total body."

As the congregation sang familiar hymns about the wonder and grace of God and the unity that comes in Jesus Christ, churches throughout Western Plains District shared in the identical hymns, some congregations singing them in Navajo, and in a litany of faith and courage and prayer for the new church. The district, which in the early 1970s granted fellowship status to Lybrook, encouraged special offerings for the To'kahookaadi building fund—a fund that already stands at $15,000.



Dinah Mae Largo, left, is moderator of the newly chartered To'kahookaadi congregation, formerly Lybrook fellowship.

Traveling with her family some 700 miles each way to bring greetings on behalf of the district board was Jane Davis, pastor of the Enders, Neb., congregation. Other Brethren were present from Kansas, Colorado, and New Mexico. Written greetings from former staff came from all over the country.

During the chartering ceremony, 17 Navajos and Anglos signed the Book of Membership. Installed as new officers, in addition to Dinah Mae Largo, were Patricia Johnson as secretary, Ruth Chiquito as treasurer, and Edith Mae Merkey Kiester as assistant moderator. Russell Kiester was reinstalled as pastor. A service award was given to Stella Jose, long-time treasurer of the mission. At the close of the service a site for a new building was roped off.

Since September 1953, when Ernest and Olivia Ikenberry opened the program in the expansive, high-altitude area between Farmington and Cuba, the mission has been host to a succession of directors, volunteers, General Board administrators, and program projections.

On the positive side, the mission has held a steady profile as servant and advocate both in the immediate community and throughout Navajoland. On the problematic side, frustration among the Navajos reached a peak in the early 1970s over what was seen as a denominational push toward self-development. Central to the concerns were fears of abandonment, of being left without leadership, of the larger church not standing by.

These fears have not materialized, for over the past decade the General Board has invested from $27,000 to $34,000 each year in leadership for Lybrook. Western Plains District has supported the work at the level of $1,800 a year. The need for such support is seen as ongoing.

Still in the 31-year history of Lybrook, the Brethren witness has had moments that appeared as though "the rock has caved in," just as there were times of triumph. Two persons who know the ups and downs firsthand are the present pastoral couple—Edith Merkey Kiester, who joined the teaching staff in 1960, and Russell Kiester, who became pastor and administrator in 1975. The Kiesters view the development of Navajo leadership as crucial, but they feel it must occur at the pace with which the congregation is comfortable.

"Chartering recognizes the commitment and the vision of the people at Lybrook to witness to their faith in Jesus Christ and to minister to the needs of persons in the community," reflects Western Plains executive John Tomlonson. "The agenda is to be a congregation, to reach out one-on-one to people in the Lybrook, Counselor, and Nageezi communities, to plan and build a new facility, to work for improved housing and improved schools. But the difference now is that what is here is no longer a mission or a development agency; it is a church."

To'kahookaadi: The spring on which the rock caved in; also, the spring from which fresh water flows. ☐

Howard E. Royer is director of interpretation on the General Services' Communication Team.

Women as heroes

Does it take a man to be a role model for a boy? Can a woman inspire a man to make his vocational choice or to change his life? The women's 100th anniversary committee asked six Brethren men to talk about a significant woman in their life.

Ida Shumaker

by Robert W. Neff

The first question I asked when I arrived in Bulsar, India, on a 1977 visit was, "Where is the grave of Ida Shumaker?" An Indian brother took me through the bustling town to the old cemetery. The gate opened on screechy hinges. Goats were grazing among the weed-covered graves. We examined stones until we found the one marking the burial place of one of the best-known missionaries the Brethren sent to India.

The earliest preaching I can remember was from the lips of Ida Shumaker. I recall her description of the plight of the children of India and the need both for food and care and for the proclamation of the gospel. From the time I was eight years old, I wanted to be an agricultural missionary in India. Thirty-two years later, I was on the soil of the land where I had earlier wanted to devote my ministry. India was exactly what I had expeced from Ida Shumaker's preaching and stories. To this day, I am a frustrated agricultural missionary.

The thing that still is with me is Ida's commitment to return to India. She loved her task and the people there so much that she wanted to die there. She modeled for me the nature of Christian commitment that I have come to cherish. She embodied what it means to be called to Christian ministry.

I am grateful for her life and for her commitment. And I am grateful to her call to me as a young boy. That call has not diminished with age, and although my call has been to ministry in a different location, the call of Christ through Ida Shumaker remains. I thank God for her life and ministry. ☐

Robert W. Neff is general secretary of the General Board of the Church of the Brethren.

Gladdys E. Muir

by Donald F. Durnbaugh

Gladdys E. Muir entered my life when she came to Manchester College in 1948 to introduce the peace studies curriculum, the first attempted in American higher education. Although I did not graduate as a peace studies major, I took several courses with Miss Muir (as we always called her) and was profoundly influenced by them.

They were challenging courses. The reading lists were extensive and the assignments lengthy. Miss Muir taught in a Socratic, dialogical process, to bring out the ideas of the readings, often selected from "Great Books"—classics of both Western and Eastern civilizations.

The courses put me in touch with my heritage in a significant way. I was led to see the peace concerns of the Church of the Brethren from the larger perspective of world religions and from the more focused, yet still comprehensive, perspective of the Historic Peace Churches.

But primarily, Gladdys Muir's chief influence on me came through personal attention beyond the classroom. She had the practice of inviting students to her home for tea and conversation. She took intense interest in my plans for the future, be it for Brethren Volunteer Service or for graduate study. She was tireless in encouraging and supporting me and other students in our quests for meaningful ministries.

Miss Muir continued this influence through her newsletters, circulated to an ever-increasing list of graduates, on which she always penned lines of personal greetings. Once she told me that she did not go to bed until she had answered correspondence from students that had arrived that day. She often sent me books that she knew could be helpful in my pursuits of the moment. A book I wrote was dedicated to her as one "who showed what concerned Christian teaching can be." She has been a constant ideal for me in my own teaching. And her interest and affection has definitely shaped the course of my service to the church. ☐

Donald F. Durnbaugh is professor of church history at Bethany Theological Seminary and editor of the recently published Brethren Encyclopedia. *He is moderator-elect of the Church of the Brethren Annual Conference.*

Clara Harper

by John B. Grimley

A small but pert and intense woman spoke with a mellow voice before the congregation of the Green Tree church in Oaks, Pa. In a pew to her right sat a high school boy with his family. The day was special: Missionary Clara Harper was telling about her life among the people of northeastern Nigeria. She had worked there since 1926. For me, that high school boy in the pew, her visit was a turning point.

Sister Clara came home with us for Sunday dinner. At the table she told more about her life with the Bura people. Strange place names such as Marama and Garkida called to me. I marveled at her walking long distances along rocky mountain paths and through baboon-infested bush country. In my imagination I went with her on her preaching treks to isolated clusters of thatched houses hidden away among fields of tall guinea corn.

Clara loved the Nigerians and they loved her, listening in awe to her stories about Jesus, who could take away their fear of witches and give them a different way of life. She told us of the frustrations she had working with new Christians who were learning to be evangelists to their own people.

After dinner Clara noticed my easel in the corner of the room. She encouraged me to continue my correspondence art course. Her enthusiasm and vision struck a spark to my already growing interest in Africa. Her visit brought a deeper level of interest as I prayed for her and the people she loved.

One day I interrupted my mother in her work at the sink, blurting out, "What would prevent me from becoming a missionary?" She turned and said, "Nothing that I know of, if you believe that is what you should do." My financially pressed father—this was in the Great Depression—said, "If God wants you to do this, we'll find a way."

My pastor, Harvey Replogle, was not surprised by the revelation of my dreams. He encouraged me to study at Juniata College and Bethany Seminary. We knelt in his study and prayed for guidance.

Ten years later I arrived in Lassa, Nigeria, as a missionary. And now after 21 years as a "churchman" missionary in Nigeria, and almost that long as a pastor back here in the USA, I am still grateful for the inspiration Clara Harper brought to me so many years ago, and for the support she has shown me through my career. ☐

John B. Grimley is pastor of the Piney Creek Church of the Brethren, Taneytown, Md.

Rebecca Eller

by Henry C. Eller

My mother, Rebecca Eller, was short, stocky, quick-tempered, and jolly. Her general good health was weakened during the early years of mothering her 10 children. Once she was critically ill with typhoid. Yet, her dedication to her family enabled her to demonstrate for her children examples of industry, joyfulness, discipline, and forthrightness.

Mama was always busy with one project or another. She outlined her day to Papa each morning at breakfast. Papa would ask, "What's the program for today?" Mama's "program" included—besides the daily household chores—repairing clothes for the family, knitting me wool socks for my knee britches, and handling her butter and egg trade. There was never a day when our family went hungry, although my taste for special dainties had to wait for satisfying until company came.

When I had a son born on Christmas Day, Mama said jokingly, "I feel like jumping up and cracking my heels together three times!" But she could be serious too. On one occasion, when I was a boy, I did feed the pigs like Mama told me, but I forgot my next assignment, and got sidetracked. Mama had her switch ready for me when I arrived very late for my blackberry picking task.

Mama would speak her mind quite quickly and positively, although she was inclined to reconcile her opinions with Papa's. And while Papa usually led the table prayers, Mama and we children took our turns, including Sunday evening family worship when there was no church service. When I was 13, my parents knelt by my bed in prayer before taking me to the hospital for an appendectomy.

Mama's respect for and relationship with my preacher papa was the model for me in my relationship with my heavenly father. There was a closeness between Mama and me that was maintained through letters during and after my college days. The last card I received from her was dated three days before her death, December 22, 1944.

Significantly, Mama's church, Oak Grove (Salem, Va.) Church of the Brethren, chose to honor her memory by naming one of its women's groups "The Rebecca Circle." ☐

Henry C. Eller is a retired Church of the Brethren minister living in Bridgewater, Va.

Rosa Page Welch

by Kermon Thomasson

Born and raised in the South, I came by racial prejudice naturally. Of course, we didn't see ourselves as "prejudiced." Like everyone else, we labeled as "prejudiced" those people whose prejudices and resultant behavior were meaner than our own. Our own level of racial prejudice required us to be unfailingly polite to our numerous black neighbors, and we and they respected and carefully observed the rules that preserved our separated ways of life.

Happily, as I grew up, things changed and I gradually became more enlightened, but it wasn't until I was a teacher in Nigeria and met Rosa Page Welch that I found myself being "loved" into discarding my racial prejudice.

I happened to be on hand the day Rosa's plane landed in Kano, Nigeria, at the beginning of her stint as a Church of the Brethren missionary. As we introduced ourselves, Rosa, noting my accent, asked me, "Honey, where are you from?"

"I'm from Virginia," I answered.

Rosa brightened. "Whereabouts in Virginia?" she pursued.

I said, "Oh, you wouldn't know the place. It's a little town down in Henry County, called Martinsville."

Rosa burst out, "Lawd have mercy, honey! I taught school there in Martinsville *years* ago!"

So, drawn together by our affinity for Virginia, Rosa and I began a friendship that has flourished for 24 years. When I returned home from Nigeria, I looked up Rosa's old Martinsville friends. I was invited to speak at their church—the first time I had ever set foot in a black church in my home community.

Rosa, on later trips to Martinsville, made a point of visiting my parents, who welcomed her. She was supportive of my missionary career, but when it ended she was equally supportive as I began and carried on a new one with MESSENGER.

If my memory serves me correctly, Rosa has never lectured me on race issues. Just by her loving me, she has done more than any lecturing could do to distance me from the unfortunate racial aspects of my Virginia heritage. I haven't seen Rosa for the past four years, but every once in a while we get on the phone together and laugh and talk, and from Port Gibson, Miss., that loving goes on.

A couple of years ago, I was back home in Henry County, Va., working on genealogy in the local library. An elderly black man came in and joined me at the historical files. We got into an enjoyable conversation about local history, black and white. How far removed I felt from my childhood, to be sitting there talking with a scholarly black man about his book on local black history that he was researching. When I was a boy, this man—a school principal—wouldn't have been allowed in the library! By and by it came out that he had, in his youth, attended the local Piedmont Christian Institute—where Rosa had briefly taught.

"Did you, by chance," I asked, "ever hear of Rosa Page Welch?"

The black man's venerable face brightened. "*Hear* of her? I reckon I did. She taught me a lot of what I know."

"She taught me a lot of what I know, too," I replied. ☐

Estella Dubble

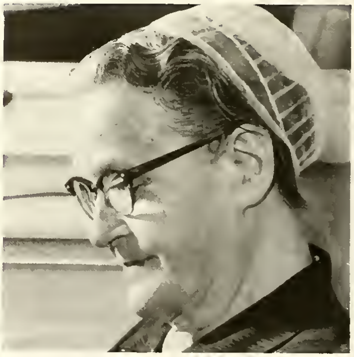
by Myron S. Dubble

Born in Berks County, Pa., in 1891, my mother, Estella Mae Crouse, grew up in the Frystown Church of the Brethren. In 1915 she married a school teacher and minister, William R. Dubble. Although she raised five children, she found time also to serve the church.

Mother and Dad traveled to many love feasts and revivals. For many, many years Mother was an active member of the Heidelberg Ladies Aid Society. With the other sisters she quilted, knotted comforts, made doughnuts, and canned chow-chow. With the money they earned, the women of the church helped in congregational and district service projects.

Family devotions were a practice in our home. Before our meals we thanked God for everything he had given us. When bedtime came, Mother listened to our prayers. Before leaving our rooms, she would tuck us under the covers and give us a goodnight kiss. She taught us the children's songs we still remember.

Mother had to use tubs and a scrub board to launder our clothes, lacking a washing machine and other conveniences that make a housewife's work easier today. She liked to see her shelves filled with canned fruit, meat, and vegetables for winter eating. If there was sickness in our home, Mother was the doctor. When we children went away, her prayers and concern were always with us.



Mother sought God's plan for her daily guide all through her life. Her smile of assurance and her work-worn hands were a result of serving God well, in being our living example. Mother's prayers were heard and answered. I give thanks to God for a mother who loved us so faithfully and steadfastly. She will always be my pattern for Godly living. ☐

Myron S. Dubble is a Brethren Volunteer Service worker with Voice of Calvary Ministries in Jackson, Miss.

Elaine Sollenberger quietly takes charge

She's quiet and self-effacing, but she can do far more than raise prize-winning Jersey milk cows. Elaine Sollenberger is now chairwoman of the denomination's General Board.

by Michael Klahre

Elaine Mock Sollenberger does not like to talk about herself. When I interviewed her she answered my questions simply and directly, but I got the impression that she would rather be doing something else.

That "something else" could be activities such as reading books and letters, listening to good music, talking with her family and friends, writing her weekly column for the local paper, preparing a speech, helping do chores on the family farm, or preparing for the next meeting of the Church of the Brethren General Board.

The General Board's new chairwoman has expressed her thoughts and feelings on many subjects through speaking and writing. Yet she is reserved about much of her life. What is she like? What is her background? What sequence of events has brought her to such a high denominational office? What are her thoughts on the church and its future?

Elaine Mock was born in Pittsburgh, Pa., where her father was working as a mechanic in a dairy. However, her roots are in the Brethren history of Bedford County, Pa. An ancestor, Christian Mock, donated a plot of land to a group of Brethren in the 1840s. Those Brethren built a log meetinghouse on that land. Known as Mock Meetinghouse (see MESSENGER cover story, December 1983), it was a forerunner of the Dunnings Creek church, which Elaine attended while growing up in Alum Bank.

The oldest of four children, Elaine attended a one-room elementary school, and went on to graduate from high school at age 16. "I was born in January," she explains. "So I started school when I was five. Then I skipped fourth grade. If a class was very small the teacher might put a capable student up a grade."

In 1947 Elaine entered Juniata College. "I had not planned to go to college," she says. "Actually, I went to college on short notice. A friend had decided to go to Juniata and I just decided to go with her. It seemed better than the things I was doing at the time. And I had no trouble getting in. There weren't the difficulties with admissions that you have today."

Elaine decided to study Latin and English. "After the first term, I noticed that my best grades were in Latin. I liked it and I liked the instructor. I studied English because it seemed appropriate. The two have a lot in common."

In 1951 Elaine became a high school Latin and English teacher in Philipsburg,

In her work as General Board chairwoman, Elaine meets with staff executives to coordinate the agenda of the Board meetings. Here she confers with James Garber and Robert Neff.

Pa. She taught there for three years. Later, she taught Latin and English at Everett High School, 1966-67.

During those years, she was involved in church activities in her district, in college, and beyond. She was a member of the district youth cabinet and the Juniata College deputation team. Other activities that broadened her horizons were a summer spent as a volunteer in a state mental hospital in Elgin, Ill., and a 1954 experience as a steward at the assembly of the World Council of Churches in Evanston, Ill.

It was at Elaine's first meeting of the district youth cabinet that she met Ray Sollenberger, also on the cabinet. After seeing each other for seven years, Elaine and Ray were married in 1954. They then moved to their present home, a short distance from where Ray grew up.

Elaine made the switch from being a single teacher to being a wife and business partner. She and Ray established a dairy farm, Ralaine Jerseys. "When we first began," Elaine recounts, "I did some outside chores along with gardening, canning, and freezing food." The farm has been successful, producing prize-winning Jersey cattle for several years.

The Sollenbergers also started a family—two daughters and a son. The oldest child, Beth, is currently pastor of the Pleasant Hill (Ohio) Church of the Brethren. Her husband, Timothy Morphew, is pastor of the West Charleston congregation. The younger children, Lori and Leon, are graduates of Penn State University in dairy production, and are partners with their parents on the family dairy farm.

While she was helping raise a family, Elaine was finding other outlets for her energy and creativity. In 1961, a few months after Leon's birth, she began writing a weekly column, "One Woman's Thoughts," for the *Bedford County Press* (now the *Bedford County Shopper's Guide*). "There were things happening in our daily life on the farm that I thought people would be interested in," she says of the venture. "So, one day, I walked into the office of the editor of the paper and told her what I wanted to do. She thought it was a good idea and we did it."

Since then, Elaine has related with feeling and humor the trials and triumphs of family and farm life. "I first signed the column anonymously with the pen name, 'O. Justa Housewife.' Later I switched to my own name. It's been a kind of family diary for the Sollenbergers." It remains a popular feature for local readers, over 20 years later.

In the middle 1960s the Sollenbergers began attending the Everett Church of the Brethren, where Elaine had an opportunity to work with a great interest in her life—music. She became the director of a children's choir and an adult choir. "They were searching for someone to direct the choirs and I just may have had a little more nerve than someone else," she explains.

Although she had no formal music training, Elaine could read music, and she played the piano a bit. She was also methodical and determined. She put herself on the mailing lists of several music companies, and found music that she could memorize and direct, but numbers that were also a challenge to her and the choirs.

"I received a lot of encouragement from the pastor at that time, Earl Hostetter. He was good at helping me plan worship services and supported me when we did special programs," Elaine says, always careful to give others their due credit for her achievements.

As the children got older, Elaine had more time for community activities. She became a member of the local school board and served 12 years, five of them as president. "I was interested in it. There were things I thought I could talk about and support. It was also a chance to be involved with the community other than through the church."

In 1970, she was elected to the church's Annual Conference Standing Committee. Before that, Elaine had never served on any local or district church board, although she had been active in both areas. She served in a variety of positions in the following years. She served on the Nominating Committee of Standing Committee, which prepares the ballot for Annual Conference. In 1974, she was a worship leader at the Annual Conference held in Roanoke, Va. In 1975, Elaine became the first woman to serve as moderator of Middle Pennsylvania District.

She continued to rise steadily in denominational leadership positions. She was a member of Annual Conference Central Committee, 1977-79. In 1981, she was elected to the General Board and in 1982 became the vice chairwoman of that body.

Curtis Dubble, chairman of the General Board at that time, worked closely with Elaine. He says of her, "I saw growth in her, especially as I watched her work with the Goals and Budget Committee. She handled that well. I think her best work was in the area of business administration and business employment. She saw that people were heard. I know it was frustrating at points, especially in hearing demands from employee and employer groups. But she always worked for fairness.

"Elaine also worked with the committee studying the abortion issue, which produced the position paper on abortion adopted at the Carbondale Annual Conference in 1984. There were times when she said, 'I don't agree totally with certain aspects of the paper.' She stated her con-

victions, but when the Board voted to support the paper, she felt the obligation to support it also when it was presented to Standing Committee.

"Elaine is a serious person," Curtis continues. "She will joke with you, but she will always come down on the serious side. She's methodical. And she's committed to the church and the board program."

Elaine succeeded Curtis, becoming chairwoman of the General Board last June. She says of her new job, "I think it's been pretty well defined for me. I will continue to encourage all viewpoints on an issue and help those serving on the Board to be heard."

I asked Elaine how the Church of the Brethren had changed in her lifetime. "There is less formality in worship today," she answered. "The music, the litanies, and the sermons are speaking more to our everyday living—our hurts, joys, problems, and celebrative moments.

"There is more sharing of leadership with the laity—women, men, and youth. Earlier, the pastors and the elders took the key leadership roles. Now there are opportunities for more people to share in decision-making."

Another change that Elaine points out is the "better, yet still inadequate preparation of people for church membership."

She also sees a change in the meaning of "mission." "It used to be synonymous with foreign missions and missionaries—one-way, rather than mutual," she says. "For example, when I went to camp, we always had a returned missionary as a leader for the week. Now it's just as common to have a member of an overseas church, a Nigerian leader for instance. And they are not asking for money, but are sharing their faith with us."

I asked Elaine what problems she saw facing the church in the near future. "I have no crystal ball," she answered. "But I think one will be the whole mix of small congregations barely able or unable to afford trained leadership, yet wanting to maintain their program. There is also the problem of the limited number of trained pastors available.

"Then there is the call and need to be ecumenical versus the insistence by some to be denominational and withdraw from the wider church involvement. And there is the ongoing dilemma of great need and the limited resources to meet that need—the stinginess of our stewardship."

Holding one of the highest leadership positions in her denomination has not cut Elaine off from the down-to-earth business of maintaining a farm. She still gets her hands dirty. "I still do windows," she says with a chuckle. "I mow the lawn, pull weeds, scrub floors, change typewriter ribbons. . . .

"There is less need for my help outside since Lori and Leon have returned from college and become partners with Ray and me. Now I am more of a substitute, a fill-in . . . and then in only certain places. The new feeding system, for instance, has left me behind. I don't know which buttons to push or levers to pull. Also, we are doing less gardening, freezing, and canning."

I pressed Elaine about her seeming compulsion for involvement. "It's in my blood," she said. "I have always had the benefit of the encouragement of others to be involved with the church. It started with my parents, who encouraged me to do things, and they provided me what was needed—time off, transportation, support—to be involved. This encouragement has been on-going: Sunday school teachers, pastors, family, and friends—especially Ray—have offered support, or suggested my name for a ballot, a committee, a special assignment. I cherish the many opportunities I have had to share in the mission of the church."

Elaine is a product and practitioner of the traditional Brethren values of home and family. This solid grounding has served as her springboard for diving into all the other activities into which her talents have led her. She knows firsthand the needs of smaller congregations and also maintains a vision of the denomination and the world church. And she always maintains her caring and compassion, whether she is working on smaller projects in the local community, or the more complex program of the General Board.

Perhaps the reason Elaine does not like to talk about herself is that she prefers to listen, to think, and to act, trying to find with others the best solutions and responses to the problems and challenges facing the denomination she now helps to lead. ☐

Below left: *At the November General Board meeting, Elaine received from World Ministries Chairman Fumitaka Matsuoka a duplicate of the Brethren banner that will be part of "The Ribbon" project (October* MESSENGER, *page 4).* **Below:** *Elaine is proud of the awards that Ralaine Jerseys have won in farm shows.* **Right:** *At the farm shows Elaine can be found housekeeping for her prize-winning cows.*

Michael Klahre, a member of the Everett (Pa.) Church of the Brethren, served as an intern with MESSENGER, *1983-84.*

When children ask about war

Adults don't have all the answers. But rather than trying to brush off children's anxieties about war, there are ways we can create positive growth experiences for both the children and ourselves.

by Judith Myers-Walls and Kathleen Fry-Miller

"I have set before you life and death, blessing and curse; therefore choose life, that you and your descendents may live" (Deut. 30:10).

"Blessed are the peacemakers, for they shall be called (children) of God" (Matt. 5:9).

We are called to choose life over death and peacemaking over warmaking. We know that the huge nuclear arsenals in our world today can destroy the planet many times over, and many children are suffering right now both because of fears that such destruction may actually occur and because of dollars put into military budgets instead of human services. Many of us as Brethren parents, grandparents, Sunday school teachers, and other supportive adults have listened to our children ask questions such as: "Why are there wars?", "Who makes the bombs?", and "Why don't they just stop?"

Adults certainly do not know all the answers. But rather than trying to brush off children's anxieties about war the way we often discount our own feelings of fear and hopelessness, we can find ways to create a positive growth experience from those feelings for the children and for ourselves. Here are some steps that may help that positive growth to occur.

Allow children to express fears and anger about the nuclear arms race. Children hear news reports, they hear adults' discussions, and they sense the feelings of urgency around them. For many of us, our Brethren peace witness has led us to be actively involved in prayer vigils, meetings, or other gatherings of peacemakers, so that our children are exposed at a very young age to our concerns. While they cannot understand the complexity of radiation, nuclear explosions, or international relationships, even very young children have learned to associate the word "nuclear" with death and fear at an age when they do not have the coping strategies for dealing with such fears.

One of the most important steps for an adult to take to help children cope with these fears is to talk about them. Children need opportunities to raise topics that are bothering them and to talk with supportive adults. But some young children have difficulty expressing themselves with words. Art, puppets, or role-playing can be important outlets for those children. The adults' responsibility in this sharing is to accept the children's feelings and be willing to share how some adults are working at coping with those same fears. Children may then be able to understand that it is possible to experience concern without despair.

Find ways to involve children that will give them a feeling of control. A big part of fear is the feeling that events are out of one's control. We need to encourage children to make their opinions known in order to develop a feeling of control. Many Brethren children have taken a step in this direction by being involved in the Children's Campaign for Nuclear Disarmament. The campaign encourages children to write letters of their hopes of peace to President Reagan.

"Dear President Reagan: Don't tell soldiers to make no more wars, and no more bombs. I hate wars. Peace is love and hugging and kissing. Do you like balloons? I'll send you some, from my birthday. Your friend, Eric. 4 years old. (and Eric is peaceful.)"

Drawings or tape recordings of children's opinions can be effective with helping children feel in control also. Drawings can be displayed at church or at community gathering places, such as shopping malls. At the 1983 Annual Conference, the North Manchester (Ind.) Fellowship of Reconciliation (FOR) had a beautiful display of children's artwork about peace. Children can gain a feeling of control over what is happening around them and at the same time let the adults know that they are concerned individuals with opinions about the world.

Encourage children to develop a sense of caring for others. The Church of the Brethren and its world neighbors have a responsibility to work toward emphasizing altruism, helpfulness, and cooperation as highly valued behaviors. We need to have opportunities to share with each other ways we can be more effective in this very important task.

As members of a church with a tradition of commitment to peace issues, Brethren have a unique opportunity to share with children about their peace witness. As children learn to think of others' needs, there are many projects within the church they can share, such as clothing and food collections, a Christmas bureau project, or the two-cents-per-meal world-hunger offering. Another approach is to take advantage of our peace heritage by relating stories of Brethren peace heroes to our children.

Involving children in international and multicultural experiences can be valuable in helping them accept and appreciate differences among people. Exchange students, refugee families, and multicultural relationships within our own churches or between churches provide rich opportunities for such sharing.

Adults need to talk with children about war toys and TV violence. Beyond banning or condemning such items, it is important to let children know *why* we do not like playing with guns. If children see violence on TV, adults should react and comment. Silence may well be interpreted as approval.

Perhaps the most challenging, yet most effective, task as adults is to consistently model caring and nonviolent behavior. Providing an atmosphere of acceptance, affirmation, and mutual respect for children is certainly a step toward this goal. Discipline that is supportive and respectful can be very difficult when our frustration is high; it is not always easy to remember that love is patient and kind. Yet, adults need to let children experience forgiveness and also be accepting of their forgiveness when it is we who make the mistakes.

Because the war and peace issues are so crucial and overwhelming, it is sometimes easy for us to forget that peacemaking can be fun and guided by optimism —something children sometimes need to remind us. One Brethren parent became very concerned when her young son started asking why his parents even bothered to have children with such a bleak outlook for the future. It is of vital importance that we find ways to remind children that life is indeed worth living.

Peacemaking is something to celebrate. Why not plan a peace party in your home or church? Invite another family or the whole congregation. Clowns, balloons, and singing can be used to enhance the feeling of celebration and to guide the sharing of hopes and dreams as we pray for a world at peace.

Work actively for peace and disarmament. We need to be creative in this work of bringing peace to a warring world. Adults can learn from children, by tuning in to their enthusiasm, their hope, and their simple honesty. We must be urgent in our work and yet try to communicate a feeling to our children that they have all the time in the world to grow and learn. Together we can and must work to create a peaceful world filled with the hope of the vision that God has promised us.

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them" (Isa. 11:6). ☐

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Judith Myers-Walls is assistant professor of child development and family studies at Purdue University, West Lafayette, Ind. A member of Highland Avenue Church of the Brethren, Elgin, Ill., she attends the Lafayette Church of the Brethren.

Hope rises from the land

by I. W. Moomaw

British historian H. G. Wells looked out on his world of the mid-1940s and predicted: "At our present pace it will take us 500 years to reach a world of justice and peace." Today as we view the world, there are reasons for his gloom.

In 1983, the nations of the world incurred military expenditures of $685 billion. The world's resources of soil, minerals, energy, and timber are being dissipated, while the dark clouds of poverty, hunger, and political unrest are spreading. In the United States and abroad, the land provided by God as the base of life for all is being controlled by fewer and fewer people. This unfair distribution of land is a major cause of the poverty, hunger, and political ferment in much of the world.

In 1970, Earl Butz, a former secretary of agriculture, was lecturing across the country on "The Modernization of American Agriculture." To him that meant bigger farms, more machinery, and fewer people on the land. He presented that view in a debate at Manchester College, where he was questioned by social scientists and family farmers who said he missed the enduring values of community life and the family farm.

What don't we owe to the farm families who make up our stable rural communities, support the churches and other rural institutions, and by intelligence, hard work and often at heavy loss, provide a free flow of food to our tables and to the world!

Nevertheless, for the past three decades tax policies, farm credit agencies, research, and price support payments have favored the large landholders. Corporations and rich private investors have invaded agriculture at a disturbing rate. One oil company holds 1.4 million acres of land. A railway company has 2.3 million acres scattered over five states. Private holdings of over 100,000 acres are common. In 1983 nearly 50 large operators received price support payments of more than $1 million each from the government. The present payment-in-kind farm program penalizes the family farmers who cannot afford to idle some of their land.

Because of the lack of a well-studied farm policy, 50 percent of family farmers are heavily in debt, while many are under foreclosure. Some 24,000 farms per year have been forced out of business since 1965. "A way of life is dying," the *Wall Street Journal* has observed. This has meant rural unemployment, farm labor camps, urban ghettos, and mounting welfare rolls.

In Latin America, a Food and Agriculture Organization study found that seven percent of the people hold over 80 percent of the cropland, much of it under a feudalistic system that dates back to the Spanish invasion. The classic Bell Report on land tenure in the Philippines concluded, "There can be no peace or political stability until landlordism and usury are curbed and the people are allowed reasonable access to land."

But there are reasons for hope.

First, there is the awakening among peasant peoples and their nonviolent quest for land to till. When my wife and I were on a field study assignment to Nicaragua just before the fall of Somoza, there came a knock on our door late at night. One of our guests, an agronomist from the Inter-American Institute of Agriculture, said, "Two questions bring us at this late hour. First, are North Americans aware of the burning desire of the people here to be free from the yoke of Somoza? Second, can Protestant missions as now focused help to bring reconciliation and justice, and thus help to avert the bloodshed that is imminent?"

The questions struck me, for I realized he was speaking not for the people of Nicaragua alone, but for the tens of millions—from the urban ghettos and farm labor camps of the United States to the plantations of the Philippines—who are crying out for justice on the land.

A year later I was in Singapore speaking with the secretary for the Christian Conference of Asia on priorities for the churches in the 1980s. He said in summary: "Our priority is to relate in all appropriate ways to the pleading of exploited people for justice and land."

When I took part in a 1963 study tour to El Salvador, it was openly known that 14 families held 75 percent of the land. The people pleading against exploitation were called troublemakers and communists; their leaders were often shot down by the "security police." Workers from the US Agency for International Development complained to us that most of our aid went to support the "security police" and to keep the dictatorship and the landed elite in power.

On our return in 1973, the people in their long quest for land were accepting help from Cuba, Russia, and other sources. The former "security police" had become today's "death squads," and there were excesses of violence on both sides. Today the tragic situation there and our regrettable involvement is well known.

In Nicaragua, after the fall of Somoza, the Sandinistas took over a country where the treasury had been emptied by Somoza as he left, the people were weakened by long years of struggle, and remnants of the Somoza national guard were still deeply entrenched. The Sandinistas made some mistakes as they hastily moved ahead of the people in efforts to establish farm cooperatives, health clinics, compulsory education, and other reforms. They accepted help from all sources, including Cuba and Russia.

The church in general appears to be strong and supportive of the reforms. In a letter of May 5, 1983, the Baptist Convention in Nicaragua asked the Baptist World Alliance for "understanding as with great effort and suffering we work to form a government that is not Marxist or outside dominated but based on human dignity for all and our own social and economic situation."

Milton S. Eisenhower, President Emeritus of Johns Hopkins University and probably our best informed scholar on Latin America, spoke to this point. In a syndicated article that appeared in the August 30, 1983, *Tampa Tribune*, he wrote, "The quest in Latin America is not basically a struggle between democracy and communism . . . . The people there are angry and have resolved to overthrow a system of exploitation that has kept them down too long. Revolution will come. It will come either by peaceful and radical reform, or by violence and blood. Military efforts only prolong and increase the suffering."

The millions of landless peasants in some 30 countries are one basis for hope as they seek some land to till and their place as free citizens in the family of nations. A second basis for hope is an awakening among the churches to their biblical mandate for justice on the land. In 1982 the National Catholic Rural Life Conference sponsored an assembly of church leaders in Des Moines, Iowa, on the role of the church in land stewardship. Several ecumenical agencies and denominations now have position papers and are calling attention to the problems of family farmers and the moral aspects of land use and world hunger. (See July MESSENGER.)

Third is the discovery that in addition to its social and moral values the family farm can be a highly efficient soil conservator and producer of food. This view is supported by recent studies of the US Department of Agriculture, a worldwide study by the Agricultural Development Council of the Rockefeller Foundation, and other current research.

It would be short-sighted to oversimplify the difficulties in achieving justice on the land, but two areas of emphasis are clear.

First, let the churches accept more boldly their biblical mandate for land stewardship. This might include literature for study, times for special emphasis, sermons, and attention in our colleges and the seminary. For too long we have stood aside, probably because of the difficulties and because the communists have entered areas of injustice, making land reform a bad word to us.

We advocate world peace in the abstract, but we should now accept our Judeo-Christian mandate and deal with injustice on the land as a major cause of misery, violence, and war. The Church of the Brethren Washington Office is in a favored position to work for a well-studied, nonpartisan farm program worthy of our nation and supportive of land issues overseas.

I do not suggest that just land use will solve all of our problems. Nor do I suggest that the church can do all that should be done; there is much that only governments and the people can do. Our chief role is to support justice and help to create the moral and spiritual climate in which land reform can take place.

'We advocate world peace in the abstract, but we should now accept our Judeo-Christian mandate and deal with injustice on the land as a major cause of misery, violence, and want.'

Second, we should ask our government to update and upgrade our foreign policy. As one who has been in service abroad for 35 years, I have developed that pride in my country that wishes us to do well in our relationship with other nations. Therefore, it gives me no pleasure to say that in many respects our foreign policy, especially that of the present administration, is outdated and in sad disarray.

As early as June 1963, Arnold Toynbee told a group of us in Washington, "We are entering an era when political security will not go to the nation with the greatest military power, but to the nation best able to relate understandingly to the downtrodden peoples of the world."

Unfortunately, we are doing the opposite. In our efforts to stop the spread of communism, we too often pursue a course that links us to dictators and landlordism and alienates us from the masses who then feel forced to turn to Marxism. This occurred in Cuba and Vietnam. It is now happening in Central America where age-old injustices are being challenged in a crucible of anguish and hope.

Our present unilateral and ill-advised military involvement there is costing us the support of the masses and the respect of intelligent world opinion. Our best role there would be to end our "covert" military involvement and relate creatively to the new leadership with the full weight of moral integrity, diplomacy, and astute negotiation.

We cannot defend our own freedom by denying to others, in circumstances different from ours, the right to seek freedom in their own way. The churches with their mandate for justice and compassion face perhaps their clearest summons of this century.

When William Temple was called to become Archbishop of Canterbury in 1942 the times were troubled, as they are today. In his acceptance sermon he said: "As if in preparation for a time like this, God has been building up a Christian fellowship that binds the nations together in true unity and mutual love. Here is our one great ground of hope." The millions seeking land, justice, and a place in the family of nations are a vital part of that ground of hope. If all of us as members of the archbishop's "Christian fellowship that binds the nations together" will engage in prayer, study, and vigorous moral persuasion, our world can be moved notably toward the kind of world God wishes for all humankind. ☐

I. W. Moomaw, formerly a Brethren missionary to India and later executive director of Agricultural Missions, Inc., lives in Sebring, Fla.

Designing for pastora

by Tom Deal

If Brethren congregations were asked, "Would you like your pastor to be competent?" probably one hundred percent would answer "Yes!" All of us expect pastors to perform with some expertise.

But there is another side of the issue. While we as local churches and as a denomination expect competence, we have ingeniously designed the pastoral role for mediocrity. Not only have we allowed job descriptions for pastors to mushroom into long lists of responsibilities, but we often expect the pastor to be a master of every one of those tasks.

We Brethren expect pastors to be able adminstrators, teachers, preachers, visitors, and youth workers. We expect them to read widely, be biblical scholars, relate well to all age groups in the church, and carry on effective public relations in the community.

Obviously, no human being can be strong in all these areas. In pulling pastors in so many directions at once, we are encouraging them to be mediocre rather than challenging them to be fully competent.

The problem is not hard work. Most occupations require that. The problem for pastors is the multitude of tasks to be done.

What I mean by competency is very simply the opportunity to develop and use one's strengths. Most occupations strive toward this goal. School administrators, for example, are hired to do just that —administrate. They are not expected to visit in every home, teach at least one parents' class each year, and be a counselor at summer camp. These activities would detract from the central area of concentration.

Persons in all occupations—farmers, plumbers, doctors, lawyers, cooks—hope for time to do what they have the ability to do. We can expect pastoral competence when there is time for pastors to focus on their strengths.

My hunch is that in the majority of our pastorates we do not provide the fullest opportunity for high quality work. Pastoral skill, like all other skills, is gained by experience and training. Therefore, if we as a denomination wish to have pastors of good quality, we must design the pastorate for competence.

The design process should begin with the pastors themselves. In order to be effective, a pastor must spend time identifying strengths and weaknesses. This process of self-examination should begin prior to accepting the first pastorate and must continue throughout one's career.

It would be a wise investment of denominational and district money to underwrite the cost of a career counseling program for all seminary-trained pastoral candidates before they serve their first churches. Thereafter, each pastor could pay a portion of this expense. If we—as a denomination and as individual pastors—want competency in the ministry, we must commit time and money to the process of identifying professional strengths.

A person who is a strong speaker should look for a placement in which this particular skill is needed. If a person has low ability in Christian education, then it would be well to seek a position in which Christian education is not the central focus.

Identifying pastoral strengths is one half of the design for competence. The second part of the plan involves local churches in identifying areas of focus for their staff.

ompetence

If a congregation wants a strong counseling ministry, for example, then not only is it necessary to find a capable person, but that individual must be given time to use those abilities. If a pastor is expected to be strong in a community witness, then allow adequate time to participate in various organizations.

Giving the pastor freedom to minister in the area of strength means that other persons in the congregation will need to take responsibility for portions of the church program. Lay involvement is a part of every church, of course, but designing for pastoral competence means that lay persons must assume a *major* portion of leadership in a church.

Congregations have long taken for granted that the pastor should be the main preacher of a church, for example. But maybe the pastor is not the most effective speaker in the congregation and, in fact, has been hired because of other strengths. In this case, a lay person could be challenged to preach much of the time, freeing the pastor to focus in another area.

Naturally, pastors will need to do more than one task, even doing some things for which they have slight ability. Yet this should not hold the church back from being intentional about competency.

I believe that the Church of the Brethren has a potential for spiritual and numerical growth that will astound us if we unleash it. The key to coming fully alive is to *design* for competent leadership. Part of this design is careful planning at all levels of our denomination, in order to allow pastors to develop their God-given abilities to the fullest.

The following items might be considered as components in a design to promote pastoral competence:

—increased use of career counseling centers;

—denominational funding for pastoral sabbaticals;

—increased assistance by the denomination and the districts to congregations for goal-planning so that congregations may have a clearer awareness of the pastor's role;

—improvement of information forms used by pastors and congregations in the placement process, in order to provide clearer definitions of pastoral needs and expectations;

—denominational guidelines for clear and manageable pastoral job descriptions;

—a general increase in mediation training in congregations so that a high percentage of pastoral-congregational conflicts can be resolved;

—effective educational materials for the training of lay leaders.

Talent is a gift of God. Competency, however, is not a gift. It is the result of careful planning. ☐

Tom Deal is pastor of Modesto Church of the Brethren, Modesto, Calif.

Windows in the Word

Fruit

by Timothy K. Jones

Four peach trees thrived in the backyard when I lived in Virginia. They were sturdy, mature trees. But I could never seem to pick a satisfactory crop. I would prune branches either at the wrong time or in the wrong places. More than once a late spring frost would "bite" the young buds. Or too many larvae (and not enough spray) would ruin the fruit. The couple dozen peaches I managed to garner over those four years only whetted my appetite. Promising blossoms bore only a few mouthfuls of fruit and left me hungry for more.

The poignant experience of a thwarted harvest is universal. Scores of people in the Bible found in the experience a window on God's doings.

Isaiah was one of them. He sorrowed with the Lord at the meager harvest from Israel. God's vineyard on a fertile hill yielded only wild grapes. Still God, the mournful Gardener, wandered among the vineyard of the chosen, seeking a harvest of justice and righteousness; God found only "bloodshed . . . and a cry!"

Jesus grew just as irritated with barren branches and empty religion. "He who abides in me, and I in him, he it is that bears much fruit," he told his followers (John 15). But every branch that bears no fruit, God "takes away . . . and the branches are gathered, thrown into the fire and burned."

Today, as I envision God tending the vineyard branches of Christ's church, I wonder: What does God find?

The signs of spiritual resurgence around us are evident. In the spiritual life of many churches, one can see the awakening of spring, the excitement of green buds, and new blossoms. But much of the stirring in my part of the country accents ecstasy and enthusiasm so much that it neglects transformation. It majors on "me" and "us." It downplays "thee" and "others." It turns spiritual warmth into a hiding place from the world. "Jesus is gonna help you make more money today at your job than ever before," one radio apostle intones on a local station.

Yes, Jesus is making me more confident, energetic today. But what fruit comes of the pleasant feelings?

Abiding, Jesus says, also means bearing. Prayer's natural outcome is service. What we sing in praises before God must lead to compassion before others. "Meditation, no matter how intense, is no substitute for justice at the gate," says Methodist pastor Don Shelby.

Psychology Today reports that researchers found that when certain groups of people emphasize devotional religion, their social awareness grows. That is the way it should be. The fruit of our faith is always the ways we care, the self we share.

That is my dream for the church. We become a vineyard, whose roots reach deep into God for nourishing life. But we also somehow link the power of the mystics and charismatics to the visions of the activists and prophets. We draw from the Spirit's power to have vibrant life, but even more to enable our branches to bear living fruit to a world that stands waiting. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

Bible study

Enough for this day

Read Matthew 6:25-34.

Some years ago I visited a man who had just finished painting his wooden house. In fact, he had painted it completely —ceilings, walls and floors—and had painted himself out of the house! We sat on a bench in the yard and chatted while the floors dried. What he had lacked was a work plan.

A woman who went abroad for the first time in her life put her passport and money safely in her suitcase under her clothing, only to discover that she could not travel without those papers in her pocket. Again, it was planning that was lacking.

Many years ago, when I was a boy of about 12, I went camping with some friends. Our worried mothers supplied us with all kinds of food in tins. We cycled until late in the afternoon, set up our tent, and made a fine campfire. When the bag with tins was opened, we had a big argument as to what we would eat. It was only then that we discovered that we had no can opener. We had left home without checking everything.

As people who are used to having plans for everything, we laugh at these examples of misdirected care or carelessness. Yet, it seems that Jesus encouraged people not to worry about such things. "Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on" (Matt. 6:25).

Life is more than food and the body more than clothing, Jesus continues, and he gives examples. Birds do not sow, harvest, or store food, and yet do they have enough to eat. Of course, they have to look for it themselves, but God makes sure they they can find it.

Flowers are in a similar situation. They do not spin, weave, or sew, but they look very nice—even better than King Solomon, and he had quite a wardrobe! Of course, flowers have to grow, and they must search for food and drink and air with their roots and leaves, but God provides it for them.

With people it is the same, Jesus says. We can sow, harvest, and preserve foods; we can spin, weave, and sew; we can work, and we must do so. God will see to it that we can live. We may leave quite a lot up to him. Being concerned makes no sense, because we do not have control over the most basic of all things—the span of our lives.

The story about the manna in the desert contains the same theme. The Israelites were worrying about food. In Egypt we had at least something to eat, they say, but what is going to become of us in this wilderness? Of course, they have forgotten to look toward the one source, who can supply their every need, but God has not forgotten them. He supplies manna —"a day's portion every day."

Manna is a kind of fungus, caused by bacteria, which occurs in the Near East from time to time. It has a sweet taste and is a welcome addition to the sparse desert diet. When the sun rises further and the manna warms up, it becomes sticky and attracts the ants.

In the Talmud, a Jewish commentary on the Old Testament, the giving of the manna is a favorite theme. We are told there how the manna falls near the tents and even straight into the hands of those who get up late. Another piece of legend is that the manna tastes exactly like the favorite food of the individual eater! But underneath all these pious frills there throbs that basic rule—"a day's portion every day."

We, who are children of the age of the freezer, wonder whether the Lord could not have arranged things more efficiently for the Israelites. It seems, however, that God has his own way of doing business. He gives enough for one day, no more, and says that we do not need to worry.

One of his reasons for doing so is that he keeps us in humble dependence on him. We do not know everything and we cannot do everything. We can only live from day to day. Jesus tells us not to be anxious about tomorrow. Another reason for this apparent stinginess on the part of God is that it helps us to put our trust in him. We learn that he cares for us, every day.

The Lord's Prayer breathes the same thought: "Give us this day our daily bread." Not a weekly or monthly ration, but enough for this day. No more, no less. Israel got enough for one day, and it is still the same for us. God cares, and we must put our trust in him. As trust has to be learned, we are given small doses of what we really need each day.

In the eight years I spent in Indonesia, I had to make use of dug-outs to sail from one island to the other. The seas in the Banggai archipelago, where I worked, were subject to many contrasting currents, winds, and rain storms so that there were generally choppy seas. But we had good oarsmen in whom we could trust, so that we arrived safely.

And is life really much different? We are faced with difficulties, questions, and uncertainty, but when we trust in the guidance of God, from day to day, we will arrive in the harbor of peace and confidence. God does not give us certainty over a long period of time. He gives us enough for one day. ☐

Anthonie van den Doel, a former missionary in Nigeria, Indonesia, and Surinam, is pastor of the Protestant Church of Aruba, an island off the coast of Venezuela.

God demands our daily trust.

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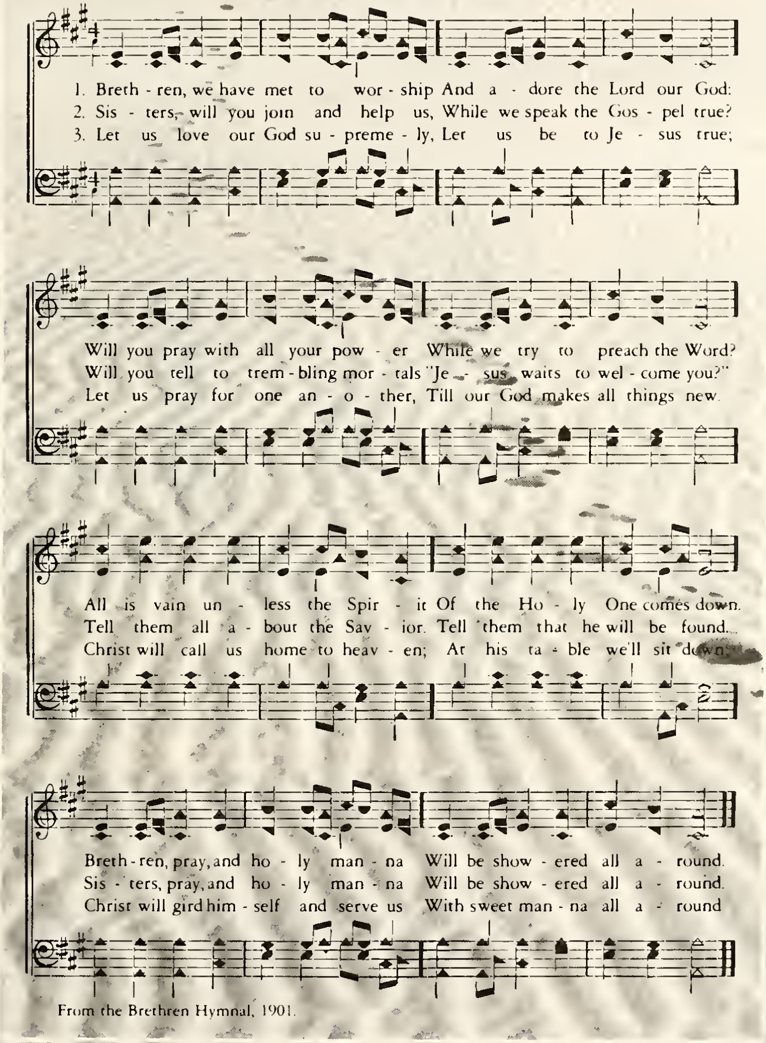
We Have Met to Worship.—Heb. 10: 25.


1. Breth - ren, we have met to wor - ship And a - dore the Lord our God:
2. Sis - ters, will you join and help us, While we speak the Gos - pel true?
3. Let us love our God su - preme - ly, Let us be to Je - sus true;
Will you pray with all your pow - er While we try to preach the Word?
Will you tell to trem - bling mor - tals "Je - sus waits to wel - come you?"
Let us pray for one an - o - ther, Till our God makes all things new.
All is vain un - less the Spir - it Of the Ho - ly One comes down.
Tell them all a - bout the Sav - ior. Tell them that he will be found.
Christ will call us home to heav - en; At his ta - ble we'll sit down;
Breth - ren, pray, and ho - ly man - na Will be show - ered all a - round.
Sis - ters, pray, and ho - ly man - na Will be show - ered all a - round.
Christ will gird him - self and serve us With sweet man - na all a - round

From the Brethren Hymnal, 1901.

by Anthonie van den Doel

Small talk

by Karen B. Kurtz

Snow day

Snowflakes are falling
in the night,
When I wake up
the ground is white.

Mom calls to me,
"No school today!"
"No school, no school!"
I sing, "Hurrah!"

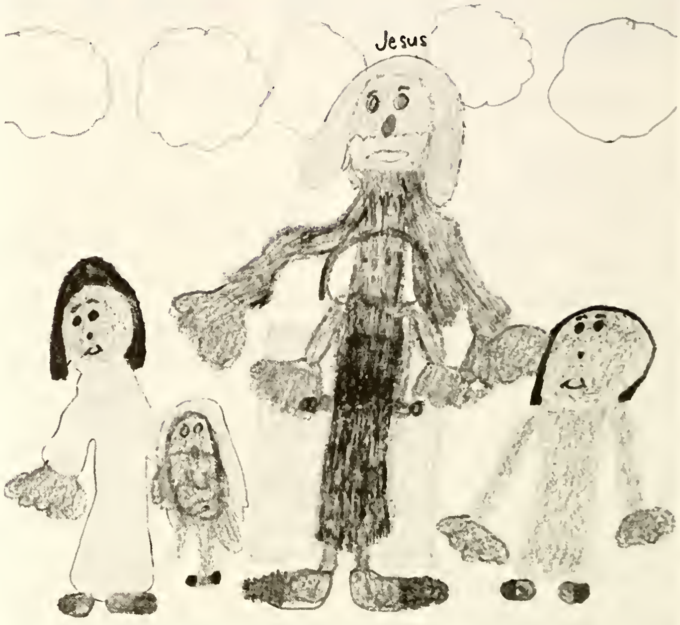
I get out of bed
and bundle up,
For breakfast Mom serves
cocoa in a cup.

It is so much fun
to play in the snow,
Until you get cold,
you go and you go.

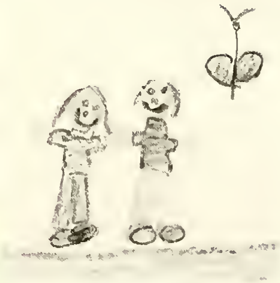
You can make so many
things in the snow,
Shapes that are small, tall,
high, and low.

What a day! I had oh,
so much fun!
All I wanted to do,
I did get done.

Karen Freshman, age 10
Waynesboro, Pa.



Jesus and all the little children
Amanda Booz, age 7
Orlando, Fla.



My mom and me
Sarah Stafford, age 6
Braddford, Ohio

Mother

I like my mother because when our cat has kittens, she lets my brother and me keep the kittens. In the winter, my Mom sometimes says to get the paper. So I get my sled, ride it down the hill to our mailbox, get the paper, walk up to our house, and give the paper to her. (In a way, she makes me do fun things.) My Mom is nice because when she is going somewhere I cannot go, she leaves me with somebody I like to be with. I like her because she takes me to Kansas to visit my cousins. Mom lets me do things (sometimes) that she does not really want me to do. My Mom lets me help with things I like to do; she reads the directions when my brother and I bake cookies. I like my Mom because when we go to a mall, she usually lets my brother and me go to different shops. But we have to meet somewhere at a certain time. (We all have watches.)

Gardner Smith, age 9
New Paris, Ind.

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.

Listening to the Word

We didn't know!

by Chalmer Faw

"As you did it (or did not do it) to one of the least of these my brethren, you did (or did not do it) to me" (Matt. 25:40, 45).

This favorite "Brethren" text is full of surprises. For one thing it takes place at the Second Coming, an event some Brethren no longer think about, much less preach sermons about. And another thing: Jesus here does not come on as the meek and lowly one but as king of the whole earth meting out final judgment.

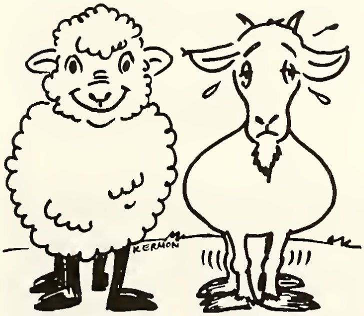
Everybody is present—Brethren, non-Brethren, saved and unsaved. And the judgment is entirely out of our control. Neither the decisions of Annual Conference nor the procedures of *Roberts Rules of Order* are referred to. *Jesus himself* is completely in charge. Let us listen in.

The enthroned Son of Man orders everybody to be divided into two groups, one on his right and the other on his left. No word has yet been spoken, no explanation made. Then he turns to those on his right and gives a wonderful invitation, "Come, O blessed of my Father" (verse 34). It is the welcome into eternal joy. Assuming that *we* are in the company on the right, we are thrilled with the call of the Lord and press forward eagerly. Heaven, about which we spoke so little while on earth, is now within our reach.

Jesus begins to tell us why we are "in." "I was hungry," he says, "and you gave me food." "No, that can't be," we say to ourselves. "*Jesus* hungry and we fed him?" But he continues, "I was thirsty and you gave me drink." There's another one. In our whole lives we can't ever remember seeing *Jesus* thirsty. But King Jesus is not done: "I was a stranger," he goes on to say, "and you welcomed me, I was naked and you clothed me, sick and you visited me, I was in prison and you came to me." By now we are completely bewildered. This is something just *out of this world.*

Then we find our voices and along with the multitude around us, manage to ask when we ever saw Jesus in such need. Then the King opens up to us our whole past, the things we had long since forgotten. With convincing clarity he explains that when we fed, clothed, or in any way cared for persons in need we really ministered to *him.* We are completely surprised. We just didn't know.

Then the King turns to those on the left. Perhaps we are among *them* and not on the right after all. So we listen. The tone has become more stern. We are told to depart. We are not blessed at all, but cursed. In fact, it all sounds very grim—"eternal fire prepared for the devil and his angels." Back on earth we had practically ruled out the devil and were very much against sermons on hell. What a devastating surprise this is. We had thought Jesus was all "sweetness and light" and now he sends people to hell. And not just *other people.* He is sending *us* to hell.



Furthermore, how did we happen to be here on this left side anyway? We've been such good churchgoers, so generous in our giving to noble causes, so sure of our Christian lifestyle. It just cannot be.

We don't have time to recover from our awful surprise before the King proceeds to explain *why* we are where we are. It is all like a bad dream. Whenever we passed up the hungry, the naked, the sick, and the prisoners he tells us, we passed up *him.* We missed him completely. We were too busy with our own interests. Besides, how were *we* to know that in the person of the hungry child of Sudan, the bum on our streets, the inmate in our prisons, *Christ* was present? If we had *only* realized that Jesus was there, we never in the world would have failed to help *him.* But now it is too late. The accounts are closed. And we really blew it.

Yes, by the time we *experience* this story, it *will* be too late. But as we *read* it now, there is still time. What is it all about anyway?

One thing is sure and that is that we do not have here a matter of *earning* our way to heaven. The *surprise* of all the persons involved shows that no one has been able to calculate it and so achieve it. Nor can we say, as some have assumed, that we don't need to *accept Christ* to qualify—just do acts of mercy. Jesus always requires complete commitment and he alone can give the power to live up to the discipleship he lays upon us. Well, then what *is* it?

The basic issue is *agape* love, that *unself-centered* and *unconditional* kind of love bestowed upon us by God through Christ. Only those who, by the transforming power of Christ, have really *embodied* this *agape* love are invited to share eternity with the Lord.

They have learned to love others regardless of the cost, not because those people deserve it or can return it, but because they *need* it. Such persons love people so naturally, out of their now reborn nature, that they do not keep records of it, and are surprised when their Lord confronts them with it, a true case of not letting "your left hand know what your right hand does" (Matt. 6:3). They do not just *talk* about love, they *do* it.

We all thrill at the thought, when we meet an unfortunate person, that "there *but* for the grace of God go I." Even more profound may be the realization that "there *by* the grace of God go I" in the sense that I am a part of everyone and everyone a part of me. But from our present scripture we learn the most lasting lesson of all, that in each needy person, "there *by* the grace of God goes *Christ.*" With this realization we shall enter the eternal joy of our Lord. ☐

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across the denomination.

Guess what I *Gave* for Christmas!

In some families the children say, 'Guess what I got for Christmas!' But in the Van Dyk family all the gifts are given to Christ. After all, it's his *birthday, isn't it?*

by Karen S. Carter

Packing up the Christmas decorations and getting the house "back to normal" is the typical Christmas aftermath in most American homes. People breathe a sigh of relief. After all, Christmas doesn't come around but once a year, and now, in January, we don't have to think about it for 11 months.

Not so for the Van Dyks. For this family Christmas preparations *do* begin in January, as each member of the family begins conscientiously to put aside money for a present the next Christmas. But then, theirs is a *different* Christmas celebration.

Different how?

On Christmas Day, the Van Dyk family is gathered around the kitchen table. While in other homes children and parents are following the old tradition of opening presents they gave to one another, this family pores over a catalog of the Christmas Reformed World Relief Committee, selecting their presents for Christ. Throughout the year the parents and each of the four children have laid aside money for this moment according to their individual ability. Now the long expected day is here. They count out their individual collections and decide with the help of the catalog what their Christmas gifts will be this year. Perhaps a goat for Mexico, or a beehive? How many feet of pipe for a waterline in Haiti will the saved up treasure buy? How many citrus trees for Nigeria? If one member of the family needs a little more cash to complete a desired project, the rest of them pitch in to help out.

How did the Van Dyks get started on this idea of celebrating the birth of Christ?

Both Sue and John Van Dyk come from the Christian Reformed tradition. John's family immigrated to Canada from Holland when John was 14. Sue grew up in California. Her grandparents were also Christian Reformed immigrants from Holland. John and Sue met while John was teaching school in California. He served as organist at Sue's church and gave organ lessons. Sue became one of his students. They married and eventually moved to Sioux Center, Iowa, where John is professor of philosophy and history at Dordt College, a school affiliated with the Christian Reformed Church. Sue graduated from Dordt with mathematics as her major.

"We ran the whole gamut of Christmas traditions," Sue reflects. "From a Christmas tree, which was John's background, to no tree, which was mine; from many presents to none."

The idea of no presents grew gradually. The Van Dyks became aware of the increased commercialism of Christmas, of which the decorated tree seemed to be the symbol. Presents for the small children used to be few and simple. The older the children became, the more elaborate the presents became. "The more we got the more we expected next time," Lisa, the oldest of the four children, recalls, laughing. So they looked for a way to make Christmas more meaningful.

"Birthdays were always very special in our family," Sue continues. Whoever has a birthday wakes up to find a chair and place at the table all decorated, can pick out favorite foods to be served for breakfast and supper (the two meals the family usually eats together), and receives several thoughtful and special presents. The presents are usually opened at dinner, when all can share in the event. "Our special emphasis on birthdays led to the idea of an alternative Christmas. Christmas is the celebration of the birth of Christ, so it seemed very logical to make it a very special day for *him*." In the spirit of "what you have done to the least of these my brethren . . ." the Van Dyks pick out projects of need and support them financially. They choose their projects with the help of the World Relief Catalog mailed out by their denomination shortly before Christmas.

In the beginning, the Van Dyks felt somewhat caught in the exchange of gifts with members of their extended family. As time went by, however, and their intention was understood, this sense of obligation ceased. Over the years the family has intentionally developed its own meaningful traditions to make Christmas special and memorable. With music and candles, and Dad's preparation of Christmas dinner, the focus is on Christ's coming into our world.

The idea of an alternative Christmas was really triggered by another family in the Van Dyks' church, the Adamses. That family adopted the symbol of the rock (Christ the Rock) as its Christmas symbol and chose not to give presents to one another but to Christ, through the service projects of its church. While other families go out to buy a Christmas tree,

In the intentional lifestyle of the Van Dyk family, a special way of observing Christmas is just one of the values taught the children. Sue and John also stress togetherness, and pastimes such as music and books. **Left:** *The Van Dyks light their advent wreath as a family. From left—John K., Sue, John Tricia, Lisa, and Wendy.*

the Adams family goes out and selects a rock, which then becomes that year's "Christmas rock."

"People had hot feelings about this," Sue recalls. "Old and cherished Christmas traditions seemed to be challenged by the Adams family. People became very defensive, feeling, 'They don't want *us* to exchange gifts either.'"

"We really did not hear any good reasons for giving gifts to one another, other than tradition," John observes. "And tradition alone did not appear to be a compelling argument. So we thought, 'Why not try it?'"

The Van Dyks picked candles as their Christmas symbol—Christ, the light of the world. A day during Advent is set aside on which the whole family joins in making candles. All these homemade candles of different shapes and colors are then placed on the piano. The built-in mirror on the piano reflects and multiplies the light of the candles and illuminates the living room with their soft glow. Together the Van Dyks spend much time singing Christmas carols around the piano all during Advent and Christmas.

Naturally, being that intentional about how to celebrate Christmas means being thoughtful and reflective about life in general. The Van Dyks are deliberate about nutrition and eating habits, buy their clothes in second-hand stores (in addition to receiving hand-me-downs from relatives), and drive second-hand cars. Their present car is an old Chevy with over 150,000 miles on it. Their home is comfortable and simple. The mismatched chairs and sofa are worn and useful. Camping, combined with bird-watching, is their favorite way of vacationing. After John's sabbatical at the University of Tübingen, where he has edited medieval Latin manuscripts, the whole family took a biking/camping trip through Germany and Holland, traveling over 800 kilometers through rain and sunshine.

If the Van Dyks' intentional life-style creates in your mind a family with austere and unsmiling expressions reminiscent of the *American Gothic* painting, your mental image needs correction. The Van Dyks are a family full of warmth and cheerfulness, and with consideration for one another. They are a family with a sense of humor paired with a deep and active concern for the world in which they live. There is no forbidding asceticism, but the sound of unaffected laughter. The Van Dyks profess discipleship as a joyful alternative to the upward spiraling desire for possessions in an affluent society.

And how do the Van Dyk children react to an alternative Christmas? Tricia, age 4, has never known it any other way. Lisa and John K. think it is a *great* way to celebrate Christmas. They do have some support among their peers, since the Adams children attend the same school they do.

What about Wendy, the third-grader? "In the first year it was a little hard for her," Sue admits. "On Christmas morning the children of our neighborhood come around all excited, and say 'Guess what I got for Christmas.'" Now Wendy meets her friends with just as much excitement, asking: 'Guess what I *gave* for Christmas.'" ☐

Karen S. Carter, of Daleville, Va., studied at the University of Tübingen, Tübingen, West Germany, 1983-84, where she met and learned to know the Van Dyk family. She is now a student at Bethany Theological Seminary, Oak Brook, Ill.

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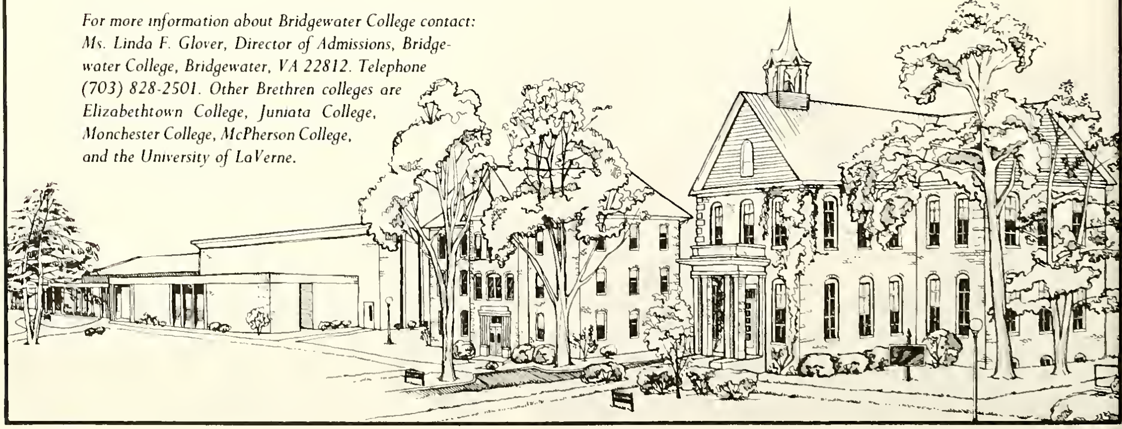

On picking on Paul

Chalmer Faw

Apostle Paul dealt with hard reality

Jobie Riley's "Opinion" of the apostle Paul (November) is upfront, and a clear invitation to dialog. There is much in it I agree with. Paul's writings have indeed been used (or misused?) to justify the subordination of women and submission to oppressive governments. But so have the teachings of Jesus. Christ's statement on rendering to Caesar that which is Caesar's often has been quoted to support obedience to evil regimes. While Jesus may not have been so much used to support male domination, we may note that even he chose only men to be apostles and prescribed a more menial role for women in his ministry.

What we need to realize and appreciate is that both Jesus and Paul dealt with the hard realities of their times. In their day, women were greatly subordinated to men, and both of them went far beyond their contemporaries in elevating the status of women. It was Paul who enunciated for all time that "in Christ there is neither male nor female" (Gal. 3:28), and that husbands should love their wives as their own bodies, indeed as Christ loved the church and gave himself up for her (Eph. 5:25-33), a truly *servant role*. Moreover, one of Paul's best loved churches was founded entirely on women (Acts 16:11-15 and all of Philippians). Paul was even more explicit than Jesus in declaring the equality of Gentiles with Jews (whole book of Galatians). We who are of non-Jewish background can be forever grateful for this strong stand.

The basic issue is first our *understanding* and then our *use* of the New Testament. While it often has been quoted to support prejudice and chauvinism, it is actually the most revolutionary and liberating book (or set of books) ever written. If believed and followed, it frees

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

CLASSIFIED ADS

INVITATION—New congregation now forming in Venice, Fla Meeting at Ewing Funeral Home, 140 E. Venice Ave., 10:30 Sunday mornings. Call Rev. Charles Stouder (813) 493-4861 for more information.

TRAVEL—Air-conditioned bus tour to Phoenix for Annual Conference and then to Alaska, returning via Canadian Rockies. Also 2½-week air-conditioned bus tour to Annual Conference with direct route back to Elizabethtown. For information write J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—British Isles. Tour with McPherson College this summer, June 15-July 2. Experienced directors: Rebecca and Dayton Rothrock. $1,595 from Chicago. For information write: Summer School, McPherson College, McPherson, KS 67460.

TRAVEL—China Tour. 24 days, leave May 10, 1985. $3,295 from West Coast. $350 deposit. Final payment March 15. Brethren director experienced in Orient. Ruth Lininger, POB 735, Cannon Beach, OR 97110. Tel. (503) 436-1340.

TRAVEL—Juniata College Tours. Ski Canada: Feb. 23-Mar. 2, by train to Laurentian Mountains, under $500. Greece and 7-Day Cruise: The world of St. Paul; Apr. 19-May 3; inc. Athens, Ephesus, Lindos, Corinth, Istanbul, Crete; about $2,000. Spain/Portugal: May 2-16, $1,150 inc. air. Weimer-Oller Travel Agency, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

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WANTED—Minister of Human Resources for Central Church of the Brethren, Roanoke, Va. Staff person, part-time (20 hr. per week). Requirements: Education and experience in areas of youth ministry and Christian education. Responsibilities: Plan and coordinate programs and activities for youth and young adults, plan and/or teach elective courses of study to various age groups. Salary: $580 per month. Send resume or request more information to: Central Church of the Brethren, 416 Church Ave., S.W., Roanoke, VA 24016.

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Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across the denomination.

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Loren L. Martin

The Bible is clear: Keep all of Paul

Paul's writings are, despite Jobie Riley's argument (November, page 18), of enormous value to us today. As Christians, we are required to listen attentively to the instruction of the Holy Spirit's speaking through the penned words of the apostle Paul. As a believer, I must never question the validity, the significance, or the worth of any of the Holy Scriptures.

In 2 Timothy 3:16 (NIV), we read, "All scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness." In 2 Peter 1:21 (NIV), it is written, "For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by his Holy Spirit." These two passages, along with others, clearly refute the idea that Christianity might have been better served by the writings of someone other than Paul.

Such a view questions the power and sovereignty of our mighty God. In Deuteronomy 4:2 (NIV), we are commanded, "Do not add to what I command you and do not subtract from it, but keep the commands of the Lord your God that I give you." Finally, in Proverbs 30:5-6 (NIV), we are warned, "Every word of God is flawless; he is a shield to those who take refuge in him. Do not add to his words, or he will rebuke you and prove you a liar." These verses and their meaning are clear and need no further exposition as to the danger and the consequences of challenging the Word of God. All scripture is God-inspired, leaving absolutely no room for exception.

The Bible, unaltered and in its entirety, truly holds the answers to all our questions. It appears, however, that as we become increasingly educated and knowledgeable, the ability to accept the Bible without further editing, even though its meaning is not always crystal clear, becomes more and more difficult. It requires great wisdom for educated people to accept both their ignorance and the mystery of the Bible without trying to justify or validate the Holy Word. ☐

Loren L. Martin is a senior at Elizabethtown College, and a member of Bethany Mennonite Church, East Earl, Pa.

turning points

167th BVS Orientation Unit

(Orientation completed Oct. 7, 1984)

Bewley, Barbara, Lancaster, Pa., to Ascension School, Cove, Ore.

Brightbill, David, Montgomery, Ill., pending assignment to Haiti

Cheslock, Lance, Colorado Springs, Colo., to ARC Retreat Community, Stanchfield, Minn.

Cheslock, Stephanie, Colorado Springs, Colo., to ARC Retreat Community, Stanchfield, Minn.

Curtis, Timothy, Newfoundland, Pa., to CODE, Tegucigalpa, Honduras

Dibert, Deanna, Everett, Pa., to Casa de Modesto, Modesto, Calif.

Dohner, Peggy, Elizabethtown, Pa., to Brethren United Foundation, Quito, Ecuador

Gray, Elizabeth, Bridgewater, Conn., pending assignment to Latin America

Guindon, Helena, Newfoundland, Pa., to CODE, Tegucigalpa, Honduras

Hipps, Carol, Forest, Va., to United Campus Ministry, Warrensburg, Mo.

Hood, Elizabeth, Cary, N.C., pending assignment to Latin America

Kesselring, Bonnie, Sebring, Fla., to Friendship Day Care, Inc., Hutchinson, Kan.

McCullagh, Susan, Northridge, Calif., pending assignment to Latin America

Minnich, Paul, Elgin, Ill., to Westside Food Bank, Glendale, Ariz.

Murray, Nelson, Jeromesville, Ohio, to The Brethren Home, New Oxford, Pa.

Murray, Phoebe, Jeromesville, Ohio, to The Brethren Home, New Oxford, Pa.

Nixdorf-Pohl, Martina, Wuppertal, West Germany, to Southern California Clergy and Laity Concerned, Pasadena, Calif.

Noble, Anthony, Bellmore, N.Y., pending assignment to Latin America

Noffsinger, Kaye, Gulf Shores, Ala., to Habitat for Humanity, Americus, Ga.

Sahr, Richard, Jamestown, N.D., to Prince of Peace Child Care Center, Denver, Colo.

Schnepp, Elsie, Beaverton, Mich., to Washington City Church of the Brethren, Nutrition Program for Street People, Washington, D.C.

Schweppe, Linda, Lakewood, Colo., pending assignment in Europe

Sellers, Kristine, Bremen, Ind., to Friendship Day Care, Inc., Hutchinson, Kan.

Shaw, Peter, Englewood, N.J., to Habitat for Humanity, Puno, Peru

Stromswold, Carol, Buchanan, Mich., to Peter Becker Community, Harleysville, Pa.

Tobkes, Carol, Spring Valley, N.Y., to Washington Office on Latin America, Washington, DC

Trappe, Kirsten, Hamburg, West Germany, to Western Avenue Community Center, Bloomington, Ill.

van Loon, Marjanne, Netherlands, to Jubilee Partners, Comer, Ga.

Venner, Edward, Tunbridge Wells, England, awaiting assignment

Wolfson, Ira, Bronx, N.Y., to Connecticut Food Bank, New Haven, Conn.

Licensing/ Ordination

Baker, John S., licensed Aug. 4, 1984, Mount Bethel, Virlina

Barnum, Lucinda K., licensed Aug. 17, 1984, Midland, Michigan

Bosworth, Barbara, licensed Sept. 11, 1982, Sunfield, Michigan

Bowman, Donna R., licensed Sept. 30, 1984, Glade Valley, Mid.-Atl.

Chapman, John H., licensed Dec. 6, 1983, Chiques, Atl. N.E.

Chinworth, James H., licensed June 5, 1984, Mechanic Grove, Atl. N.E.

Collins, David H., licensed June 7, 1984, Pocahontas, Shenandoah

Crouse, Charles W., licensed Sept. 8, 1984, Tire Hill, Western Pa.

Gass, Harold L., licensed May 12, 1984, Greenwood, So. Missouri/Ark.

Gilbert, Julia, licensed Sept. 2, 1984, Good Shepherd, Fla./P.R.

Gunther, Wanda K., licensed Aug. 10, 1984, Buena Vista, Stone, Shenandoah

Kipp, Judith G., ordained Aug. 25, 1984, Elizabethtown, Atl. N.E.

Klaus, Gerald E., licensed Aug. 25, 1984, Brooklyn, No. Plains

Malenke, Betty A., licensed Jan. 3, 1984, Coventry, Atl. N.E.

Martin, H. Stanley, licensed July 9, 1984, Heidelberg, Atl. N.E.

Menear, Kenneth, ordained Apr. 28, 1984, Bethany, West Marva

Pittenger, Gwynette G., ordained Sept. 2, 1984, Jacksonville, Fla./P.R.

Prien, Albert, licensed Sept. 8, 1984, Tire Hill, Western Pa.

Row, Diane M., licensed May 12, 1984, Good Shepherd, So. Missouri/Ark.

Sanders, Richard L., ordained Sept. 15, 1984, Valley View Community, Pacific S.W.

Shaver, Byrl, licensed July 14, 1984, Arbutus, Western Pa.

Smith, David P., ordained June 9, 1984, McFarland, Pacific S.W.

Tinsman, Mark E., licensed May 18, 1984, Wilmington, Atl. N.E.

Vance, Harvey J., ordained Apr. 28, 1984, Seneca, West Marva

Yost, Michael D., licensed Aug. 13, 1984, Flat Creek, So. Ohio

Yost, Elizabeth A., licensed Aug. 13, 1984, Flat Creek, So. Ohio

Younkins, Gale H., ordained May 27, 1984, Brownsville, Mid-Atl.

Pastoral Placement

Bailey, Danny R., to Maple Grove, Western Pa., part-time

Baldeo, Isaac, from Bethany/Rockingham, Missouri, to Cranberry, Western Pa.

Black, Virginia, from other denomination to Oakland Mills Uniting, Mid-Atl., interim

Brant, Woodrow B., from Panora, No. Plains, to Greenwood/Mountain Grove, So. Missouri/Ark., part-time

Clough, Robert, from other denomination to Baltic, No. Ohio

Collins, David H., from other denomination to Green Hill, Mid-Atl., interim part-time

Copenhaver, William A., from Linville Creek, Shenandoah, to Chambersburg, Southern Pa., assoc.

Diehl, Stanley T., Oakley Brick, Ill./Wis., to Pipe Creek, Mid-Atl.

Eller, Raymon E., to Ivester, No. Plains, interim

Emerson, David, to Union Chapel, Western Pa.

Farringer, Dean L., from retirement to Waterloo City, No. Plains, interim

Grove, Leland, to Libertyville, No. Plains, part-time

Hare, Jack D., from Outlook, Ore./Wash., to Ottawa, W. Plains

Harry, Ramsumair K., from Swatara Hill, Atl. N.E., to Woodbury, Middle Pa.

Jehnsen, Ernest R., to Panora, No. Plains, interim

Kinsey, A. Lee, IV, from Cedar Lake, No. Ind., to Goshen City, No. Ind., assoc.

Kissinger, Warren S., from retirement to Arlington, Mid-Atl., interim part-time

Mallow, Terrell W., from Hyndman, Western Pa., to Glendale, Middle Pa., interim

Metzger, Lester C., from Boise, Mountain View, Idaho, to Outlook, Ore./Wash., part-time

Miller, Mark S., to Union City, So. Ohio

Mulligan, Glenn, to Cedar Lake, No. Ind., interim

Riccius, Dan, LaPorte/Michigan City, No. Ind., to Pyrmont, So./Central Ind.

Sage, Glen H., to Jeters Chapel, Virlina, part-time

Sollenberger Morphew, Beth, from interim to full-time, Pleasant Hill, So. Ohio

Stovall, William C., from Roanoke, Hollins Road, Virlina, to Beaver Creek, Virlina

van Leeuwen, Eric, from Pleasant View, Shenandoah, to Mt. Zion, Luray, Shenandoah

Anniversaries

Barnhart, Harold and Gladys, North Hampton, Ohio, 58

Baum, Lester and Violet, Camp Hill, Pa., 61

Buckwalter, John and Anna, Ronks, Pa., 50

Coolman, Mark and Mildred, Huntington, Ind., 59

Erb, Samuel and Beulah, Ephrata, Pa., 62

Funderburg, George and Marie, Springfield, Ohio, 50

Gehm, Siegfried and Irene, Schwenksville, Pa., 51

Harnage, Ivey and Bertha, Sebring, Fla., 50

Holbert, Orville and Katharine, West Milton, Ohio, 50

Judy, Roy, Sr., and Lelia, Greenwood, Del., 60

Kenyon, Dale and Myrtle, Lowpoint, Ill., 56

Langham, Francis and Ruth, Duncansville, Pa., 50

Macy, Ralph and Olive, West Milton, Ohio, 50

Seese, Earl and Geraldine, Sebring, Fla., 50

Shirk, Charles and Gladys, Martinsburg, Pa., 58

Spitler, Truman and Reba, Delphi, Ind., 50

Stone, Glenn and Opal, Altoona, Pa., 50

Tomlonson, Tom and Goldie, Tampa, Fla., 50

Tridle, Earl and Jeanette, Sebring, Fla., 50

Van Landeghem, Conrad and Dorothy, Norristown, Pa., 56

Wade, Mr. and Mrs. James, Pontiac, Mich., 70

Deaths

Angle, Raymond, 81, Mercersburg, Pa., Sept. 20, 1984

Blair, Virginia, 68, New Kensington, Pa., Aug. 6, 1984

Carr, Lelah, 92, Ottumwa, Iowa, Sept. 29, 1984

Cassel, Ralph, 81, Lebanon, Pa., Oct. 20, 1984

Eigenbrode, Pauline, 70, Battle Creek, Mich., Aug. 2, 1984

Fetters, Randy J., 24, Arcanum, Ohio, Feb. 26, 1984

Flory, Sylvan E., 91, Greenville, Ohio, Sept. 4, 1984

Frey, Ralph R., 82, Pottstown, Pa., Jan. 30, 1984

Harris, Edgar R., 96, Denver, Colo., May 13, 1984

Hartman, Ruth, 63, York, Pa., Sept. 26, 1984

Hodgden, Clyde E., 98, Erie, Kan., July 10, 1984

Holderread, Fred O., 95, Cushing, Okla., Sept. 25, 1984

Kagarise, Gladys L., 78, Curryville, Pa., Sept. 27, 1984

Keiser, Janice H., 56, Ephrata, Pa., July 10, 1984

Knox, Esther, 87, Port Providence, Pa., Aug. 1, 1984

Koons, Nellie, 96, Waynesboro, Pa., Oct. 4, 1984

Linn, Gladys R., 90, Canton, Ill., Nov. 26, 1983

Lucas, Mary E., 60, Lafayette, Ind., Sept. 27, 1984

Manges, Edgar L., 83, Bridgewater, Va., Aug. 1, 1984

Markey, Emmet, 64, Dallastown, Pa., Aug. 19, 1984

Martzall, Katie, 94, Ephrata, Pa., Aug. 12, 1984

Masters, Edith V., 65, Harrisonburg, Va., Oct. 9, 1984

Mentzer, Herbert F., 84, Ephrata, Pa., Aug. 11, 1984

Miller, Beulah W., 86, La Verne, Calif., July 11, 1984

Minnich, James L., 66, Cambria, Calif., Oct. 7, 1984

Mulligan, Frank, 87, North Manchester, Ind., Mar. 14, 1984

Myers, Leah W., 86, Huntsdale, Pa., Oct. 12, 1984

Myers, Robert E., 75, Laura, Ohio, Sept. 9, 1984

Neher, Medford D., 91, Sebring, Fla., May 30, 1984

Ogburn, Vena, 78, Gettysburg, Pa., July 6, 1984

Parks, James K., 64, Detroit, Mich., Sept. 13, 1984

Pearson, Effie V., 97, Bethlehem, Pa., July 18, 1984

Petre, Silas H., 74, Hagerstown, Md., July 30, 1984

Preston, Anna E., 85, Frostburg, Md., Aug. 24, 1984

Price, S. Alvo, 70, Waterford, Calif., Aug. 20, 1984

Ramer, Harold E., 45, Avonmore, Pa., Aug. 20, 1984

Rexrode, Oliver T., 84, El Cajon, Calif., Oct. 20, 1984

Richwine, Calvin A., 66, Harlowton, Mont., Aug. 11, 1984

Rosencrans, Robert, 47, Dallas, Tex., Oct. 1983

Schiesser, Margaret, 99, Worthington, Minn., Oct. 7, 1983

Schulz, Nina, 90, Worthington, Minn., Feb. 12, 1984

Sell, Lawrence A., 77, Martinsburg, Pa., Sept. 21, 1984

Sellers, John W., 59, Thompsontown, Pa., Aug. 2, 1984

Shipe, Zora E., 92, Eglon, W.Va., Oct. 1, 1984

Siler, Jennifer, 17, Ashland, Ohio, Aug. 19, 1984

Slifer, Ruth, 73, Grundy Center, Iowa, Aug. 9, 1984

Smith, Guy, 86, Tipp City, Ohio, Aug. 14, 1984

Snyder, Carl E., 85, York, Pa., Apr. 18, 1984

Snyder, Dean R., 54, Woodbury, Pa., July 14, 1984

Stauffer, Olga, 78, Polo, Ill., Sept. 12, 1984

Steele, Martha, 84, Everett, Pa., Sept. 6, 1984

Stoner, Anna, 91, West Milton, Ohio, July 8, 1984

Thompson, Norman E., 65, Eldorado, Ohio, Sept. 4, 1984

Trostle, Gertrude, 84, Fayetteville, Pa., Aug. 26, 1984

Veach, Allen, 32, Branchville, N.J., July 9, 1983

Wakeman, Benjamin O., 83, Manassas, Va., Nov. 15, 1984

Wakeman, H. Early, 88, Luray, Va., July 3, 1984

How about a game of 'Significant Pursuit'?

I began last month's editorial with a confession that I had never visited or attended a meeting at the headquarters of the National Council of Churches in New York City. Now I have to begin *this* month's editorial with another confession: I have never played a game of "Trivial Pursuit."

Some people who know me well profess astonishment that I have not been drawn into this current table-game craze. They thought I would have been one of the first to rush out and buy the game. They pictured me in my element, nimbly handling the most obscure details of history, art and literature, entertainment, and science.

Okay, so I do have something of a reputation for being a dispenser of trivial information. On a recent day a colleague consulted me in a dispute he was having over Nathan Hale. "He was the Revolutionary War patriot who said, as he was about to be hanged as a spy, 'I only regret that I have but one life to lose for my country.' No, the story 'The Man Without a Country' was written by Edward Everett Hale," I said without looking up from my work. "When did Russia take over the Balkans?" another colleague asked me in the hall that same day. "At the beginning of World War II," I answered confidently, sidling back into my office to check the encyclopedia for the *exact* date.

The point my friends overlook is that I neither appreciate trivia for its own sake nor collect it intentionally. It just accumulates as I go along. I use a fine seine as I probe the deep reservoirs of knowledge that interest me, and I just don't bother to throw back the small fish that get picked up with the larger ones I'm after. (Granted, I dip into shallower waters sometimes, as well.) I do enjoy being able to come up with an answer when a random trivia question is thrown at me. But dealing with a whole body of trivia with no significance attached to it—making a *game* out of trivia—doesn't interest me. It . . . well, it trivializes trivia.

I wonder why "Trivial Pursuit" has become such a popular game. Is it just the publicity it gets, the exposure in the media? Is it like Cabbage Patch dolls: I've got to have one because everyone else is getting one? Is it an easy way for lazy people to feel like they are intellectual heavyweights?

Or is it a symptom of some malady rampant in western society, aggravated by our affluency, greed, and insensitivity? Maybe we are so well insulated against the harsh realities of life the majority of the earth's people must deal with that we have to attach significance to trivia to amuse our jaded minds. Could it be that "Trivial Pursuit" reflects the quality of our lives?

What if we tried a game of "Significant Pursuit" instead of pursuing the trivial?

But someone else has asked that question already, someone who said, "I tell you, do not be anxious about your life. . . . But seek first his kingdom and his righteousness, and all these things shall be yours as well."

Jesus was high on significance. "Why," he asked, "do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?" In fact he made a nuisance of himself, overturning the tables and spilling the game boards where the Pharisees were happily playing "Trivial Pursuit."

"Hypocrites!" he cried. "You tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith. . . . You blind guides, straining out a gnat and swallowing a camel!"

Jesus was sitting in the living room playing "Significant Pursuit" with Mary, when Martha, "anxious and troubled about many things," came storming in from the kitchen and created a scene.

In fact, Jesus' whole ministry was one of "Significant Pursuit." Over and over he told people to stop being concerned with little things, to stop pursuing trivia, and to seek first that which was really significant. As when the lawyer asked him what was the great commandment in the law. Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

How much of your life is a trivial pursuit? If you're tired of that game, try your hand at "Significant Pursuit." For starters, read through the Gospels again, noting the sayings of Jesus.

Jesus spoke to a people whose lives had been blighted by trivial things. The powerful had no pity. The poor were being oppressed. Religious leaders dwelt on the letter of the law, but not its spirit. Is our world today much different? And is the gospel any less relevant today than it was two thousand years ago?

Down through the long centuries, Jesus' question still echoes, "Anybody for a game of 'Significant Pursuit'?"—K.T.

Alive...'85!

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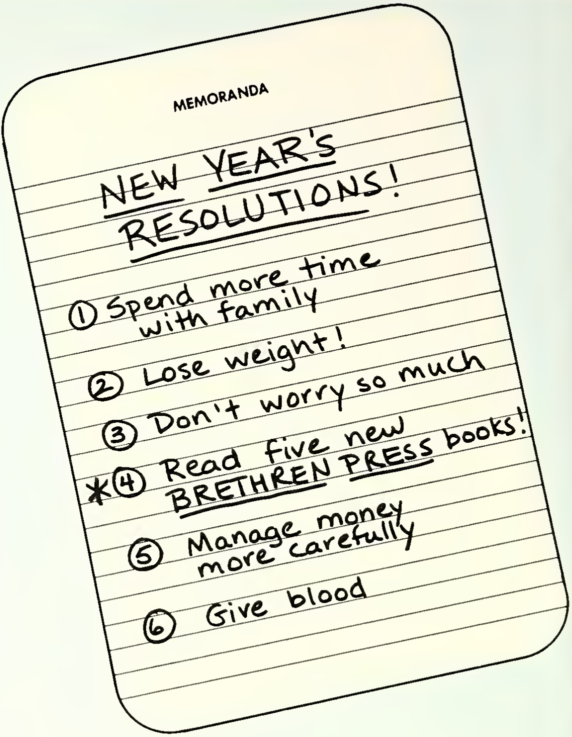
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Written by well-known Christian author, Dorothea Marvin Nyberg, this book chronicles her efforts in raising an adopted son who manifests emotional disorders resulting from abuse and neglect during his first year of life. This is a heart-rending account of a mother's seemingly futile efforts to love a child and relate to him as a responsible, mature Christian mother. It meets a real need. Paper, 126 pp., $6.95.

THE POLITICS OF LIBERATION

John M. Swomley, Jr., Professor of Social Ethics, St. Paul School of Theology, looks at the politics of the popular movement in political thought called liberation.

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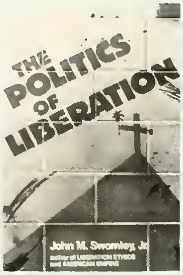
Foreword by Jerry Falwell
FUNDAMENTALISM TODAY
What Makes It So Attractive?
Editor, Marla J. Selvidge

WHEN A FATHER IS HARD TO HONOR

PRAYER
God's Time and Ours!
Warren F. Groff

WE STILL LOVE YOU, BOB
Dorothea Marvin Nyberg



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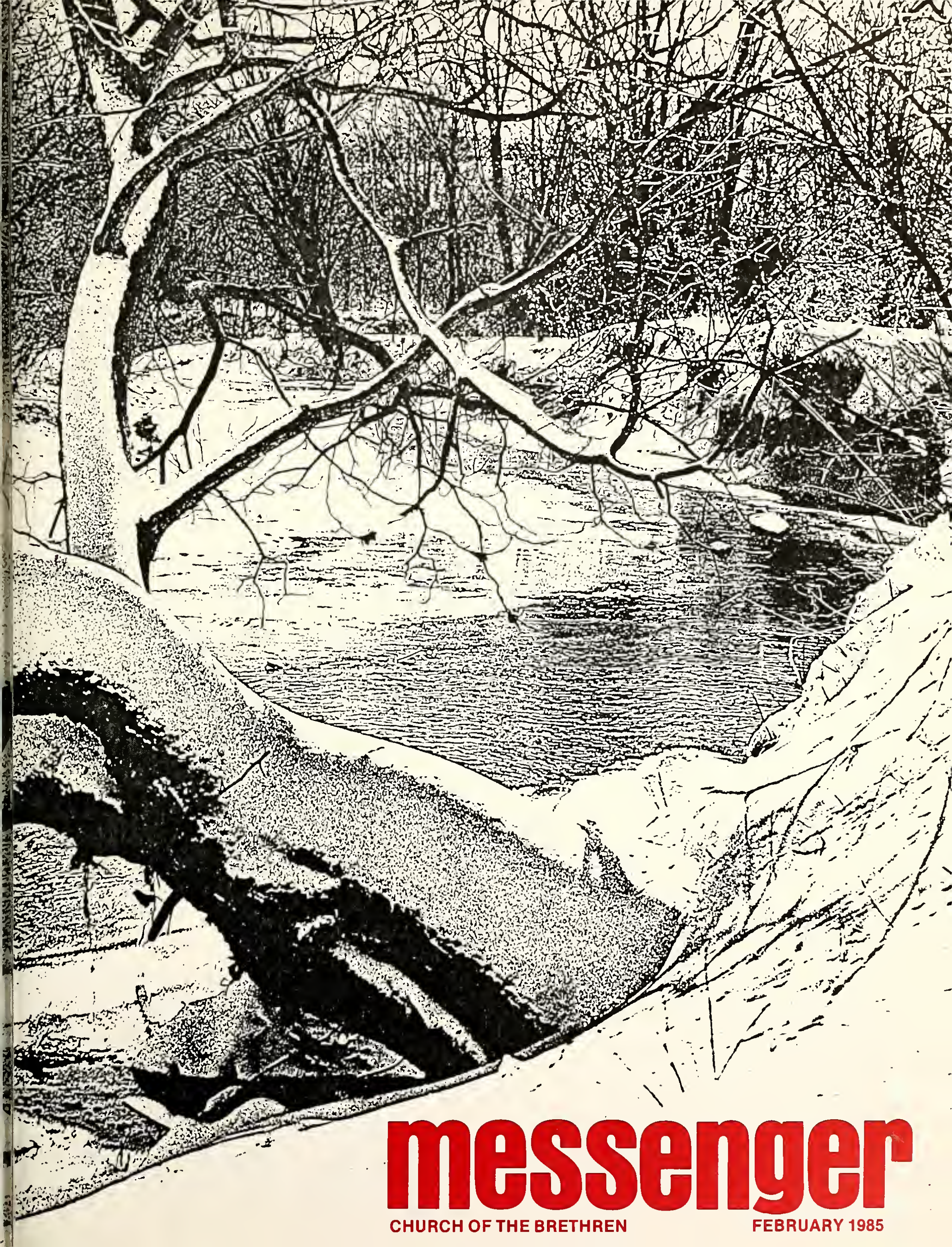

messenger

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letters

LET'S GO AFTER SINNERS

The October MESSENGER, on page 14, me tions the note that always appears on the fi page of the "Opinions" feature: "To hold respect and fellowship those in the church wi whom we agree or disagree is a characteristic the Church of the Brethren."

That sounds good, but what does God's Wo say about sin, repentance, and obedience? If i characteristic of the Church of the Brethren accommodate different shades of disobedien to God's plain commands, I must question it.

Jesus is speaking to us in Matthew 23:15, whe he says, "Woe to you, scribes and Pharisee hypocrites! for you traverse sea and land to mak a single proselyte, and when he becomes a pr selyte, you make him twice as much a child hell as yourselves."

It is time we stopped finding ways to accon modate sinners. As Christians, let us pronounc sin *sin*. Let us pronounce repentance, obedienc and victory in Christ Jesus. Let us make ou message a blessing for time and eternity.

CLARENCE G. PRISER
Brookville, Ohio

WESTERN SIDE OF THE GAP

I liked Jan Eller's "Opinion" (October) on th Brethren geography gap. I have lived in Lo Angeles all my 49 years, and I have also travele throughout the United States, visiting man Brethren churches. Eller is "right on."

There is a big fence or iron curtain in th Midwest. This is evident from noting the peopl nominated to denominational position. The higl majority are from the East.

I have been involved in a pastor search. Fev Brethren pastors want to move west. I expect th Church of the Brethren to disappear from th western United States in the next 10 years.

BILL FORNEY
Los Angeles, Calif.

WORK WITH THE MENNONITES

I read with interest and enthusiasm Ja Gibble's "Column" in October. I work in a Mennonite mental health facility, in a halfway house.

We Brethren need to strengthen our efforts to link up with the Mennonites in making holistic health a reality. I am excited to learn that formal conversations are bearing fruit as Brethren and Mennonites have made a commitment to work together.

We have volunteer speakers who present our work at Philhaven Hospital to church groups in our area and district. We praise God that we can help meet the needs of the whole person.

A. CATHARINE BOSHART
Palmyra, Pa.

LET'S LAY IT ON THE LINE

The November editorial comment anent the jingoistic, tub-thumping, flag-waving, pseudo-Christian posture of the nation is most relevant and timely. Alas, it has been timely since the pre-McCarthy days, but never more so than now.

There are many Brethren who have either lost heir way under this constant barrage of ingoism, or who do not understand why they are Brethren. They seem largely to ignore the philosophical and spiritual concepts of the hurch's origin.

Perhaps it is time for the church to "lay it on he line," and take the great chance for what it lleges to believe, and then trust in its survival. It ust might be the same action that led to the formation of the Church of the Brethren in the beginning.

H. C. MITCHELL

Mount Morris, Ill.

THANKS FROM A PRESBYTERIAN HEART

I read the November editorial, "Do Dunkers Dare to Be Patriots?" with joy and reassurance. All around me are well-satisfied citizens being asked to determine whether they are better off, without addressing the needs of our brothers and isters who have less.

I have been made to feel almost alien because f my reaction to an increased military budget attened in the name of fundamentalist Christian peace. After constantly hearing about the need to be patriotic and to support the military build-up, nd about the cutbacks in caring for the nemployed and the poor, I had begun questioning my worth to society, and wondering if I was ruly that much out-of-step.

The editorial, with its definition of patriotism, eturned to me my perspective. From the bottom f my Presbyterian heart, I thank MESSENGER.

ALICE C. PIERCE

Battle Creek, Mich.

REAGAN'S GUIDE FOR GIVING

MESSENGER depicts the Reagan administration s uncaring, hard-hearted, and insensitive to the eeds of the poor. Yet, the percentage of our national budget spent on entitlement programs has rastically increased each year. In the past year, 2 percent of the budget has gone for programs uch as welfare, aid for dependent children, the nemployed, and programs for the elderly.

Does your church set aside 42 percent of its budget for the poor? Do you set aside 42 percent f your income for the poor?

If the answer is no, then don't condemn the ecular government for doing less than you do.

M. L. SHOWALTER

Harrisonburg, Va.

A STRAW MAN OF 'REAL PATRIOTISM'

The November editorial came as close to a presidential preference as any written in an election year in the magazine.

But what troubled me is that the writer relates s much to one side of the political spectrum and iewpoint as he accuses *Time* magazine of doing with the other.

Time is given more credit for the mood of the ountry that it would take upon itself, while here are many other parts of the media that have eported on the "fundamental matters of justice" et unfulfilled in our society.

The writer sets up a straw man of "real patriotism" and then proceeds to give it flesh and bones where none exists. Real patriotism is a good deal more — and sometimes less — than what a Republican administration, the Moral Majority, *Time* magazine, and the church says it is.

Now the Catholic bishops have delivered their social critique of the American system, and for a year we will hear how badly the American way serves the needs of people. Indeed, there are deprivations and wants.

How is justice for all best attained? Within what choices and consequences? The church would do well to engage its members in such an examination, within the difficult choices and harsh realities of democratic pluralism *and* Christian compassion. Maybe then we can begin to define "real patriotism" — if it needs a definition at all.

RONALD E. KEENER

Winfield, Ill.

QUESTIONS ON PAYING THE PASTOR

In response to Dean Kindy (November "Opinions") on pastors' pay, Jesus had a parable that taught that the kingdom is one of equality — no seniority list, no preferential treatment (Matt. 20:1-16). Yet, the parable also taught that one is to accept one's pay based on the agreed-upon conditions, without grumbling because someone else makes more.

I do have some questions: Who decided what the needs of pastors are? Should our lay people, who make many more times their own needs, be the judge and jury in deciding the pastor's needs? And does Kindy ignore Paul's admonition that pastors are worthy of "double pay" (TEV) or to be "paid well" (LB) (1 Tim. 5:17-18)?

RAYMER D. COX

Cushing, Okla.

PETER IN DEFENSE OF PAUL

I was dismayed to see Jobie Riley's "Opinion" on the apostle Paul (November) in MESSENGER. Is the editor so unaware of Peter's warning in scripture, when he was saying that in Paul's writings there are "some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction"? Peter goes on, "You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your steadfastness" (2 Peter 3:16-17 NASB).

DOLLY MARTIN

Ephrata, Pa.

REACHING OUT TO THE LUTHERANS

I am Lutheran, but my grandma is Brethren. I looked in her MESSENGER. I like "Small Talk." I wish this was a Lutheran magazine too.

CECILIA MANUEL

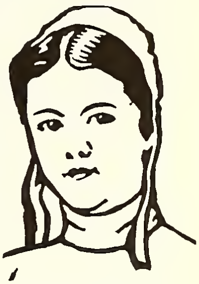
Greenbelt, Md.

(Cecilia Manuel is an 8-year-old member of Holy Cross Lutheran Church in Greenbelt, Md. Could she have hit on an answer to the question about a new church magazine that's puzzling the merging Lutheran denominations? — Ed.)

page one

The November MESSENGER cover featured an adaptation of the cover art of the 1901 *Inglenook Cook Book.* In that month's Page One column I told of my interest in learning the identity of the woman in the drawing, and asked for readers to respond if they knew who she was.

It wasn't long before letters started arriving. A few offered speculation that proved wrong. But on November 7, I got a letter from Lula M. Carrier Henderson, of Perkins, Okla., telling me that "Miss Inglenook" was her cousin, according to what her mother had always said. In a few days another letter came, from Rena Neff Wright, of Nokesville, Va., substantiating Mrs. Henderson's claim with photocopied pages of a book about the Carrier family. Letters began to flow back and forth. In December I got a phone call from Beth Wilson, of Torrance, Calif. Her husband, Steven Wilson, is a great-grandson of "Miss Inglenook." And through Mrs. Wilson, I got in telephone contact with Ellen Wilson Sanner, of Placerville, Calif., 81-year-old daughter of "Miss Inglenook," herself!



Anna Evans Wilson

So now the story can be told: "Miss Inglenook" was Anna Evans Wilson.

Anna's grandfather William Henry Carrier was from Rockingham County, Va. He and his wife, Sarah, eventually settled in Missouri. Their daughter Rebecca Susan married Richard Evans, and they were the parents of Anna, our model.

Why or how Anna came to be on that book cover, even her last surviving child, Ellen, was unable to tell me. Anna married a Baptist man, Samuel Wilson, and joined his faith. They wound up in Oakland, Calif. Anna died relatively young, November 10, 1928, and is buried in Oakland's Mountain View Cemetery.

Ellen Sanner, far removed from the Church of the Brethren world, was astonished to learn that her mother, gone more than half a century, had made the MESSENGER cover. Yes, she remembered the Brethren — "Dunkards, we called them," she chuckled. But she was surprised to learn that the cook book is still in print, and has always been one of Brethren Press' hottest items. And guess what, Ellen still has her mother's copy of that bestseller! — THE EDITOR

in touch

Bob Sollenberger: Farming, flying, and philosophizing

Bob Sollenberger, flying farmer and second-term moderator of the Mount Wilson (Lebanon, Pa.) Church of the Brethren, marches to the beat of a different drummer. In a credit-card culture, Bob shuns perpetual debt like the proverbial plague. In an economy geared to planned obsolescence, this mild-mannered maverick voices a theory of economics that "goes against the grain."

In practice, however, this former schoolteacher's 34 years on a 120-acre, Lebanon Valley farm have provided him, his wife, Verna, and their four children with a good life, a life of relative freedom.

And, for Bob, that now means freedom to "do as the birds do," flying at least twice weekly in his 1951 Beechcraft Bonanza. Looking down the 2,150-foot grass runway ribboning through a level ridge of deep-green corn, Bob allows, "Before I bought this farm, I first looked to see if there'd be place to put an airport . . . someday."

While his stack of log books now shows over a thousand flying hours, Bob's career in aviation began somewhat belatedly, at age 40.

"Before that, I guess I must've thought about flying every day though. I grew up on a farm near the little community of Everett, Pa., and, at that time, every kid around was crazy about aviation.

"I was 10 years old, you see, when Lindbergh crossed the Atlantic. I remember standing on our back porch, looking for him when I'd heard the 'Spirit of St. Louis' would fly along Route 30. It was the most captivating event," he muses. "I knew then that someday I *had* to fly."

Looking not unlike his boyhood hero, Bob explains how he recently traded his 65 Jersey cows for a new concept—raising corn and soybeans as cash crops. Scientifically in tune with the times, he utilizes solar panels to dry the shelled corn.

Indeed, his 1984 corn crop promises to be "the best ever." His secret? "Well, I planted it with a 1946 tractor and a 1951 cornplanter," he confides with quiet satisfaction. In 1950-51, he built two dump wagons which, like their 66-year-old maker, are "still going strong."

These days, his competent hands are busy building a new dream—a single-place, open-cockpit biplane, "a little old-fashioned, but basic . . . the sort of construction I've always wanted to do," Bob explains.

He works in a converted milkhouse, from a dog-eared book of instructions showing "what to do, but not how." And, he hastens to add, "I certainly don't use any fancy tools, just what I happen to have."

An active member of the Annville Church of the Brethren, nurtured in the Cherry Lane congregation, Bob has held, over the years, "all offices except minister."

He prefers, instead, to express his deep and optimistic faith in other ways. "We live in an economic world. If religion doesn't affect economics, what does it affect?"—NANCY KETTERING FRYE

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

Paul Holsinger: A seven-year labor of love

One Saturday afternoon last April, Paul Holsinger looked up from his work and said to his wife, "Well, what do you know!" She replied, "You *didn't!*" But he had. After seven years of daily toil, Paul had finally finished indexing 254 volumes of the Liebegott collection in the Morrisons Cove Community Library, in Martinsburg, Pa. And all that work had been voluntary for the 85-year-old retired physician.

The Liebegott collection of scrapbooks is filled with information about early settlers in the Cove area—many of whom were Brethren—and their descendants. George Liebegott, a native of the Cove, compiled miscellaneous materials about families in the area prior to his death in 1960. At that time the collection was turned over to the library. Genealogists regard these scrapbooks as goldmines for researchers, but they were always handicapped in locating names easily until Paul Holsinger came along with his index for each volume.

Paul and his wife, Helen, are both Juniata College graduates and both are physicians. They lived in Pittsburgh for many years, but retired in Martinsburg. The son of a Brethren minister, Paul

Gerry Plunkett: Vocation is being called

Gerry Plunkett doesn't think of a career as a straight path to a certain goal, but rather as a winding road or a leisurely Sunday afternoon drive that often takes unexpected turns.

Registrar and administrative assistant to the president at Bethany Theological Seminary since 1977, Gerry's strong organizational skills are still in high demand.

Gerry started out in education, which remained an important goal in making her subsequent career choices. At first a school teacher, then a member of the Foreign Mission Commission in Elgin, Ill., Gerry began climbing the ladder of success with her decision to join an educational publishing firm, Scott Foresman, in Chicago.

The company's production included reading texts and workbooks. Almost all the writing was done in house, with the "authors" actually only consulted. After a few years Gerry was promoted to assistant editor, and before much longer, directing editor, where she became primarily a supervisor.

"I did an unprecedented thing then, especially in the days of women's lib," she says. "I said that I would rather have a position in which I was actually doing a little more of the research and writing than the directing. I asked for a transfer."

So Gerry went back to writing elementary and junior high materials as a senior editor.

The opening at Bethany Seminary came at just the right moment for Gerry. Changing patterns were diminishing the more creative aspects of editorial work. She was glad to find a church-related institution through which she could use her skills. The time was right. Taking a major cut in salary, Gerry decided to make the move.

A Bethany graduate herself, Gerry serves as the school's registrar. As that is not a full-time job, she also, as administrative assistant, does whatever else needs to be done: organizing such continuing education events as pastoral seminars and extension schools, keeping accurate records of meetings, putting information into the proper perspective. In her "spare time" she volunteered to copy edit the *Brethren Encyclopedia.*

"Don Durnbaugh and I say we're the only two people who've read it entirely," she laughs.

Gerry sees each particular task as being determined by internal needs and external opportunities. In this light, she has no regrets about her career choices.

"To me, vocation is being called to work for the glory of God and the good of your neighbor," she says. "The particular tasks you're in as you work toward those two goals may vary greatly, and for me it has. All of it is vocation, be it in the secular world or in a Christian institution."—K.A.

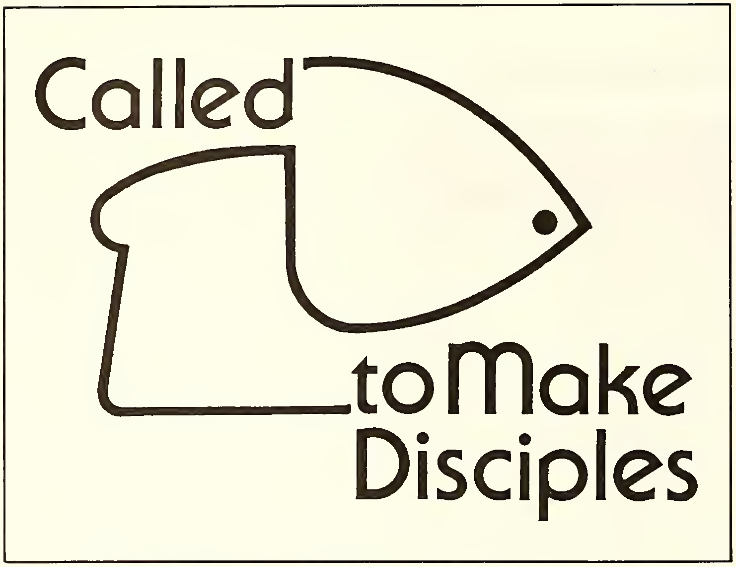
The Holsingers present the Liebegott index to Martinsburg librarian Joyce Paden.

became interested in the history of the Holsinger family in America. He and Helen contacted hundreds of Holsingers in their travels, and visited libraries, courthouses, and cemeteries for information that was eventually published in three volumes.

A direct descendant of Alexander Mack, as are many Holsingers, Paul had already rendered great service to genealogists before he took on the monumental task of indexing the Liebegott collection. Now, in a time when computers are taking over many such tedious tasks, Paul is still making good use of what he calls his own "calorie-powered computer." Asked if he ever wearies of genealogical research, he says, "Once you get in in your blood, you never give up."

In that spirit, Paul is counting on spending another five or six years making an overall index of names in the Liebegott volumes. Having finished the first phase of his gigantic undertaking on a Saturday, he was ready on Sunday to begin the final phase of "something that will help people in the future."—Kenneth I. Morse

Kenneth I. Morse, former editor of MESSENGER *(1950-1971), is coordinator of historical resources for the General Board.*



"The fish symbolizes Jesus' evangelism of 'fishing for men,' and the loaf symbolizes a ministry to the needs of the whole person," says artist Jan Hurst of Norristown, Pa.

Phoenix conference highlights evangelism, celebrates century of women's organizations

Following last year's break with tradition, the Saturday evening service at Annual Conference will be a special program with no sermon. This year's program, coordinated by Theresa Eshbach, is planned around the observance of the 100th anniversary of women's work in the Church of the Brethren.

Moderator James F. Myer will preside over Annual Conference 1985 at the Phoenix Civic Plaza, Phoenix, Ariz., July 2-7.

With the theme "Called To Make Disciples," based on Matthew 28:18-20, Annual Conference officially opens with the Tuesday evening worship service and closes with the Sunday morning worship and consecration service. Business sessions run Wednesday through Saturday.

Myer, a free minister at the White Oak (Manheim, Pa.) congregation, will speak on the Conference theme in his keynote speech Tuesday night.

Other general session speakers who will address different aspects of the theme are Lila Wright McCray, volunteer field interpreter for the General Board, Elkhart, Ind., Wednesday; Arthur Evans Gay Jr., immediate past president of the National Association of Evangelicals and senior minister at South Park church, Park Ridge, Ill., Thursday; Robert W. Neff, general secretary of the General Board, Friday; and Nancy Rosenberger Faus, Bethany Theological Seminary faculty member, Sunday.

Worship leaders for the evening services are moderator-elect Donald F. Durnbaugh, Sylvia Boaz Warren, Galen R. Snell, Gayle Hunter Sheller, and Glenn and Mary Frazier.

Each morning, Wednesday through Saturday, 15 minutes of the business session will be reserved for teaching of the Scriptures. They will be led by Paul E. R. Mundey, evangelism staff for the General Board's Parish Ministries Commission.

Arlene Schlosser Keller will serve as music coordinator, Gerry Pence will conduct the Conference choir, and Nadine Pence Frantz is coordinator of worship services. Chairing the district coordinating committee is Juanita Sarten.

The Phoenix Civic Plaza will be the site for worship services, business sessions, and all exhibits, including SERRV and Brethren Press.

Bible study sessions are scheduled for mornings and evenings Wednesday through Saturday. Insight sessions are scheduled every morning and evening, except Saturday evening. Sessions will be held in meeting rooms at the Hilton and Hyatt hotels. All facilities are air-conditioned and accessible to people with physical disabilities.

Early evening concerts, coordinated by Venona Bomberger Detrick, will be held Wednesday through Saturday from 6:00 to 6:45.

Pre-conference meetings will be held in the Hilton and Hyatt hotels. Standing Committee convenes at 10:45 Sunday morning and plans to conclude Tuesday noon. General Board meets Monday afternoon. The Ministers' Association meets Monday evening through Tuesday afternoon. The Health and Welfare Conference meets Monday evening through Tuesday afternoon.

Disaster Emphasis Day is Tuesday, which is also a day of intercessory prayer. Meetings related to the 100th Anniversary of Women's Work will be held Monday evening through Tuesday afternoon. Womaen's Caucus meets Tuesday afternoon.

Child care will be provided in the Civic Plaza during business sessions and worship services. Information and reservation forms for child care and for children, junior high, senior high, young adult, and singles activities will be in the packet that is mailed out in early March to registered delegates, pastors, and others who request it. The packet also includes information

James F. Myer

Lila McCray

Arthur Gay Jr.

Robert W. Neff

Nancy R. Faus

about registration, accommodations, and transportation.

The following items of business are expected at the 1985 Annual Conference:

Membership. The 1983 Annual Conference appointed a committee to study the meaning of membership, to question the adequacy of current definitions of membership categories, and to propose recommendations for updating polity statements on membership. A final report is expected. Committee members are Hubert R. Newcomer, Harold E. Yeager, Judith Hershey Herr, Howard A. Miller, and Richard B. Gardner.

Leadership development and ministry. A committee appointed by the 1983 Annual Conference presented a report to last year's Annual Conference, which adopted the report with one addition. The committee was to do further study on calling and ordination, with a position paper brought to this year's delegates. Committee members are Warren F. Groff, William A. Hayes, C. Henry Hunsberger, Alice Martin-Adkins, and Carroll M. Petry.

Taxation for war. The 1984 Annual Conference appointed a committee to study and recommend how Brethren should respond to the dilemma of paying for war. The concern from a Michigan District query on telephone tax redirection was also referred to this study committee, with the stipulation that a specific recommendation regarding the General Board payment of the federal telephone excise tax be brought to the 1985 Annual Conference. Committee members are Richard O. Buckwalter, Violet Cox, Gary Flory, Philip W. Rieman, and Arlene E. May.

Tithing and Christian stewardship. The 1984 Annual Conference asked that the stewardship team of the General Board review and update the 1963 statement on "Tithing and Christian Stewardship." A report is expected at the 1985 Conference.

Review and Evaluation Committee. This committee is charged with reviewing and evaluating the work of the General Board. A final report is due. Committee members are Wanda Will Button, A. Blair Helman, Wilbur R. Hoover, Dean M. Miller, Nevin H. Zuck.

Pastoral compensation. Delegates regularly receive recommendations on pastors' salary and benefit packages. This year's committee members are Ray Glick, Helen Persons, Opal Pence Nees, Alton McDaniel, and Gordon Bucher.

Genetic engineering. In response to a query from West Marva District, the 1983 Annual Conference instructed the General Board to monitor issues related to genetic engineering and within two years to report to the membership about the areas of concern, controversy, and change. A report is expected.

Health foundations. The Committee on Health Foundations has been studying the relationship between Annual Conference and two foundations, the Bethany Hospital Foundation and the Brethren Health Education Foundation. Last year it asked that the General Board conduct a technical study of foundations. With this additional input, the committee is expected to give a final report at the 1985 Annual Conference. Committee members are Larry K. Ulrich, Jay Gibble, Dorothy G. Murray, Hazel Peters, Graydon F. Snyder, and Stewart B. Kauffman.

Housing. Query submitted by Michigan District.

Violence and pornography in the media. Query submitted by West Marva District.

Gambling. Query submitted by Mid-Atlantic District.

New hymnal language. Query submitted by Western Pennsylvania.

Guidelines for selection of delegates. Query submitted by Middle Pennsylvania.

Conference: Counting the cost

How much does Annual Conference cost? More than $200,000.*

About 25 percent of that annual budget is required simply to pay for the 12 Annual Conference study committees and representative groups that delegates have authorized. After the Phoenix Conference, that number may be up to 14, says Doris Lasley, Annual Conference manager.

Since about 1983, Lasley notes, study committees are being assigned to Annual Conference rather than to the General Board. Last year the Annual Conference fund covered the expenses for these committees and groups:

Central Committee, worship committee, nominating committee, General Board/OEPA Oversight, Brethren Health Foundations, Conditions of Childhood, Taxation for War, Membership, Review and Evaluation, Leadership Development and Ministry Issues, Scholarships for Brethren Volunteers, Standing Committee's Guidelines for Exhibits and Insight Sessions, and representatives to the World and National Councils of Churches.

Charged with the task of trying to make income meet expenses, Lasley's concern increases every time another study committee is created. Usually a committee is the best way to deal with an item of business, but she feels delegates need to be made aware of the high cost of such a vote.

The average cost for travel, lodging, and meals for one meeting of a study committee of five or six people is $2,000—even though every effort is made to be thrifty. With some committees requiring two years or more to complete their work, the cost for all committees for one year amounts to about $50,000.

The Annual Conference fund pays for only two staff people. The officers, Central Committee, and other committee members donate their time to the responsibilities to which they are elected.

The only sources of income for the fund are registration fees for conferencegoers, district assessments (20 cents a member), and the offerings taken at Annual Conference. Contrary to a common misconception, the Brotherhood Fund Annual Conference offering, collected in congregations in June, supports General Board programs—not Annual Conference, Lasley points out.

She assures conferencegoers that efforts are made to keep the costs down for participants. She negotiates the lowest possible rates with a variety of hotels and arranges for university housing. This year she has negotiated an agreement with American, Frontier, and Pacific Southwest Airlines for group rates.

Despite her concerns about the financial side of Annual Conference, Lasley's anticipation of the big event is not clouded. "As we talk with persons across the denomination and share information about the 1985 Conference theme and program, we are sensing a great deal of enthusiasm and expectation," she says.

"We hope to see *you* in Phoenix!" she adds.—W.C.M.

**This amount includes only those tasks carried out by the Annual Conference office. It does not include expenses related to General Board members, staff, and other groups.*

General Board hosts two Chinese officials

The Brethren Service/Chinese Agricultural Exchange was host in December to two high officials from China's Ministry of Agriculture. Lamar Gibble of the World Ministries staff accompanied Madame Zhaoling Hu and Huanjun Li to universities that are part of the exchange.

Two Brethren appointees will go to China for teaching assignments this year. Janet West Schrock of Washington, D. C., leaves in May. Susan Mast of Lancaster, Pa., currently an exchangee in Poland, will leave in August.

Since 1982 the China program has involved nine Chinese agriculturalists and three American lecturers. An additional five Chinese and three Americans are expected to join the exchange this year.

Minnie Dean, Martinsburg, Pa., and William Cable, Syracuse, Ind., were among the 55 invited participants to the first Church of the Brethren consultation on aging.

BHWA lays groundwork for statement on aging

The first national Church of the Brethren consultation on aging met with the hope that its work will put the issue of aging on the denomination's "front burner."

Held in late November at the New Windsor Service Center in Maryland, the consultation's primary purpose was to generate input from the 55 invited participants for a denominational statement on aging, focusing on older adults. This statement is being prepared by the Brethren Health and Welfare Association (BHWA) Task Force on Aging, which sponsored the consultation.

This intensive work session, directed by Raymond R. Peters, was one of the outgrowths of BHWA's Conference on Aging, held in Carbondale prior to Annual Conference.

Identification of issues and goals for the church in ministry to older adults was central to the consultation process. Participants grappled with how the strong Brethren sense of community can be applied in today's mechanized society to the needs of an aging membership.

Resource leaders from a variety of professional viewpoints discussed the realities of aging—physical, emotional, social, and economic—in contrast to commonly held myths and prejudices. Aging was presented both as a time of positive transformation for persons who are "centered in God" and as a time of jeopardy in light of society's marginalization of older adults. Survey results reported by J. Henry Long confirmed a low awareness of and sense of responsibility for older adults in the Church of the Brethren.

The task force expects to submit the statement on aging to the Parish Ministries Commission in March and to complete its work by mid-1985. Members of the task team, which is chaired by Leah Zuck, are Warren Eshbach, Jay Gibble, Dorothy Keller, Lois Kelley, Harvey Kline, Larry Landes and Raymond Peters.—FRAN CLEMENS NYCE

Fran Clemens Nyce of Westminster, Md., is a member of the Parish Ministries Commission of the General Board.

Leaders from four denominations met in Elgin in December to plan "Alive '85." Brethren leadership included Paul Mundey, evangelism staff (second row, second from right); and John Tomlonson, Western Plains district executive (first row, second from left).

Brethren, Mennonites gear up for Alive '85

Leaders from the Brethren in Christ, the General Conference Mennonite Church, the Mennonite Church, and the Church of the Brethren met in December in Elgin, Ill., to make further plans for "Alive '85."

The jointly sponsored evangelism event will take place April 11-14 in Denver.

Among the Brethren speaking in major sessions are Robert W. Neff, general secretary of the General Board; James F. Myer, moderator of Annual Conference; and Christine Michael, General Board staff member. The Brethren will hold a special caucus on Sunday morning.

For more information, contact Paul E.R. Mundey, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

update

Happy holsteins. Youth from seven Atlantic Northeast District churches raised nearly $6,500 at a 24-hour Heifer Project Volleyball Marathon held Thanksgiving weekend. Ridgeway Community church, which sponsors the annual event, won a "Happy Holstein" trophy for winning the most games, while Florin won the other trophy for the highest average pledge. Other churches participating were Conewago, Elizabethtown, Harrisburg First, Palmyra, and Spring Creek.

Coming up. A conference for women in ministry in the Church of the Brethren will be held April 16-19 at Fatima Retreat Center, South Bend, Ind. The keynote speaker will be Melva Costen of Johnston-Smith Theological Seminary in Atlanta. The conference, which costs $100, is open to all licensed and ordained women in the denomination and to women studying for the ministry. For more information, contact Robert Faus, Office of Human Resources, 1451 Dundee Ave., Elgin, IL 60120. . . . Archbishop Thomas J. Gumbleton of Detroit is the featured speaker at the Church as Peacemaker Conference, co-sponsored annually by Manchester College and the Manchester Church of the Brethren. Gumbleton is president of Bread for the World and was a member of the bishops conference that drafted the pastoral letter on peace. He will speak Sunday evening, February 24, and again the next morning at student convocation. The two-day conference also includes a Sunday morning dialog sermon by Dale Brown of Bethany Seminary and Onaldo Pereira, a Bethany Seminary student from Brazil; and an afternoon panel discussion. For more information, contact Carl Cawood, Manchester College, North Manchester, IN 46962. . . . Central America Week 1985 is scheduled for March 17-24. Resource packets are available for $3 from the Inter-Religious Task Force on Central America, 475 Riverside Dr., Room 563, New York, NY 10115.

Women and waterpots. Women from the Brethren congregations in Puerto Rico gathered recently for a second annual fellowship meeting. Meeting in a tent, since Vega Baja has no building yet, the group reflected on a phrase from the story of the Samaritan woman: "Woman, let go of your waterpot and go forth to. . . ." The participants were challenged to "let go of the waterpot," or old self, and to become a new person in Christ, going forth to tell what Jesus has done.

Names in the news. Earl Hess of the Conestoga (Pa.) congregation has been elected vice president of the Pennsylvania Chamber of Commerce. . . . Gary Clouser, administrator of Brethren Village (Lancaster, Pa.) has been elected president-elect of the Pennsylvania Association of Non-Profit Homes for the Aging. . . . Charles E. Kensinger has been appointed director of development at Juniata College (Huntingdon, Pa.). . . . The only known cross made of Damascus steel has been given to the Manassas (Va.) congregation by Jack Madsen of Witchita Falls, Texas. Madsen, one of the few people in the world who forges Damascus steel, spent 125 hours on its construction. . . . Amy Langdon of Sidney, Ohio, has begun a three-year teaching assignment in Bolivia, through Mennonite Voluntary Service. . . . Hobart Freeman, founder of the controversial Faith Assembly Church, died December 7 in northern Indiana. He taught his followers to spurn medical care, and some have been prosecuted recently for denying medical treatment to severely ill children. Authorities say that as many as 90 deaths have occurred because of Freeman's teachings.

Boxing up books. In response to a fire in the library of Waka Secondary School in Nigeria, alumni are asking for donations of math and science books. Books marked for the Waka School can be sent to Philip Kulp, 15 Deer Trail, R. 1, Fairfield, PA 17320, or to Miller Davis, New Windsor Service Center, Box 188, New Windsor, MD 21776. Donations to help with postage are also welcome.

Media event. The story of the birth and early growth of the Christian church will be told in a 12-hour television miniseries, *A. D.* (Anno Domini). The series airs on NBC-TV during Holy Week, March 31—April 4.

Recognized. In a district conference recognition service, 20 ministers of Middle Pennsylvania District were honored for 40 or more years of service. Included were full-time pastors; part-time, self-employed ministers; educators; and church leaders.

Remembered. Wang T'ung, the first Christian from the Church of the Brethren mission in North China to visit the United States, died October 1. During World War II he briefly attended Bethany Theological Seminary and spoke to many congregations and camps across the country.

Young adults discuss wholeness and health

"Hungering for Wholeness" was the theme of the annual Student/Young Adult Conference held Thanksgiving weekend at Camp Inspiration Hills, Burbank, Ohio.

More than 40 young adults—including college students and volunteers—gathered for worship, fellowship, and a study of various interpretations of what it means to be "whole."

Leading the conference in the theme was Paul Fike, pastor of the East Chippewa (Orrville, Ohio) congregation and past moderator of Annual Conference, and Dean Huntley, director of group homes for mentally handicapped persons in Medina County, Ohio. Joining them in leading workshops was Don Parker of Akron, Ohio, former missionary to Puerto Rico.

Over the course of several sessions, Huntley and Fike discussed the relationship between physical health and the emotional and spiritual part of life. Illness is more often a result of spiritual and emotional problems than physical, they said.

Many participants could not accept the idea that all illness ultimately stems from spiritual maltreatment. Many insisted that handicapped people are not necessarily responsible for the handicap, and that they too can reach wholeness. The issue of mortality in light of this theory was also heavily debated.

The significance of a conference goes beyond its theme, and there was ample time for games, talent-sharing, and just plain fellowship with friends. A number of the young adults commented on feeling a sense of community that is often lacking within their age group in the church.

The weekend's emphasis on worship helped build that sense of community. Singing together—a cappella, antiphonally, and always harmoniously—was central to this year's worship style.

The conference concluded with an anointing service led by Paul Fike, focusing on healing the brokenness in the lives of those who participated.

The Student/Young Adult Conference, held at a different location each Thanksgiving, is a program of the Parish Ministries Commission of the General Board. Enten Eller of Oak Brook, Ill., and Loren Waggy of Milford, Ind., coordinated this year's event.

Mike Rusher of North Manchester, Ind., anoints Judy Teeter of Baltimore during the conference's closing worship service.

Workmans receive ICYE service award

The International Christian Youth Exchange (ICYE) has awarded its first annual Edward L. Schlingman Award for Service to Ron and Mary Workman of Goshen, Ind. Since 1949, when Ron hosted one of the first exchanges, the Workmans have served ICYE as regional coordinators in Indiana, conference planners, and host family recruiters.

"To be a force for peace and understanding in the world, ICYE relies on the commitment and dedication of thousands of volunteers like Ron and Mary Workman," said Edwin H. Gragert, ICYE executive director. "They are a testimony to the value of volunteer action in our goal of world peace and justice."

The Workmans are members of the steering committee of the Church and Persons with Disabilities Network, and Ron is a past president of the Brethren Health and Welfare Association. Both work with Visual Impairment Services at the Elkhart Rehabilitation Center. (See "Running the Race," May 1982, page 12.)

ICYE, now an independent, ecumenical agency, was established in 1949 by the Church of the Brethren as a means of building reconciliation between nations after World War II.

Boesak targeted by South Africa

South Africa's minister of security, Louis Le Grange, has called for the arrest of Allan Boesak, an outspoken critic of his government's policy of apartheid and president of the World Alliance of Reformed Churches. Also targeted for investigation are the leaders of South Africa's major black trade union federations.

Le Grange's announcement followed a speech by Boesak in which the mixed-race clergyman criticized the South African police. The country's Police Act makes it illegal to comment on the activities of the South African police, and Boesak faces up to five years in prison and/or a fine of about $5,700 if charged.

The Washington Office on Africa reports that the situation in South Africa continues to worsen, with more than 4,300 blacks arrested between August and mid-November.

Responsibilities added to new staff members

Christine Michael, recently appointed half-time staff for youth/young adult ministries (see December 1984), has accepted the half-time position of consultant for urban ministries. She succeeds René Calderón, who has relinquished that part of his portfolio but who continues to serve in the areas of Hispanic ministries and racism/sexism.

In this position, Michael will carry out the development of education for urban ministries and serve as advocate for urban concerns. She begins work in both positions February 1.

Melanie May, recently appointed half-time staff for the program for women (see December 1984), has accepted the one-third-time position of executive for the Committee on Interchurch Relations, which is charged with monitoring the ecumenical life of the denomination. She began work in both positions January 2.

May will provide administrative, management, and leadership service for the committee. Robert W. Neff, who previously served as executive, will remain on the committee ex officio. Of the other committee members, half are appointed by the General Board and half are elected by Annual Conference.

Ruby Rhoades:

Fighter in a peace church

by Robert W. Neff

Ruby Rhoades, executive of the World Ministries Commission of the General Board, died January 8 of cancer. She had held that post since January 1980, and went on medical leave December 1 (see January, page 5).

Prior to her appointment as the first female executive in the Church of the Brethren, Ruby directed the General Board's Washington Office. From 1975-1977 she served in a special assignment promoting and interpreting MESSENGER.

She and her husband, Benton, served 12 years as Brethren missionaries to Ecuador and co-founded the church's rural development program there.

Ruby Rhoades was a fighter in a peace church. But her weapons were love and compassion, forthrightness and a sense of justice, an eloquence of pen and voice that was harnessed for the poor and the oppressed.

Ruby was always the lady, poised and serene. On the floor of Annual Conference, in the intense debate about the relationship between the Church of the Brethren and the Church of North India, she did not lose her poise. But don't let that attribute fool you. She believed intensely in defending the rights of the underdog. She never backed away from conflict and was a tough opponent on any issue of controversy.

Ruby was a fighter from her teenage years. She grew up during the Depression and, at an early age, had to face the tragedy of her mother's death. Through circumstances that could have defeated her, she maintained an undaunted spirit. By the time she reached college, she was a champion debater in Indiana.

Later those debate skills served her well as Ruby championed peace in Latin America, sanctuary for refugees here in the United States, advocacy of SALT II, and a call for an end to the arms race. Deep within her heart, she carried the concern for peace and justice with a zeal and fortitude that I find unmatched.

But that concern was always expressed on behalf of persons. Ruby was people-centered and evoked a response from people around the world. In December, because of her illness Ruby was unable to meet with visitors from China; yet through a note and a telephone call her care was received by those Chinese friends.

Ruby was a fighter when it came to games. Heaven help the opposing team when it came to Rook! Her zeal never waned and it was important to win. But even in the heated moments of contest, she remained the lady and a person who cared.

Ruby welcomed new experiences and challenges. She and her husband, Benton, were the first Church of the Brethren missionaries to Ecuador. Ruby became the first woman executive of any commission of the General Board. She assisted in the development of a new mission philosophy paper and contributed to a new mission outlook out of her own mission experience.

During her leadership of the General Board World Ministries Commission, an exchange program with China was begun, the SERRV program was expanded, a new ministry was started in the Sudan, the Latin America program was developed, and exciting resolutions were brought to the General Board and Annual Conference through World Ministries staff.

Ruby served as a member of the National Council of Churches Presidential Panel that brought about a new vision and direction for this conciliar body.

Throughout all of these experiences, she was not easily swayed. She listened carefully, weighed options, and then charted a course. Even when she sat carefully listening, she had a commanding presence and was respected by her Church of the Brethren colleagues and her ecumenical partners.

But all of us witnessed another part of the fighting spirit of Ruby's life as she battled cancer. Throughout her two and a half-year struggle, she did not express self-pity, she did not complain, and she never shirked her responsibilities. In the face of the battle with this dreaded disease, Ruby never gave up faith, but continued to give an account of a hope founded in Jesus Christ.

That was the essence of her Christian faith. Even though she did not have an easy road during periods of her life, she continued to express a deep faith in God and a belief in the triumph of God's realm.

During the last hour of her life, her husband, Benton, was with her. At her request, he sang hymns at her bedside. Ruby Rhoades was a fighter in a peace church who, even in her last losing battle, remained triumphant. ☐

Robert W. Neff is general secretary of the Church of the Brethren General Board.

Never for the last time

by Tim Speicher

At the 1984 Annual Conference, the Committee on Interchurch Relations awarded its Ira W. and Mabel Moomaw Ecumenical Scholarship to Tim Speicher, now pastor at Mount Zion Road Church of the Brethren in Lebanon, Pa.

The award money enabled him to participate in an October trip to the Soviet Union.

The group was to make its trip as the first official National Council of Churches delegation to the churches of the Soviet Union since 1974, but its status was downgraded when the Soviet Union denied a visa to one of the participants, an official with the Orthodox Church in America.

Two other members of the group stayed behind to protest the visa denial. The rest of the group—14 Governing Board members plus four staff members—made the trip as planned, but as "representatives of the NCC Governing Board" rather than an official delegation.

This was the first time that Soviet officials have denied a visa to any participant in the council's four official delegations, the first of which visited in 1956.

After the 12-day visit, church leaders from both countries pledged themselves to increased contacts and strongly affirmed the value of the 28-year history of discussions, projects, and visitations. As the groups parted, His Holiness Patriarch Pimen of Moscow and All Russia said that "despite the trials of the present moment, the churches of the USSR and the USA have remained faithful to one another and to common mission, service, and witness to the one Lord and Savior of all humankind."

The following is Tim Speicher's report of the visit.

Why does every discussion of the church in the Soviet Union seem to begin and end with the question of whether or not there is freedom of religion?

The church there does not enjoy the same freedom of religion that we take for granted, of course. But the church in the USSR *is* alive. My recent visit there, with 17 other representatives of the National Council of Churches, gave me hope in the midst of a discouraging society—hope that might be similar to the experience of the Brethren in 1708.

Almost all of life in the USSR must be registered with the government, as we too sadly know. The church is no exception. Each congregation is required to register before it may hold services inside its building. (The underground churches, or "dissidents," are those who have refused to register.) Purely educational or organized fellowship programs, such as Sunday school, are not allowed. And religious activities, such as home Bible study groups and public evangelism, may not take place beyond church walls.

Members of the congregations that have registered make full use of their worship opportunities. In the churches we visited, there were always at least a few people meditating. One chapel we visited held services continuously, 24 hours a day.

The thirst for spiritual food was evident as believers participated in mass and received the Eucharist. At the monastery at Zagorsk, which we visited on a festival day, the pilgrim believers followed our group closely, as eager as we were to hear what the church guides were telling us.

Tim Speicher (left) and the NCC delegation visited a Russian Orthodox baptismal room in Odessa. Infants are immersed in the urn shown here. Adults are baptized behind the curtain

American church leaders, accompanied by Soviet pastors and leaders, brought flowers to the mass graves where half a million Soviets are buried, victims of the 900-day siege of Leningrad (1941-44). Tim Speicher is in center rear.

Baptist churches hold five or six services a week, including two or three on Sunday. All services are two to three hours long and include at least three sermons, since sermons are the church's prime vehicle of Christian education. The Baptist church in Odessa takes in 55 new members a year, 30 percent of whom are new Christians.

Baptist ministers are trained through correspondence courses. At the Moscow Baptist church, we were told that the men in the choir were all correspondence students visiting for five days in Moscow.

Orthodox seminaries and academies have grown since World War II. Campuses are located in Odessa, Minsk, and Leningrad, and the latter now enrolls women for music ministries. One woman will soon enter the advanced level and will become the first Russian Orthodox female with a theological education.

We saw another sign of hope when we toured a monastery in Moscow that recently had been returned to the Orthodox Church. Volunteers from around the country were busy renovating the buildings.

Many church buildings remain vacant or are used as museums. Yet those believers desiring to attend church may do so. About 70 percent of the parishioners I saw were "babushki," or elderly women. Elderly men constituted 15 percent. The other 15 percent were younger men and women. Occasionally I saw children with their mothers or grandparents.

Attendance is discouraged by societal pressure, ranging from ridicule at best to job loss at worst, or the governmental pressure of imprisonment for "abusers" of the pulpit. Still, teenagers approached me after services, asking that I give greetings to all Christians and especially to the young people in our churches.

I felt the living quality of faith in the Soviet Union as I visited an Orthodox sanctuary. The four sides of the thick pillars have icons of Jesus, Mary, or one of the multitudes of saints. Vigilent babushki attend to the many candles.

The richness of the decor soon gave way to the richness of the Spirit. I indeed felt I was in the house of the Lord. Everywhere I turned I faced an icon. Here, away from the bustle of a secularized society, I saw believers who were at home. In much the same way that I enjoy the warmth of a living-room conversation with loved ones, these believers came to fellowship with the communion of saints.

I returned from the USSR wth a glimmer of hope. I have seen the spirit of the faithful alive, in spite of a restrictive government. The identity of the people with their motherland is stronger than any government can overcome.

Of the Soviet Union's 265 million people, only 10 percent, at most, are Communists. Believers total 32 percent. The moral character of the country is found in the many ethnic "nationalities" and their individuality, and the church is very much a part of this homeland identification.

This became more evident the farther we got from Moscow. Worshipers in the Jesus Lutheran church in Riga spoke in their native Latvian. Their second language was German, as a result of seven centuries of European influences, and they are successfully resisting Russian as their primary language.

The heart of the Christian faith in the USSR is worship. Though they can do little else publicly with their faith, believers are allowed to worship and they do so at a cost. We were greeted in Protestant churches with "Rock of Ages," "What a Friend We Have in Jesus," and "God Be With You Till We Meet Again."

This was our Christian unity, our ecumenical witness: to stand with Christians in a country where restrictions are slow to leave, yet where the life of faith is developing its fullness regardless. One Lutheran pastor in Riga spoke of our visit as the "optimism of love," and he bid us farewell with the words, "Christians never see one another for the last time." In individuals such as him, we saw the church alive in the Soviet Union. ☐

Tim Speicher is pastor of Mount Zion Road Church of the Brethren, Lebanon, Pa.

Ordinary rocks, imperishable

Beauty comes from within you.

"Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of robes, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious" (1 Pet. 3:3-4).

When I was about 11 years old, my father and I had a big fight over whether I would be allowed to wear shorts. It was the first time that I heard that there might be some restrictions on what a woman, particularly a Christian woman, could wear. And the argument made me think that perhaps there was something unwholesome about my body.

Historically, Christian women have had to struggle with the issues of dress more than men have. But in recent years, merchandisers have discovered the profits to be made in making men more aware of fashion. As a result, the modern man is asking, "Do my jeans look like I was poured into them?" "Which gold chain makes me look more masculine?" "Would I look sexier if I unfastened one more button of my shirt?"

So although this scripture about adornment is directed toward women, and although my remarks come mainly from my experiences as a woman, men, too, can likely benefit from looking closely at this passage.

The third chapter of I Peter is a difficult passage for many women. Women are told to be submissive to their husbands and told how not to dress. Along with some other scriptures, the third verse has been used as proof that we should not wear jewelry and should not dress according to the fashion of the world.

We've heard a negative message about outward adornment, but have heard little about the affirming fourth verse on inward adornment.

At the time I Peter was written, women were at the bottom of the social ladder, along with slaves. Women were practically the property of their husbands and as a result were expected to practice their husband's religion. Imagine the problems a woman could face if she became a Christian while her husband practiced a pagan religion. We can almost hear women asking church leaders, "How should I relate to my husband now that I'm a Christian? How can I bring my husband to Christ?"

Peter's advice sounds a little conservative today. "Don't take on the whole social order," he seems to say. "You're sure to alienate your husband if you start acting out the freedom you've found in Christ. So continue to be submissive, just as you've always been.

"And furthermore, don't rely on your old ways of being attractive to him—through your outward beauty. Instead, win him to yourself—and eventually to Christ—through the indestructible jewel that is within you—the beauty of a quiet and gentle spirit."

Our culture is different from the culture of that time. A woman is no longer a man's property. But Peter's advice has a classic tone—it can speak to any time.

There's a poster around that says, "God made me, and God doesn't make junk." We believe that God created us and that we were created in the image of God. Part of our understanding about God's image comes from the beauty of God's love and from the beauty of nature. We see God as beautiful. If we are created in the image of God, and if God is beautiful, then we are beautiful. It is as if at our core, in the hidden person of our heart, there is the beautiful jewel of God's spirit.

It is a spirit of gentleness and quiet. That doesn't mean it's a milquetoast spirit. We don't see God as timid or weak. When we consider God's interaction with the Israelites and when we look at how God acts today, we see a spirit of vibrancy, of anger, of confrontation. But we know that God can speak in a still, small voice. And we sense, when we sit by a calm lake at sunset, that we are in unity with God's spirit of gentleness and quiet.

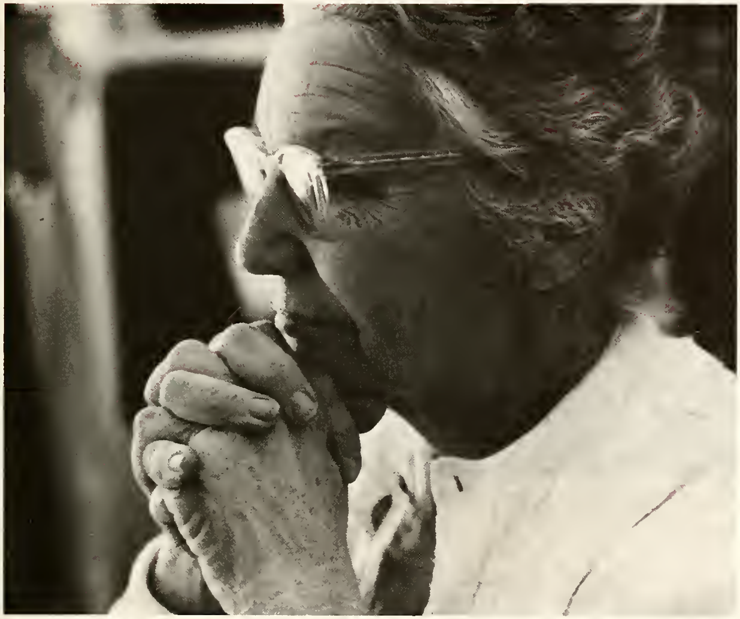
Jesus, the embodiment of God, took on the Pharisees and threw moneychangers from the temple. But he told the turbulent sea to be still, and he prayed for hours in the quiet of a garden.

God has created in us that same spirit. It's a spirit that has vibrancy, yet has at its core a sense of trust and calmness. And this spirit within us is a beautiful, imperishable jewel.

Yet many of us look within ourselves and see only an ordinary old rock. This is easy to do in a society that allows the media to decide what is beautiful. When I watch TV, I can't help but compare my body with the body of Victoria Principal. And surely men get discouraged when looking at the ads in the Sunday paper supplement. All the male models are under 30—both in age and in waist size. No wonder we see ourselves as ordinary rocks.

One way in which we handle this "ordinary rock" view of ourself is to get caught up in our outward adornment. "I need to cover up the ugliness that I know is there. Maybe if I put on more makeup, maybe if I buy some new clothes, maybe if I get a perm, no one will guess that at my core, in the hidden person of my

ewels



heart, there's just an ordinary old rock." We work at creating a fake jewel.

Another way in which we handle our "ordinary rock" feelings is to flaunt our ugliness. "I won't be dishonest. I am ugly. I'm a slob on the outside. That's exactly the way I am on the inside, folks."

We want to be in relationship with others. And to do this we must somehow attract them to us. But both of these ways of dealing with our "ordinary rock" feelings keep others at a distance. They recognize a fake jewel, and they're turned off by blatant ugliness.

How can we discover the beauty that God has created in us? The affirmation of our beauty is so close that we can barely see it. The affirmation of our beauty is with those who love us. A child says, "Mommy, you're pretty." A friend says, "Let's get together for lunch." Someone at work says, "I'd like to talk with you about a problem." A spouse says, "You look great!" Those who choose to be near us do so because they can see the beauty.

In the musical production *West Side Story*, Maria sings, "I feel pretty." It's not a song of vanity. It's a song of transformation. Just yesterday she felt lonely and like a misplaced foreigner. But today she feels loved by a young man. "Who's the pretty girl in the mirror there?" she asks. She can hardly recognize herself.

When we, like Maria, begin to recognize the jewel that is within us, we find that it's impossible to keep all that beauty inside. The beauty overflows. We look in a mirror and wonder, "Who can that attractive person be?"

Anna Mow is a fantastic example of a person whose beauty cannot be kept inside. Andy and Terry Murray have written a song about her beauty. "Seventy or seventeen/ The beauty-fullest person I've ever seen," the song says. In her life as a missionary, seminary teacher, and as a speaker, Anna Mow seems to have known constantly that in God's sight she is a very precious jewel. And anyone who speaks with her or hears her speak cannot help but notice that she is indeed "beauty-full."

I started out writing about clothing and feel some responsibility to return to that topic. It seems to me that when we know we are beautiful and when that beauty spills over on the outside, we are free to present ourselves in a beautiful way. We are free to clothe ourselves in a way that is in harmony with the loveliness that is inside.

Perhaps Peter's intent was not so much, "Women, you can't wear fancy hair styles, or jewelry, or fine robes." Maybe he was saying, "Hey, don't think for a minute that your beauty comes from these things. Your beauty comes from within you."

We find God in the majesty of the mountain, in the power of the sea, and in the tranquility of the meadow. We find God in the hidden person of the heart. There God's presence provides a gentle and quiet spirit. That spirit is an imperishable jewel. And it's incredibly beautiful! ☐

Nancy Werking Poling is a member of the York Center Church of the Brethren in Lombard, Ill.

by Nancy Werking Poling

Vietnam remembered

by Phil Grout

The windshield wipers slap away at the rain in perfect rhythm with the song that has recently entered my consciousness.

The car slices through the downpour and I sing again, "They will know we are Christians by our love, by our love. Yes, they'll know we are Christians by our love."

The traffic on I-70, even this early Sunday morning, compresses time. An hour down the road lies the Vietnam Veterans Memorial. A month back rests the unsettling war zone of Nicaragua. Eighteen years ago is river patrol near Saigon.

And only two months back the road is the memory of a prayer I've repeated many times since. Seemingly coming from nowhere, I found myself reciting, "Lord, make me an instrument of thy peace. Where there is hatred, let me sow love. . . ."

And then my mind races to other memories. It was the summer of 1968 when I returned from Vietnam full of disillusionment and bitterness, and seemingly paralyzed spiritually. Eleven years before that homecoming, I was baptized. I had quietly told my parents, "I'm ready to be baptized."

But Vietnam had deadened my faith.

Three years after I returned from that place called Vietnam, Mary Lou and I were married. It was a rather ecumenical marriage. She was raised a Catholic. I

An hour down the road lies the Vietnam Veterans Memorial.
A month back rests the unsettling war zone of Nicaragua.
Eighteen years ago is river patrol near Saigon.

grew up in a Northern Baptist church. We were joined in matrimony in an Episcopal church because, as we both agreed, "it's so pretty."

Out of a sense of obligation to my wife, I went to mass with her several times. But my heart wasn't in it. I had fallen out with the church as I watched the physical and emotional destruction brought about by Vietnam. There were many more spirits destroyed on the battlefield than any body count could measure.

And then 16 years after Vietnam, I thought I was alone in my home on Christmas Eve. Mary Lou was making the rounds delivering banana bread. For some reason I found an old collection of Gregorian chants, which I turned on the stereo. The living room was lit only by candlelight. The Latin chants echoed in the empty home. And in an instant I was kneeling, staring up at the Madonna and Child icon a friend painted for my wife several years before.

I'm not certain what I felt. There was an obvious sense of goodness. But it went much further.

A month later Mary Lou and I attended our first Brethren worship service. Three months later we joined the church.

I still had questions about Vietnam, and I suppose it was the Church of the Brethren's inherent peace ministry that appealed to me. I think it was that ministry which prompted me to leave my job as photographer on a daily newspaper. And it was the spirit of that ministry that helped me pray Saint Francis' prayer several months ago.

I don't believe it was chance that carried me to the war zone of northern Nicaragua in October with 19 other Brethren only three weeks after I first found myself praying for God's help to become an "instrument of thy peace."

I still have unanswered questions as I weave in and out of Washington, D. C., traffic. The closer I get to this "Wall" memorializing the Americans slain in Vietnam, the more I realize that this must become the last memorial.

And then I'm reminded of Robert Miller's words the day before we arrived in Nicaragua. "I want to go to Nicaragua to find out what it is to risk for peace what others are risking for war."

As I glide down the George Washington Parkway, the song surfaces again. "We will guard each one's dignity and save each one's pride, and they'll know we are Christians by our love, by our love. Yes, they'll know we are Christians by our love. . . ." ☐

Photojournalist Phil Grout, a member of the Westminster (Md.) Church of the Brethren, served in the Navy during the Vietnam War. In October he was part of a Church of the Brethren delegation to Nicaragua, through Witness for Peace.

At the American embassy

by Tom Kinzie

There is a rumor (unconfirmed)
that outside of the embajada
E.E.U.U.
a River flows,
gathered of tears,
of the shaken, the shamed and angry,
that it flows, as if purposed for this end,
to a last outpost near the sea.
There fields flower at its bidding,
clothes are washed, children bathe,
while madmen, confessing their crimes against all and all's source,
are baptized into sanity,
and rise up in songs of peace.
And that here, finally,
a pool is kept
for all who thirst and tire at their desperation.
The gentle drink there often. ☐

Tom Kinzie is pastor of Springfield Church of the Brethren, Springfield, Ill. He spent five weeks living in Nicaragua during the summer of 1984.

Pressing toward par

In our walk as disciples, the 'prize of the upward call of God' lays far loftier claims upon us than a 'par' round of golf. So tension remains. Confusion enters. We live 'between the times.'

by Warren F. Groff

"Not that I have already obtained this or am already perfect; but I press on to make it my own, because Jesus Christ has made me his own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead. I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:12-14).

I work at and usually enjoy golfing, except when I three-putt, top the ball on the fairway, slice or hook a shot, or make other errors that give me a double or triple bogey! Being "claimed by perfection" is built into the game of golf, namely negotiating each hole "on par."

I have never yet achieved perfection in golf, as measured by that standard. I also confess that I am at times confused by the "perfectionism" that overtakes me. When that happens, I spend more energy berating myself for what I am not achieving than I expend in steadily playing the game with the ever-present hope, even the built-in imperative, to press toward the mark of a "par round," or at least a "par hole."

Perfectionism in golfers tends to be "self" rather than "other" oriented. But I could imagine playing with someone whose perfectionism is directed outward, say toward me. In that unlikely, but conceivable, situation, my golfing companion would spend a great deal of energy observing and lamenting how far short of "par" I am falling, even to the neglect of his own shortcomings.

Ordained ministers easily impose perfectionism on themselves, or they may perceive that it is being imposed on them by others, by the church at large.

Two of the most detailed Brethren statements on ordination came out of studies that strongly featured lifestyle considerations: a 1975 position paper titled "The Ministry: Ordination and Family Life" and a portion of a 1977 paper on "Marriage and Divorce."

Motivating both of the queries that led to these Annual Conference studies was widespread dismay among the laity about the dramatic increase in the number of divorces among clergy couples.

While that dismay is shared by clergy as well as laity, by all of us, confusion often enters precisely at this point. The 1975 and 1977 Annual Conference committees felt constrained to shield ordained ministers from the "perfectionism" implied in a double standard, or higher lifestyle expectations of clergy and their families.

This confession appears in the 1977 paper: "We have placed upon some clergy marriages a heavy and unrealistic demand that is most difficult to fulfill. We have trapped them in isolation, and have demanded exemplary conduct. It is now time for us to see these marriage partners as first of all male and female, with the same drives, needs and wants as any other human beings."

Such a confession alerts us to the way the church at large may act like my imaginary golfing companion by spending more energy assessing how far short of "par" clergy are falling than are the laity as a whole. When such perfectionism erupts, we appropriately remember how very human, even fallible, were "anointed," "set apart," or "ordained" leaders about whom we read in the Bible: the disbelief of Abraham and Sarah; the deceitfulness of Jacob; the murder of an Egyptian by Moses; the way Aaron was swayed by the idolatrous leanings of the people; the jealousy of Saul; the adultery of David; the denial of Christ three times by Peter.

But the Scriptures also alert us to the confusion that enters if we avoid "perfectionism" at the price of avoiding the steady claim of "perfection" upon us. "Perfection," as used by Paul, means "full-grown," "maturity," or growing up "in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Eph. 4:15-16).

So perfection, when understood in these terms, always requires "pressing toward the mark," like contemporary Olympians giving their utmost. But this "pressing on" has its foundation in Christ's prior action. Augustine said it this way: "We are not asked to seek the way; the way has come to us; it is for us to arise and walk." Or as Paul says it: "I follow after, . . . that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12b KJV).

This stress on "following after," or *Nachfolge* as described by the German Anabaptist and Pietist mentors of the early Brethren, is a strong accent in Brethren heritage. Related to that heritage accent are foundational beliefs such as these: those seeking to "follow after" Jesus as obedient disciples are not only justified but also sanctified; while sin's claim on us still persists, the much mightier power of grace has sin itself on the defensive; therefore, we may steadily move toward that perfection, toward that growth in grateful obedience for which we are claimed; we, too, may steadily "press toward the goal for the prize of the upward call of God in Christ Jesus."

When addressing the Philippians, Paul distinguished himself from some in that day who apparently were presuming they had already achieved perfection. "Not that I had already attained, either were already perfect: but I follow after. . . . "

But Paul would also stand against those who might overstate the case by making a guiding principle out of, or taking refuge in, human frailty. Pressing "toward the mark" is a persistent claim, no matter how

often we fall short of "par" golf, no matter how often we are overcome by confusion or betrayal in seeking to be "followers after" Jesus.

That claim persists for both ordained and laity. Expectations are not intrinsically higher for one than for the other. If ordained ministers have any distinctive calling and functions, these spring out of, are representative of, and are for the sake of that perfection, that maturity in Christ, that "prize of the upward call of God," toward which all of us are directed by Christ's prior obedience and Christ's prior action in our behalf.

I no doubt will be a golfer for as many years as strength permits, and I expect that "being claimed by perfection" and "being confused by perfectionism" will be a continuing tension.

Star athletes know this tension, even while they model the focused energies called for by our text: "But one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press onward . . . ."

Jack Nicklaus, winner in a record number of golf tournaments, works diligently at achieving the tremendous concentration for which he is noted as he prepares to hit the ball or make a putt.

Mary Lou Retton, 1984 Olympic gymnast, has a regular pre-performance, bedtime ritual, like the one she described occurring at the Olympic Village the night before winning her gold medal: "I see myself hitting all my routines, doing everything perfectly. I imagine all the moves and go through them with the image in my mind."

The Chicago Cubs, who last year came within one game of the World Series for the first time in 39 years, surely know the tension and the discipline involved in getting even that close to winning, even as they, and their fans, know that the continuing "claim of perfection" requires them to "forget what lies behind" and to "strain forward to what lies ahead" in 1985.

In our walk as disciples, the "prize of the upward call of God" lays far loftier claims upon us than a "par" round of golf. So tension remains. Confusion enters. We live "between the times." For us to remain steadily on the path toward perfection, we need the admonitions and the encouragements of each other. Our obedience and our deepest commitments are also required. "Straining forward," like the marathon runners of Paul's day or of the 1984 Olympics, like professional golfers on tour, and the Chicago Cubs facing a new year, we press onward!

But beyond all this, we are dependent on the workings of a grace whose wisdom and power are far greater than our own. By the workings of that grace, in all our strivings, today and in the days ahead, may our strength be renewed, so that we "shall mount up with wings like eagles, we shall run and not be weary, we shall walk and not faint." ☐

Warren F. Groff is president of Bethany Theological Seminary, Oak Brook, Ill.

Small talk

by Karen B. Kurtz

Your church family works together

Match these workers to the descriptions about their church jobs:

1) teacher
2) preacher
3) choir
4) usher
5) janitor
6) treasurer
7) acolyte
8) organist

____ a group that sits in a special place in the sanctuary and sings about God's love

____ studies the Bible and plans the Sunday school lessons

____ keeps records, writes checks, and counts the money that people give

____ uses hands and feet to play beautiful music

____ tells people about God and his plan for their lives in a sermon

____ some churches pay this worker to keep the church clean

____ lights candles on the altar and may help the minister during the worship service

____ greets people who come to worship

Write your own name here:

____

You study the Bible and sit in a pew during the worship service. You can do jobs in your church, too. On the lines below, write three jobs you can help with.

____

____

____

Traveling along

Sometimes jobs involve travel. Can you name at least five different ways of traveling?

People in biblical times traveled, too. Look up these verses in the Bible. First, name the jobs of the people described in the verse. Then tell how you think they traveled in their jobs.

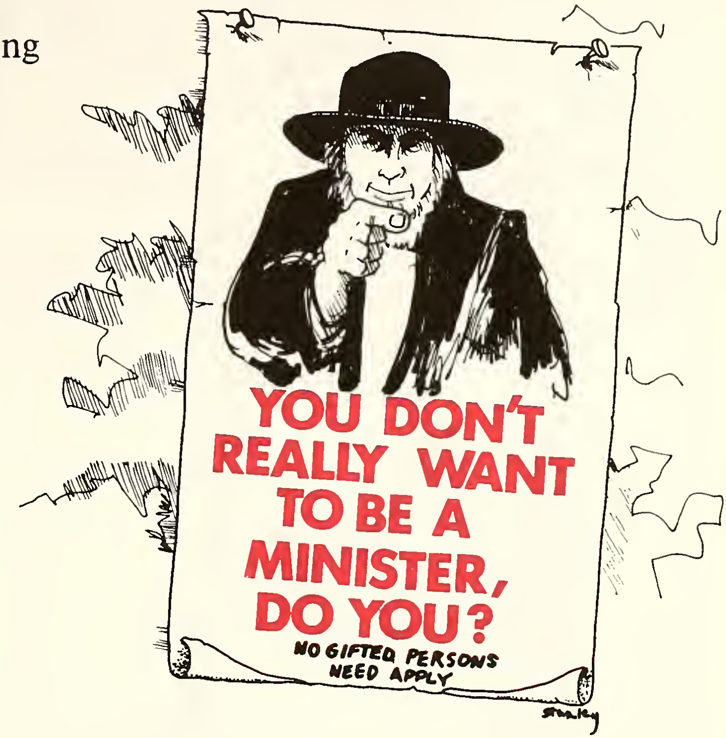
1) Ezekiel 27:26
2) Judges 4:4
3) 2 Kings 9:17 (find two)
4) Genesis 25:27
5) Daniel 2:2 (find four)
6) 2 Kings 3:15
7) Genesis 46:32
8) Jonah 1:6
9) Amos 9:13 (find four)
10) Genesis 40:2 (find two)
11) Acts 18:3
12) Luke 5:2
13) Mark 6:3
14) Acts 19:24
15) Acts 10:7 (find two)
16) 2 Timothy 1:11 (find three)
17) Luke 5:27
18) Matthew 10:1-3

Answers: 1) rower; 2) prophetess; 3) watchman, horseman; 4) hunter; 5) king, magician, enchanter, sorcerer; 6) minstrel; 7) shepherd; 8) ship captain; 9) plowman, reaper, treader of grapes, sower; 10) butler, baker; 11) tentmaker; 12) fisherman; 13) carpenter; 14) silversmith; 15) soldier, servant; 16) preacher, apostle, teacher; 17) tax collector; 18) disciple.

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.

An anti-recruitment strategy

by Nancy Werking Poling


YOU DON'T REALLY WANT TO BE A MINISTER, DO YOU?
NO GIFTED PERSONS NEED APPLY

I confess that I'd be terribly disappointed if my children decided to become ministers. They're too intelligent and too talented to waste their energies serving the church.

My children would probably experience more prestige if they became doctors; more sense of a job completed and done well if they were engineers; wider appreciation if they became scientists; fewer disruptions of their family life if they were CPAs; fewer attacks on their personality if they were corporate executives; and less criticism of boring speeches if they became lawyers.

So I've never asked either of them, "Have you considered a church vocation?" And to the best of my knowledge, neither has anyone else.

Meanwhile, like many others, I sit back and lament the shortage of pastoral leadership in our denomination. Why doesn't the seminary put more effort into recruiting? Why doesn't it attract more of the church's brightest and most gifted persons?

But I know that the seminary cannot recruit. The seminary educates and trains. It's up to the local church to recruit. But we almost seem to have organized ourselves into carrying out an anti-recruitment campaign.

Making ministry unappealing to our children has been at the heart of our anti-recruitment campaign. We show them throughout their development that we hold ministers in low esteem.

At the Sunday dinner table we criticize the sermon, express consternation that we haven't received a pastoral call in over a year, and complain that the pastor doesn't relate well to our youth. What child, sitting there at the table, is going to say, "I want to be a pastor when I grow up"?

We discourage our children from considering ministry as a vocation when we fail to respond to our own calling as laity. We refuse to serve the church as teachers, as visitors of nonmembers, or as youth leaders. We say, "I don't have the time," or "That's not where my skills lie." Our young people hear, "The church is not important enough for me to give it the first fruits of my energy and time." If this is our response to the church's call, how can we expect our children to choose a church vocation?

And, it seems ironic that we excuse ourselves, yet at the same time expect our pastor to be a teacher, a visitor of nonmembers, *and* a youth leader!

We discourage our children from considering ministry when we create situations in which a pastor must leave a congregation under pressure. In few other jobs does an employee have to listen so carefully to 150 different bosses, then work to please each boss' individual demands. Seldom does an entire constituency know and discuss an employee's shortcomings. How many of us would consider a profession in which failure is so inevitable—and so public?

The financial compensations of ministry are controversial. But pastors' salaries often get more anti-recruitment credit than they deserve. Two realities about money need to be faced. First, our society, whether we agree or not, expresses its appreciation for work well done primarily through monetary reward. Second, most congregations in the Church of the Brethren do not have large enough budgets to compete with other professions for talented young leadership.

One solution might be to pay the maximum we can afford, then do everything in our power to help our pastor experience job satisfaction. Job satisfaction comes about when people feel they have some influence over how they spend their time and what their goals should be; when they feel appreciated for the fine job they are doing; when others in the parish discuss their concerns openly and in a supportive way.

"What do you want to be when you grow up?"

"I want to be a minister, like Pastor Myers."

"I like Pastor Myers a lot too. I'll be proud of you if you grow up to be like our minister." ☐

Nancy Werking Poling is a member of the York Center (Lombard, Ill.) congregation.

Who wil

God still calls, people still say "yes," and the calls still come in many creative ways.

by Mary Sue Rosenberger

To Isaiah, in a vision in the temple, God asked, "Whom shall I send? Who will go for us?"

This call to ministry is repeated throughout the Scriptures in many creative ways, but the message is the same. Esther's call to the kingdom in a time of danger for her people; "Come, follow me" spoken by the Son of God to some rough fishermen; Stephen's election to the first deacon body; Paul's blindness on the Damascus road; Priscilla and Aquila's call to provide leadership and hospitality for the early church; Timothy's nurture by church and family—all are variations on the theme of God's call to Isaiah, "Who will go for us?"

And Isaiah responded, "Here am I; send me." Esther took her life in her hands; the fishermen left their nets and went; Stephen was martyred with a prayer on his lips; Paul was reborn, preached, suffered, and rejoiced; Priscilla and Aquila became leaders and models in the early church; Timothy became Paul's "son in the faith." They were called by God, and they said, "Yes."

God still calls—and people still say, "Yes." And the calls still come in many ways.

Just as Mordecai interpreted for Esther the nature of God's call to her, so older leaders of the church and family members can be instrumental in conveying the call of God to promising young people within the church. Chester Harley, former district executive of Southern Ohio and now retired, remembers that his father and a church elder both asked if he was considering the ministry.

"My answer to both was no. But the seed was sown by the questions," says Chester. After two years in college and two good experiences in summer camp, he was licensed to the ministry.

Audrey Finkbiner also remembers that the questioning of a trusted church leader was instrumental in her call to the ministry. Her first call came during her college years, when she felt drawn to spend summer vacations working at Camp Swatara in Pennsylvania. It was there that camp director Ed Poling suggested that Audrey consider attending seminary.

Two years passed before she finally decided to request licensing. "My response required me to assert myself after trying to decide whether it was really possible that God might be calling *me*," she says.

Another person who encouraged Audrey to respond affirmatively to God's call to ministry was Jill Zook-Jones, summer pastor at her home church. "She

o for us?

helped break the ice over the idea of women in ministry, both for me and my family," says Audrey.

She also cites Jeff Finkbiner, her husband and co-pastor at Oakland Church of the Brethren in southern Ohio, as a source of encouragement. "He was more 'liberated' than I in the beginning and allowed and encouraged me to say yes."

Not all those whom God calls to ministry are young and searching for vocational direction. Peter, Andrew, James, and John had made their vocational choices. A promising business would someday be theirs if they worked hard and stayed by it. Then one day, in the midst of mending fishing nets, they received a call: "Come," said Jesus. And they went.

God still calls to the ministry those who are comfortably settled in other vocations. C. Dean Mouk, pastor of Prices Creek church in southern Ohio was married, the father of a child, and engaged in another full-time job when he finally said yes to the call to ministry that had been growing in him since his late teen-age years. The Three-Year Reading Course enabled Dean to prepare for full-time ministry while still supporting his family.

Even so, he says, there were many questions raised in his mind by the prospect of this vocational change. "Is it God speaking, or me? How will I adjust going back to school after 20 years? How can I afford school? Can I really handle the Three-Year Reading Course? Is it fair to my family to ask them to sacrifice a lot of things in order to have me go to school?"

But, he adds, "We decided to trust God to take care of whatever needs and problems arose."

God's call can come directly to individuals, by way of another person, or through the structures of the church. The church at Jerusalem chose Stephen and six others when special needs for leadership arose within the fellowship. For many years this was the primary way in which ministers were called within the Church of the Brethren.

Paul Kinsel, a retired pastor now living in Trotwood, Ohio, was called in 1931 by the traditional method of a private, oral vote before adjoining elders. The elders made their decision without nominations, "leaning on the guidance of the Holy Spirit," at a called council for this specific purpose.

"I was licensed immediately following the vote," says Paul. "I was not consulted or counseled. I verbally answered all questions positively, but internally I churned."

His parents' guidance was especially important in bringing him to that point, he says. "I could not have said no and broken their hearts."

Reviewing all the varied types of ministry in which he has served, Paul concludes that it has been "a life scenario I could not have dreamed up, but clearly see and identify as God's guidance."

James F. Myer, free minister in the White Oak (Manheim, Pa.) congregation and moderator of Annual Conference, recalls the call to the ministry that he received in 1962 from his home church. This call, too, came through a congregational election without nomination, and he accepted immediately. Other free ministers serving in his local church and several visiting evangelists "portrayed excellent models for ministry and developed in me high respect for the ministry," says Jim.

Education for a Shared Ministry (EFSM), a program sponsored jointly by the General Board, Bethany Theological Seminary, and the district, is another form of congregational call to ministry. Mike and Beth Yost of Flat Creek Church of the Brethren in Kentucky were called by the congregation, following a decision to enter the EFSM program.

"It also came as a call from God, in that it was obvious God's spirit was present in the meeting where we were called," say the Yosts. "It took us about three weeks of a lot of prayer and discussion to make our decision."

God's call to ministry comes quietly and gently to some people; perhaps it grows slowly over a period of time. But to others, like Saul of Tarsus, it comes through sudden light and blindness on the Damascus road. For Bruce Huffman, pastor of the Middle District congregation in Tipp City, Ohio, the call to ministry came through a similar period of pain.

In 1978 his wife died in an automobile accident. Throughout Bruce's recovery from the injuries he sustained, his pastor counseled him and could see gifts for ministry in his attitude and faith. "It was through the loving support of family and friends at a time of tragedy that I heard the call to minister to those who had been through what I had been through, and to seek answers for some of the questions all of us face in life," says Bruce.

Aquila and Priscilla were Jewish Christians, tentmakers by trade, who offered Paul hospitality in Corinth and became leaders in the Corinthian church. Paul sends warm greetings to them in two of his letters and once sends greetings also to "the church that meets at their house." Hospitality and providing lay leadership for the church can serve as the means for receiving a call from God.

Such is the case for Lois Wenger of the Middletown (Ohio) Church of the Brethren. Along with other lay members of the congregation, she had been preaching and serving during a period when they had no employed pastor. In 1978 the congregation asked her to serve in a co-pastorate with her husband, Harold.

Some 25 years earlier, she had taken seminary training and felt called to the pastoral ministry, but then that was not an occupation open to women. When called by the Middletown congregation, "I was very pleased and felt God's hand guiding me into meaningful service," says Lois.

"My greatest surprise came one Sunday morning when Harold was absent," she says. "One six-year-old asked another, 'Where's Pastor Wenger this morning?' The other child replied, 'She's right there in the pulpit, you dummy!'"

Another biblical example of calling to the ministry is that of Timothy, who grew up in the church, nurtured by the faith of his mother and grandmother. The apostle Paul repeatedly refers to him as "my son in the faith." No life-changing call for this boy—he was born to be a preacher!

Everett Shattuck, co-pastor with his wife of Trinity (Sidney, Ohio) Church of the Brethren, recalls feeling directed to the ministry from a very early age. "The call came, if you want to call it a call, during my brother's baptism. I was five, and at that time I decided to become a minister.

"It has become such a natural part of me I wanted to become nothing else," Everett says. "It is my life. It was nothing fancy or God clanging me over the head with a hammer, but a desire within me that grew as I became older. I have never doubted nor wondered about my calling. God has given me the talents and expects me to use them."

God still asks, "Who will go for us?" But in the majority of cases—unlike Isaiah's—the call is mediated, interpreted, and encouraged by some human messenger. "There is a strong possibility I would not have become a minister, had it not been for the questions of my father and our elder," says Chester Harley. "The sad part today is that most of our churches neither vote a person in nor challenge them as I was challenged."

Audrey Finkbiner probably would agree. "My decision might have been easier had my congregation named my gifts and not left it to me to request licensing. But my home church hadn't called out any ministers for about 20 years, and I guess they kind of forgot about it. Since then they've licensed at least three other persons and a fourth has started seminary."

"Whom shall I send? Who will go for us?" God asked Isaiah, and that call continues to come. It comes to some individuals as a call to ministry. But it comes to the entire church—individuals, church leaders, congregations, ministry commissions, camp leaders, youth counselors, parents—as a call to be God's messengers, carrying his call to the prospective ministers in our midst. ☐

Mary Sue H. Rosenberger is a member of the Greenville (Ohio) Church of the Brethren and executive director of hospice in Darke County.

Windows in the Word

by Timothy K. Jones

Hands

In recent years I have embarked on a number of ventures that have required an open mind. Like planting a new church, for example.

I moved to the suburbs of Houston lugging an armful of evangelism books and a handful of sample "PR" brochures to guide me. I began to experience something remarkable, though: "sure-fire" techniques often yielded only mild returns. Many times the real difference in our congregation's growth came from the chance meeting or impromptu phone call. I am learning to be more open to the unexpected.

I discover much the same in parenting. Whatever handles I get from parenting lectures and articles, real-life fathering has meant unplanned turns and unsought-out surprises. Somehow I never expect the interruption of my preschooler's spilled orange juice, or the delight of a small son tugging on my leg for a hug. I am a more open individual because a two-year-old and a five-year-old daily run, shout, laugh, and dance their way out of my controlling grasp and predictable confines.

I find that encounter with the unexpected applies also to the act of praying. Learning to pray is learning to listen, watch, and wait. It is not coming crammed full of opinions and agendas. It is opening our life and heart to a God of serendipity and surprise.

That insight clarifies an intriguing note on prayer's posture in I Timothy 2:8. In every place, the apostle says, the people should pray, "lifting holy hands."

Now "hand" in the Bible does not always refer to praying. Clapping hands signified Balak's anger against Balaam, and the psalmist's praises during worship. Jesus reached out active hands to heal the blind, or bless the children.

Time after time, the hand symbolizes God's ability and a person's strength. The right hand of a king (or God) held honor over the left because it was seen as most able and powerful. The Bible sees our hands as the body's most active and useful members. Except, that is, when entering the presence of God.

Paul's note on prayer comes in here, for Paul tells the church to lift up hands in prayer because we enter the heart of holy worship only when we are vulnerable and open. We come before God not with a grasp on a weapon or clasping a list of demands, but with hands that are lifted, open, and empty.

Prayer has become a greater adventure for me since that window has begun to open. The customary prayer posture for the early church, commentators tell us, was different from what we have learned during childhood table graces: not hunched over, hands clasped together. Prayer was a bodily attitude of open hands and outstretched arms.

I like that window on openness. I have much to learn about church planting, parenting, and especially praying. But it helps to unclasp my hands and release my heart to the surprises God wants to work. I expect God to reveal more as my grip loosens and my control relaxes. To pray, you see, is to stand before God and his world with opening hands. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

Of silver strands, of life and death

by Kathy Williford

I sat at a dying man's bedside, holding his wife's hand. She needed comfort as she looked at him in the cold setting of oxygen tubes and monitor wires. His body, in spite of all the modern technology, was already turning cold. I saw her anguish as she wondered what life would be like after he was gone. She could not begin to grasp the reality of the empty home after nearly 50 years together.

I was emotionally drained. Yet I believe that life continues and that families will be reunited, so I stand in awe of God at such sacred times.

And life *here* goes on. I walked from the hospital to take a young girl to the doctor's office. She was afraid of this first gynecological exam. I tried to assure her that there was nothing to be afraid of or embarrassed about. Then, after promising "not to look," I went with her.

I held a teary-eyed, young girl's hand and shared her embarrassment. But what an experience! The examination confirmed that she was pregnant.

The doctor, not sure he could find a heartbeat that early, moved the sensor over the girl's stomach. Then the sound seemed to fill the room: "thum-thum, thum-thum, thum-thum." The sound of tiny, new life. Life, surely not in ideal circumstances, but life with all its tenacity and potential for love and joy, sorrow and death.

O God, again I stand in awe and wonder. You give the marvelous gift of life. We plant seeds, water and fertilize them, but you give the life and growth to the marigolds. We may transplant the life to test-tubes, but life itself we cannot give.

Sometimes we manipulate that life. We have so much power, even the terrible power to destroy life, but we cannot fully comprehend the vastness of the universe, or the minute detail of the atom in a rose.

O God, it is as if in one afternoon I saw the pieces of your puzzle fit together. As if I caught a glimpse of the total tapestry of life and death woven together. I saw your hand weaving the black and silver strands into your total work of art and, O Lord God, my Creator, I stand in utter amazement, speechless in awe, and bursting with praise!

Give me the faith to remember that sense of wonder—to hold that wonder as I go now to my daily tasks of study, writing, dirty dishes, laundry, and noisy children. Help me to share my faith with others as I touch their lives.

Not that I am so great, or good, or intelligent—but that you are so marvelous, all-powerful, and all-encompassing that we see your hand in everything in life and in death. Amen. ☐

Kathy Williford is pastor of the Arcadia Church of the Brethren, Arcadia, Fla., and chaplain of DeSoto Memorial Hospital.

Don't look to a lottery if you want pennies from heaven

by Gordon Dalbey

I have a confession to make. I am a pastor, but I am also a man who knows how easy it is to fall under the spell of rainbows promising a pot of gold. I remember the experience in all its humbling details.

I had given up a full-time job and moved to Boston to attend Harvard Divinity School, but within the first year I had spent my entire savings and was more than $1,000 in debt.

As my worries grew I began paying more than casual attention to the cheerful guy on the TV commercial who proclaimed that every day someone won hundreds, even thousands, of dollars in the Massachusetts State Lottery. And all over town billboards and ads beckoned me to play "The Game."

Eventually one day I decided to buy two 50-cent tickets with my lunch money—just for fun. After all, as they said, it was only a game. On the other hand it would be a great solution to the headache of debt. But at home I tossed the tickets onto my dresser and forgot about them.

Yet when the time came for the winning numbers to be announced I found myself hurrying through my New Testament Studies homework. I almost ran to the newsstand where, from an overhead board, The Numbers looked down on me. Quickly I examined my tickets—and at once it was over. Not even close. Maybe, if only the third number could be where

'When the time came for the winning numbers to be announced I found myself hurrying through my New Testament Studies homework. I almost ran to the newsstand where, from an overhead board, The Numbers looked down on me.'

the first one was, and. . . . A strange, hurting sensation crept over me, and I sighed in self-disgust. Pitching my tickets into a trash can, I rushed off to class.

Several weeks later I cashed my university loan check, paid my tuition for the following semester—and found that I had $50 left over. Just that week this shivering Californian had received a monthly fuel-oil bill for nearly $80. But almost as soon as the refund cash settled in my hand the thought crossed my mind that, at 50 cents a ticket, I could buy 100 lottery tickets. Surely with that many I'd win something.

A few days later, still undecided about this "investment," I ran into a casual friend at church, a self-employed house painter. Business had been terrible for weeks, he lamented. And then, just as I was about to chime in with my own problems—and my proposed scheme—he laughed gently and shook his head. "Would you believe things got so bad that I was about ready to play the lottery!"

"W-what?" I blurted out—and then, catching myself quickly, forced a lame smile, "Uh, wow—no kidding?"

"Yeah, my faith was at a mighty low ebb," he sighed. "I don't know how, but I got hold of myself one day and decided that all my panicking was only making things worse—so I decided instead just to begin giving thanks for everything I've taken for granted: my wife, the kids, everything." I stood there, transfixed, as he shrugged his shoulders. "I can't explain it, but not long after that a pretty fair contract came through for me. Not lots of money, but enough to put us back on an even keel again."

I couldn't believe it. There was I, studying at perhaps the finest university in the world to teach others about faith, listening to a struggling house painter preach the most convincing sermon on faith that I'd ever heard. Chagrined—and genuinely hopeful at last—I confessed my own story, and we both shared a good laugh at ourselves.

I never bought another lottery ticket. I could do no more after that than confess my little faith and give thanks for what I had. I cannot say that the next day money fell into my hands from heaven; in fact, I went further into debt before finishing seminary. But often during those years of need I was sustained by a personal gift, a part-time job, an award—each of which became an inspired part of my ministry that no lottery win could have provided.

Today, from my comfortable pastor's study, in the shadow of my Harvard diploma, that season of desperation is painfully embarrassing to recall. Yet I am thankful for it, even—*especially*—for not having won the lottery. For I was taught then to live with an enduring faith through trial and time, not with the endless fantasy of a deus ex machina such as the lottery to lift me instantly out of life's struggles.

Furthermore, I know now that it was not primarily a financial problem that had led me to hope in the lottery, but rather an inner sense of worthlessness. Often we say of a tycoon, "He's worth millions." With no money I was, in that popular sense, worth nothing. The demonic lure of the lottery for me, therefore, was that while promising to deliver me from my feelings of worthlessness it served ultimately only to confirm them—as I and millions of others became "losers" yet again, as it were.

Today I occasionally hear materially comfortable persons scoff in disgust about "how terrible it is that poor people gamble away what little money they have." I can only acknowledge sadly that the lottery is indeed "a tax on the poor." But, having experienced myself the deeper human brokenness that underlies that truth, I cannot share in judgment on it.

Rather, I would challenge those of us who have far more food, clothing, and shelter than we need to give thanks for what we have and to begin sharing it with others. Let us become a faithful community of caring support, not a mass of individuals clinging desperately to our lottery tickets. We have nothing to lose but our fear. ☐

Gordon Dalbey is pastor of Seaside Community church (United Church of Christ) in Torrance, Calif.

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On MESSENGER's faults

Mark B. Bowser

MESSENGER is far from the kingdom

For quite some time now, I have found myself having to spend time in prayer each month, after reading MESSENGER. It is not a prayer of thanksgiving. Rather, it is a cry for the hurt, frustration, tears, and yes, anger that I many times experience.

I ask myself, "Is *this* the church that I so dearly love and serve?" As I pray and express my emotions to the Father, the peace that only he can give returns, and once again I am able to lay aside this publication and get on with the work to which I am called, giving thanks that so few people in the congregation read MESSENGER. Working through my own feelings is difficult enough.

In November, as I follow my monthly procedure with MESSENGER, the need to write fills my being, and so I am writing you. My thoughts are much along the lines of comments made by Brother Dale Brown at Conference this past summer. I am a white, middle-class male, and am forced to believe that many of the ills that exist today result from my less-than-godly origin. (Or so 1451 Dundee Avenue would have me to believe.)

I am a Republican. I enjoy the King James Version of the Bible. I abhor the sins of abortion and homosexuality (but not the sinners). I graduated from a Mennonite seminary. I believe the Equal Rights Amendment has ungodly origins. And, in apostate manner, I believe that God's word is true, all of it, and that salvation is found only in the blood of Jesus.

Now, before I am shunned by 1451 Dundee Avenue, the Womaen's Caucus, the Brethren/Mennonite Council for Gay Concerns, and others, please hear this: I love the Lord Jesus and his church more than anything else that this world can offer. I have a lovely wife who, likewise, through godly parents, loves and serves the Lord. Because of this love, our bond to each other in marriage is unthreatened. We don't need to assert *our* rights, because we submit to each other according to God's word.

Our home, we believe, is the closest thing to heaven that we will experience here on earth. We have two wonderful daughters whom we are training, just as we were trained, to love the church, their Lord, and his authority.

The little community in which we live is not making a worldwide impact upon society, as the world would view it. However, lives are encountering Jesus and changing, and that seems to be the way Jesus worked as well—one on one.

If the reader is seeing a picture of shalom painted, it is because that is what I see, not only here, but around the Brotherhood, in churches large and small. It is a picture of the "silent majority" (with no ties to Jerry Falwell). Many, like myself, have allowed a liberal element to paint what they believe to be shalom, knowing that we had and are experiencing something far greater. I see now that in many ways this has been selfish, and for that I beg forgiveness, and ask the many others who walk in my shoes to do the same.

It is our obligation as Christians to let our light shine. It is time to stand with humility and affirm that the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost (Rom. 14:17, KJV).

When the church at large begins to offer this, state it, and affirm it, then the pews shall be overflowing, real peace shall begin, and real equality shall be affirmed. And, who knows, MESSENGER may be swamped with subscriptions, and I will not have to go through my monthly ritual with pain, but at long last can put down my issue of MESSENGER and offer up my prayer of thanksgiving. ☐

Mark B. Bowser is pastor of the Mathias (West Va.) Church of the Brethren.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

CLASSIFIED ADS

FOR SALE—Award-winning Typing Tutor software for Commodore 64 (disk). "MicroTypist," by Jim Knarr (Blue Sky Software) will educate and entertain. With timed (wpm) exercises, accuracy tests, computer-terms option, speed-typing game, colorful graphics and sound. Great gift idea. Only $19.95 plus $2.00 shipping (Ind. residents add 5% sales tax). Micro World Computers, 108 E. Main, North Manchester, IN 46962.

INVITATION—New congregation now forming in Venice, Fla. Meeting at Ewing Funeral Home, 140 E. Venice Ave., 10:30 Sunday mornings. Call Rev. Charles Stouder (813) 493-4861 for more information.

SCHOOL—Elderhostel. May 26-June 1, 1985. McPherson College. Join us graduation day. Begin Memorial Day. Classes: (1) "Midway USA . . . Yesterday"—Overview of historical trails, cattle drives, religious and ethnic groups; field trips. Dr. Raymond Flory. (2) "Cars and Roads in America"—America's love of antique cars and highway travel from 1890s to present day. Dr. Leland Lengel. (3) "Believe It or Not: Facts and Fitness"—mental and physical exercises emphasizing facts and myths about fitness. Dr. Doris Coppock. Dormitory rooms available. Meals—dining hall. Fun, fellowship, learning. For information write Continuing Education, McPherson College, P.O. Box 1402, McPherson, KS 67460, or call Dr. Connie Nichols, (316) 241-0731, ext. 130 mornings. Cost: $190. McPherson College subscribes to a policy of non-descrimination.

SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved coeducational Quaker college preparatory boarding school; simple life-style. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. (319) 643-5636.

TRAVEL—Air-conditioned bus tour to Phoenix for Annual Conference and then to Alaska, returning via Canadian Rockies. Also 2½-week air-conditioned bus tour to Annual Conference with direct route back to Elizabethtown. For information write J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—China Tour, 24 days, leave May 10, 1985. $3,295 from West Coast. $350 deposit. Final payment March 15. Brethren director experienced in Orient. Ruth Lininger, P.O. Box 735, Cannon Beach, OR 97110. Tel. (503) 436-1340.

TRAVEL—Juniata College Tours. Greece and 7-Day Cruise: The world of St. Paul; Apr. 19-May 3; inc. Athens, Ephesus, Lindos, Corinth, Istanbul, Crete; about $2,000. Spain/Portugal: May 2-16, $1,150 inc. air. Also, Alaska Post-Conference tour. Weimer-Oller Travel Agency, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

WANTED—Brethren Historical Library and Archives is seeking an Archival Intern to begin July 15, 1985. Program provides work experience in research library, opportunity to consider vocations in archives, peace studies, public history, theological librarianship. Work assignments include arranging and describing archival collections, assisting researchers, book and document conservation, library cataloging. Graduate student preferred, or undergraduate with three years college concentrating in history, library science or peace studies. Interns receive room, board, stipend, insurance, and limited tuition assistance. Resume, college transcript, three letters of reference required by April 1. Contact Carol White, Personnel Relations and Development, 1451 Dundee Ave., Elgin, IL 60120. Tel. (312) 742-5100, ext. 206.

WANTED—"God's Means of Grace," by C. F. Yoder, ABBD. Published in 1908. Write or call Mrs. J. T. Hale, Sr., 1131 Ellett Ave., Eden, NC 27288.

turning points

Pastoral Placement

Brunk, David L., from Mt. Pleasant, Shen., to Dayton, Shen.

Davis, Linda E., to Bakersfield, Pac. S.W., interim part-time

Gibble, Kenneth L., from Palmyra, Atl. N.E., to Hagerstown, Mid.-Atl., interim part-time

Hansell, Allen T., from Wilmington, Atl. N.E., to Mountville, Atl. N.E.

Keim, Howard H., from retirement, to Champaign, Ill./Wis., interim

Miller, Dean M., from Hagerstown, Mid.-Atl., to Christ Church, Ill./Wis.

Preston, Owen, continues at Johnstown, Roxbury, W. Pa., part-time, and also now serves Good Shepherd Home, N. Ohio, part-time

Pugh, William M., III, to Bethany, Virlina, part-time

Licensing/ Ordination

Clark, Michael, licensed Sept. 23, 1984, Eel River, S.C./Ind.

Drayer, Kent, licensed Aug. 26, 1984, Loon Creek, S.C./Ind.

Huggett, John B., ordained Oct. 21, 1984, Winter Park, Fla./P.R.

McClusky, David J., licensed Nov. 4, 1984, Drayton

Miller, Mark, licensed Oct. 28, 1984, Maple Spring, W. Pa.

Naff, Jerry W., ordained Oct. 21, 1984, Barren Ridge, Shen.

Ott, Clifford, ordained Nov. 4, 1984, Shade Creek, Ridge, W. Pa.

Petry, Joyce E., licensed Aug. 12, 1984, Castine, S. Ohio

Reynolds, Lynn, licensed Aug. 26, 1984, Loon Creek, S.C./Ind.

Rogers, Kendall, ordained Nov. 11, 1984, Manchester, S.C./Ind.

Steury, Mark E., ordained July 29, 1984, Pleasant Dale, S.C./Ind.

Thomas, Sidney M., licensed Oct. 21, 1984, Glendale, Pac. S.W.

Turner, Tom, licensed Sept. 16, 1984, Bethel Center, S.C./Ind.

Vaught, Terry, licensed Dec. 2, 1984, West Manchester, S.C./Ind.

Ziegler, Dale, licensed Oct. 28, 1984, Sebring, Fla./P.R.

Anniversaries

Arnold, Thomas and Naomi, Jefferson, Md., 65

Bechtel, Porter, Sr., and Lenora, Elkhart, Ind., 59

Benedict, Harold and Edith, Vermontville, Mich., 50

Brehm, Foster and Eva, Windber, Pa., 50

Brock, Tom and Frances, Elknatchee, Wash., 50

Fair, Edgar and Mary, Waynesboro, Pa., 50

Fields, James and Ruth, Goshen, Ind., 53

Huffman, Charles and Nora, East Wenatchee, Wash., 66

Krall, John O. and Marguerite, Cerro Gordo, Ill., 50

Mullenix, Roscoe and Anna, Arcanum, Ohio, 50

Overholser, Carlton and Ruby, Goshen, Ind., 50

Weaver, Warren, Sr., and Frieda, Windber, Pa., 61

Deaths

Albright, Lorraine, Hollidaysburg, Pa., Nov. 7, 1984

Beck, Richard, Jr., 52, Ephrata, Pa., Sept. 10, 1984

Brovont, Lucy, 94, Charlotte, Mich., Aug. 13, 1984

Collier, Ruth, 69, Mulliken, Mich., June 24, 1984

Crouthamel, E. Merton, 93, Souderton, Pa., Oct. 26, 1984

Daggett, Linda, 47, Bridgewater, Va., Oct. 27, 1984

Dayton, Joseph, 55, Windber, Pa., Oct. 12, 1984

De Arment, Mary L., 74, Hollidaysburg, Pa., Nov. 11, 1984

Dorwart, John S., III, 79, Enola, Pa., Oct. 27, 1984

Fuhrman, Maggie, 89, New Oxford, Pa., Sept. 27, 1984

Garber, Pearl A., 78, Polo, Ill., Nov. 5, 1984

Garman, Lloyd C., 89, Lititz, Pa., Oct. 21, 1984

Garvick, Ruth, 69, Spring Grove, Pa., Nov. 12, 1984

Geib, Erma, 74, Manheim, Pa., Sept. 20, 1984

Grossnickle, Melvin, 66, Polo, Ill., Oct. 24, 1984

Guyton, Maurice T., 65, Jefferson, Md., Aug. 3, 1984

Hundertmark, John, 58, Hampstead, Md., Aug. 26, 1984

Hunsberger, Hazel, 77, Mercersburg, Pa., Nov. 1, 1984

Krall, Wayne, 62, Cerro Gordo, Ill., Apr. 19, 1984

Loose, Susan M., 90, Hollidaysburg, Pa., Nov. 11, 1984

Lorah, Ian, 71, Loveland, Colo., Sept. 29, 1984

Mason, Linda R., 43, De Kalb, Ill., Aug. 31, 1984

McClellan, Berta, 71, Ashley, Ind., Oct. 23, 1984

Miley, Mildred, 86, Ephrata, Pa., Sept. 8, 1984

Miller, Cora, 83, Bridgewater, Va., Sept. 30, 1984

Miller, Ethel, 90, Phoenix, Ariz., Oct. 28., 1984

Moser, Mary L., 57, Middletown, Md., Nov. 6, 1984

Petry, Lowell J., 65, Dayton, Ohio, Oct. 28, 1984

Petry, Ola, 90, Greenville, Ohio, Nov. 19, 1984

Rhoads, Clarence, 82, Lititz, Pa., Nov. 5, 1984

Sargent, Stanley, 56, McPherson, Kan., Nov. 14, 1984

Schroyer, Rexford G., 69, College Park, Md., Nov. 10, 1984

Sheats, Frances D., 71, Newark, Del., Nov. 21, 1984

Sousley, Robert, 68, South Bend, Ind., Sept. 28, 1984

Sweigart, Elsie, 67, Ephrata, Pa., Nov. 10, 1984

Ullery, Elizabeth, 94, South Bend, Ind., Oct. 3, 1984

Wampler, Elizabeth B., 93, Bridgewater, Va., Oct. 29, 1984

Webb, Lyle, 76, Canton, Ill., June 18, 1984

Weber, Aubrey, 81, Harper Woods, Mich., June 8, 1984

Weis, Leona M., 26, Castine, Ohio, Oct. 24, 1984

Wenger, Earl, 74, Ephrata, Pa., Nov. 13, 1984

Wetmiller, Florence M., 84, St. Petersburg, Fla., Dec. 14, 1983

Whitmore, Naomi O., 78, Waynesboro, Pa., Aug. 30, 1984

Wiles, Charles D., III, 12, Aurora, W.Va., Oct. 16, 1984

Wilt, Irene, 82, Sidney, Ohio, June 16, 1984

Witmer, Leo, 89, Ashland, Ohio, June 18, 1984

Wolfe, Orrin L., 64, Waterloo, Iowa, Aug. 12, 1984

Wyan, Robert A., 47, Arcanum, Ohio, Feb. 16, 1984

Zook, Nina, 76, Wagoner, Okla., Oct. 19, 1984

Taking on a quixotic editor

I wrote in my May 1984 editorial, "Hearing someone else's opinion, contrary as it may be to your own, will be good for what ails you. I mean, look at this stack of letters on my desk. How do you think I stay so young and fit?"

From the flow of letters I have since received, I appear to have found a veritable fountain of youth. Take this recent letter, which stopped me in my tracks. If this brother is to be believed, I have been totally overlooking moral issues in my editorials. Instead, he says, I have been "out fighting windmills."

According to him, while I have been galloping about looking for giants to topple, I have been wholly or partially to blame for problems such as these—immorality in rural Virginia, unsafe streets in Baltimore, five divisions among the Brethren (somehow I escaped blame for all the other Brethren splits), and "forcing the Broadfording church from the Brotherhood." There were other problems traced to my shirking of duty, but those will do for specimens.

The burden of the letter was summed up in one of the closing sentences: "Isn't it time for you to get off Jerry Falwell and the President, and challenge the church to morality and peace at home?"

Now, *wait* a minute! The other criticism I took calmly, but what's this about Jerry Falwell? I hurriedly flipped back through two years of MESSENGER editorials and the only mention of Jerry Falwell that I saw was this sentence: "Perhaps a check sent to Jerry Falwell wouldn't hurt either." Granted, the sentence sounds suspicious outside its context, but does it sound like I have it in for Falwell? Why, relations between him and the Brethren are so cordial, he even wrote the foreword to the latest Brethren Press book, *Fundamentalism Today*. Would I want to rock that ecumenical boat? No way.

The President, however, is a different matter. I've been caught, and I own up to it. I admit I am indebted to him for some of my more biting editorials. And I look forward, in that respect, to "four more years."

The letter writer, to make sure I grasped his point, supplied me with several sample scriptures of what he claimed must be the MESSENGER editor's version of the Bible. Matthew 8:7-9 (Jesus and the centurion) he rendered "Jesus saith unto him, 'Thou hypocrite. Thou hast a sword by thy side. How canst thou, a man of war, ask me, a man of peace, to heal thy servant? Go. Do thy own work! Discharge thy servant! Lay aside the instrument of war! Desert the army! Come. Join my followers of peaceful demonstrators.' The centurion went away sorrowful because he loved his position. Jesus saith, 'It is easier for a camel to go through the eye of a needle than for a centurion to enter the kingdom of God.'"

Two points I'll try to make in reference to this letter, and let it go at that. First, contrary to what the writer suggests, I do not have a Bible that's different from his. The only changes I've made in the old Bible I've used since seminary days have been to correct two printer's errors. (I found the second one—in Matthew 24:26—since I wrote my October 1984 editorial.)

Second, the gamut of issues related to morality is much broader than many of us care to admit. As I search the Scriptures in the course of editoral writing, as well as in Bible study, I notice that neither Jesus nor the Old Testament prophets limited their concerns just to whether people were "behaving themselves."

Jeremiah, for instance, could denounce adultery in the beginning of a chapter and take on the administration and TV preachers before he got to the end: "They judge not with justice the cause of the fatherless, . . . and they do not defend the rights of the needy. . . . [t]he prophets prophecy falsely, and the priests rule at their direction; my people love to have it so" (Jer. 5:7-8, 28, 31).

Jesus didn't just speak to the woman taken in adultery. The Pharisees got to where they dreaded to see him coming, and he was not above taking part in a demonstration—kicking over tables and making it warm for the money-changers in the temple.

Okay, so I thought of a third point: I hope the editor of MESSENGER doesn't carry the sole responsibility for the morality of the denomination and its members. Aside from each member's personal responsibility, I assume there are pastors —and others—out there chastening the wayward, shoring up the weak, and affirming the faithful. I have only 12 cracks a year at the task. Give me time to work my way through the issues. And if those are windmills out there, you could have fooled me. What about you, Sancho?—K.T.

CHURCH OF THE BRETHREN

NUCLEAR FREE ZONE

The Church of the Brethren General Board, meeting at Elgin, Illinois, March 3-7, 1984 declares all of the property held by this corporate body to be "nuclear free zones." Specifically,

1. Our property shall not be used to design, test, produce, store or deploy nuclear weapons.
2. We state to our government that we do not wish such property defended by the use or threat of use of nuclear weapons.
3. We ask all nuclear powers of the world to avoid targeting these properties with nuclear weapons.

Having declared those properties for which we have stewardship to be "Nuclear Free Zones," we now encourage all parts of our church to consider similar action: acting corporately as districts, congregations, seminary and colleges, retirement homes and hospitals, camps; acting personally as members regarding residences, businesses, and other properties.

In response to the above action, the following Brethren Districts, Congregations, camps and members have declared their properties to be "Nuclear Free Zones."

istricts

orida and Puerto Rico District
inois and Wisconsin District
cific Southwest District
uthern Ohio District
estern Plains District
est Marva District

urch of the Brethren Congregations

ttle Creek, Michigan
edar Creek, Northern Indiana
enter, Western Pennsylvania
ampaign, Illinois/Wisconsin
opper Hill, Virlina
onnellsville, Western Pennsylvania
ayton Plains, Michigan
undalk, Mid-Atlantic
gle Creek, Northern Ohio
stwood, Northern Ohio
len Valley, Western Plains
khart Valley, Northern Indiana
erett, Middle Pennsylvania
ersole, Southern Ohio
llowship, Virlina
ora, South/Central Indiana
anklin Grove, Illinois/Wisconsin
eeport, Illinois/Wisconsin
rard, Illinois/Wisconsin
ade Valley, Mid-Atlantic
ood Shepherd, Missouri
arper Woods, Michigan
untington, South/Central Indiana
nmanuel, Mid-Alantic
ttle Pine, Northern Indiana
ve Oak, Pacific Southwest
orida, Florida/Puerto Rico
idland, Virlina
Marilla, Michigan
Morgantown, West Marva
Mt. Bethel, Virlina
Muskegon, Michigan
Newport, Shenandoah
Panther Creek, Northern Plains
Peoria, Illinois/Wisconsin
Polo, Illinois/Wisconsin
Prince of Peace, Pacific Southwest
Rice Lake, Illinois/Wisconsin
Roanoke Central, Virlina
Rodney, Michigan
Shelby, Missouri
Skyridge, Michigan
Springfield, Illinois/Wisconsin
Stanley, Illinois/Wisconsin
Topeka, Western Plains
Trinity, Southern Ohio
Turkey Creek, Northern Indiana
Wiley, Western Plains
Woodbury, Middle Pennsylvania
Worthington, Northern Plains

Camps

Camp Emmaus
Camp Mt. Herman
Camp Colorado
Camp Ithiel

Members

Alley, Robert & Linda
Annan, Murrel & Helen
Arnold, Levi J.
Atkinson, Beth
Becker, Arthur
Beckwith, Carl & Carrie
Beery, Dean & Susan
Beery, Robert & Irene
Berkebile, Janet
Berkebile, John
Billet, Delbert & Frances
Blocher, Cathy
Bloom, Ray & Geneva
Bollman, Vesta
Boose, Raymond & Mary
Bostich, Mabel
Boyer, Charles & Shirley
Bowman, Helen & Kenneth
Broune, David & Mabel
Buchanan, James & Esther
Calblian, Bernard & Lois
Carpenter, Elsie
Carpenter, Gerald
Carter, Clyde & Karen
Covey, Zina
Cripe, Steven R.
Cripe, Linda L.
Crouse, Tim
Custer, Hugh & Rebecca
Donaldson, Raymond
Eddy, L.K.
Egge, Dean & Doris
Ehret, Larry
Ehret, Victoria
Ellis, Don & Vicki
Fike, Lester
Finifrock, Brad
Firebaugh, Doug & Audrey
Firebaugh, Morris & Florence
Fisher, Herbert
Frantz, Robert & Alice
Fry, Clyde & Elsie
Fry, Dorotha & Ivan
Gemmer, Robert & Myrna
Gibble, Lamar & Nancy
Gibson, Merlin & Lois
Gonser, John & Marie
Green, Edna
Guyton, Albert M.
Guyton, Maryellen
Hanawalt, Eloise C.
Haworth, Paul & Virginia
Heisey, Wilbur & Marjorie
Herbst, Albert & Helen
Hogginbothon, Earl & Phyllis
Howell, Matthew
Huse, Horace & JoAnn
Ikenberry, Ernest & Leona
Jeffrey, Charles & KK
Johansen, Charles & Vera
Jones, Jill & Timothy
Jones, Ralph & Reba
Justinano, Myrtis
Kelsey, Cary
Kenega, Devon
Kieffaber, Edith
Kilmer, Carl
Klahre, Glenn & Donna
Kling, Gary & Pam
Knoll, Evan & Lola
Koop, Carl & Patsy
Leckrone, Ray & Genevieve
Lehmer, Lynne
Lefever, Grace
Lefever, Nancy & Bart
Markley, Diana & Leland
Mason, James
Matsuoka, Fumitaka & Char
McCray, Jack & Lila
Miller, Melvin & Evelyn
Miller, Myron
Mitchard, Guy & Marilee
Mooneyhr, Kenneth
Moore, Jim & Joy
Moyer, Harold & Hazel
Mueller, Harold & Romy
Paulus, Benjamin & Janice
Person, Mark
Phenix, Gena & Phillip
Poling, Edward & Marjorie
Radcliff, Lisa & Carleton
Reed, Debbi
Replogle, Violet
Rhoades, Cerald & Rita
Rhoades, Ruby & Benton
Roller, Eleanor & Gerald
Rosenberger, W. Clemens
Royer, Charles F.
Rupel, Lavon & Dennis
Schetter, Doris
Schnepp, Candace & Robert
Senesi, Stephen & Phyllis
Shank, Linda
Shipley, Mrs. Floyd
Shimer, Laverne
Shonk, John
Simons, Ann-Carol & Stephen
Smith, Jeanne
Snider, Dana & Nelda
Snyder, Fern & Ed
Stump, Lawrence & Mildred
Swigert, William M.
Wallin, Maud
Watts, Otha & Helen
Weaver, Elmer & Hazel
Weber, Linda
West, Guy & Naomi
Wilson, Leland & Patricia
Wise, Sylvis E.
Wise, Roscoe
Withers, Robert
Walgemuth, James & Louise
Yoder, Royal & Arlene
Ziegler, Esther
Zinn, Sandy

If you would like more information about this movement, please send the attached coupon to: Charles Boyer, Peace Consultant, Church of the Brethren, General Board, 1451 Dundee Avenue, Elgin, Illinois 60120.

I am interested in receiving information and forms for the Nuclear Free Zone registration project. Please send materials to:

Name ____________________

Address ____________________

City ____________ State ____________ Zip Code ____________

1985
CHURCH OF THE BRETHREN ANNUAL CONFERENCE

July 2-7, 1985, Phoenix, Arizona

Called to Make Disciples

Matthew 28:18-20

The 199th recorded Church of the Brethren Annual Conference will meet for the first time in Phoenix, Arizona, a city which only 115 years ago did not exist. Phoenix and the surrounding area of mountains and valleys cannot easily be described; it must be experienced. Is there some significance in the *rising of the Phoenix from the ashes* of an ancient and vanished civilization and the 1985 Annual Conference with its evangelism theme—"Called to Make Disciples?"

The Civic Plaza (convention center) in downtown Phoenix will be the location of the worship services, business sessions, displays and exhibits, and children and youth activities. Just across the street are the co-headquarters hotels, the Hilton and the Hyatt, where pre-conference meetings as well as Bible study, insight sessions, concerts and meal events will be held throughout Conference week.

Information packets, to be mailed March 1, will contain program details and reservation forms for lodging, age group program activities, meal events, and other opportunities for everyone's participation. These packets are mailed to local congregations, church delegates and others who request them from the Annual Conference office.

Conference will begin with the Tuesday evening worship service and conclude with the Sunday morning worship and consecration service. Information about pre-conference meetings and other programs is provided in this month's MESSENGER.

Please indicate your willingness to serve as a volunteer in one of the many program areas listed below. Also use the forms below for requesting information about the different age group activities and for ordering program booklets.

Annual Conference Manager

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on July ________.

- ____ Registration (type badges, collect fees, sort cards)
- ____ Ushers (business and general sessions)
- ____ Child care services
- ____ Children's activities (age 6-11)
- ____ Youth activities
- ____ Messengers (Standing Committee and conference business sessions)
- ____ Tellers (Standing Committee and conference business sessions)
- ____ Information desk
- ____ Ticket sales
- ____ Mail distribution
- ____ Annual Conference office

Please circle	16-22	22-30	30-40
approximate age	40-50	50-60	60-70

Name ____________________

St./RFD ____________________

City ________ State ____ Zip ________

Additional volunteers may indicate on a separate sheet their interest in serving

AGE GROUP ACTIVITIES

Please send to me a reservation form and information about the following age group activities at the Phoenix Conference:

- ____ Child Care service (age 1 month-kindergarten)
- ____ Children's Activities (grades 1-5 completed)
- ____ Junior High activities (grades 6-8 completed)
- ____ Senior High activities
- ____ Young Adult activities (to age 30)
- ____ Single Adults (age 25 plus)

____
(name)

____
(St./RFD)

____
City State Zip

Pre-registration for age group activities is required to assist the program planners to prepare adequately for each group.

PROGRAM BOOKLET

(Available early in May)

Please send the following:

- ______ copies at $5.95 each of the 1985 Annual Conference Booklet (regular binding)
- ______ copies at $8.00 each of the 1985 Annual Conference booklet (spiral binding)
- ______ 1985 Annual Conference Information packet. (Add 50¢ for postage and handling)

Name ____________________

St./RFD ____________________

City ________ State ____ Zip ________

Amount remitted $________

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

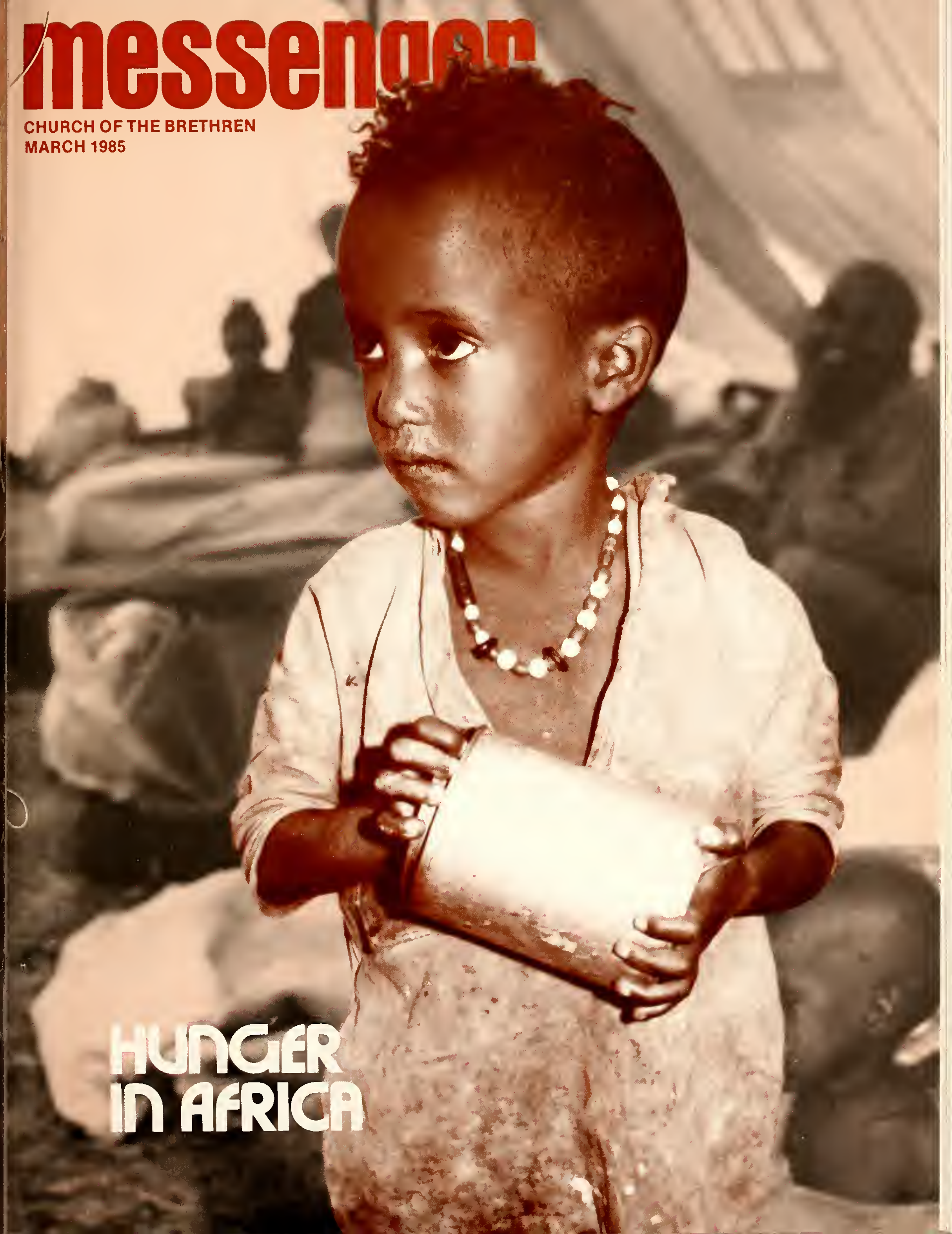
There will be no pre-conference registration for non-delegates this year.

Information about Conference programs and reservation forms may be obtained by contacting your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

messenger

CHURCH OF THE BRETHREN
MARCH 1985



HUNGER IN AFRICA

contents

10 **Ethiopia's Agony.** Peter M. Michael, who recently visited Ethiopia, describes a land and a people ravaged by drought and famine. He suggests that the Brethren may have a key to the long-term solutions of this continent-wide problem. Sidebar: "Ethiopia at a Glance."

14 **If People Are Starving, Why Are We Slow?** Dave and Cheryl Ingold reflect on the logistical difficulties of helping the hungry in lands where transportation and communication are primitive. Story by Kermon Thomasson.

18 **An Easter Seder.** The Seder retells the story of the Passover meal and is the heart of the Jewish Passover festival. *Alternatives* adopts this form of story-telling at Easter.

22 **To See in a Glass Darkly.** Why is love so difficult? Why do we get ourselves into so many painful situations? Are we afraid to trust the darkness? Bible study by James Poling.

24 **A Century of the Brethren's Quarterly.** Kenneth M. Shaffer Jr. describes the beginning of the *Brethren Quarterly* in 1885, which, a hundred years later, is today's *Guide for Biblical Studies.* A sidebar highlights the editors through the century.

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messenger

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letters

GIVE CAESAR HIS DUE

Is it fair to our non-pacifist fellow citizens t withhold part of our income taxes to protest th arms buildup (December, page two)?

There are many non-Christian people wh deeply resent having to support welfare programs through their taxes. Have you heard then on the radio "talk-shows"? If they could get awa with it they would withhold the part of thei taxes that go to help less fortunate citizens.

It seems more fair to me that we pay *all* th taxes we owe. Through giving to programs suc as Community Chest, we can express support fo projects we approve, and the non-Christians ca do likewise.

FAE KALDER

Lawrenceburg, Ind.

SANDINISTAS UNDERSTAND BALANCE

Leland Wilson's article, "A Balanced View" (December), presents an interesting perspectiv of a Christian's look at world affairs. Truth i very hard to find in some of the situations h mentions. The church must realize that if i becomes involved in foreign situations it also wil make errors in judgment and become prey to th same criticism that our government receives.

However, if church members are seekin balance in Nicaragua they need only read the las paragraph of Wendy McFadden's article "Brethren on the Border: Waging Peace i Nicaragua," in the same issue. It appears th Nicaraguans want the Soviet-backed Sandinistas out of their country. *That* is balance.

MIKE MOUL

York, Pa.

MORE VIEWPOINTS NEEDED

At first reading, Leland Wilson's contentio (December) that the church's message need no be balanced presentations seemed heretical, o just poor journalism.

But on further reading, I found I agreed wit Wilson. I don't read MESSENGER to get the ful story on an issue. I read it to get a certai perspective. To get the full story, or at least opposing views, I may read *National Review*, among other sources, and then weigh what it i that I believe on the issue.

In writing for the church, as I do for a professional association, one is expressing the viewpoint of that organization, which, while attempting to be fair and accurate, makes no pretense a presenting both sides of an issue.

The reader should understand that. What i distressing, however, is that many persons obtai their interpretation of events from one or tw sources that may not represent diverse or contradictory views. I would suggest that the obligations of citizenship, if not Christian integrity, require a balanced examination of issues.

I fear more for persons who get their views o national matters only from MESSENGER, for example, not because of the source, but because o the narrow exposure to religious and secula thought that single source may represent.

But Leland Wilson and I part company on his last phrase, which for me taints his preceding argument somewhat, when he says that on current national policies "there is simply no balance to be presented." Thus to say that there is no other side to be considered on the issue, that the church's view is the only view.

Yes, the church need not present the other side on issues in its writings. But there is assuredly another side to most of today's national issues where good Christians may differ. And I suggest that the church may not always have the corner on the best resolution of those issues. One is still obliged to read, weigh, consider, and act.

Ronald E. Keener

Winfield, Ill.

ELAINE SOLLENBERGER IN RIGHT PLACE

The January Messenger was superb. It struck many responsive chords in my heart. From the moving challenge on Nurse Jung in Page One to "Significant Pursuit" there was a lot of good reading.

Although I appreciated all the articles, "Women as Heroes" struck an especially responsive chord because I knew all the women and it moved me to know what they had done for some men. And, no doubt, it was all done quite unconsciously on their part—just being.

And the article on Elaine Sollenberger was just great. Michael Klahre caught exactly what she *is*. From my perspective, if there was ever such a thing as the "right person in the right place at the right time," Elaine is it. Her innate ability, her quiet dignity, and her charming sense of humor are precisely what we all need in these times. I think Mike caught that picture in words.

Tim Jones' conclusion in "Windows in the Word," that we must "somehow link the power of the mystics and charismatics to the visions of the activists and prophets," says succinctly right where we find ourselves today.

Dorothy Garst Murray

Roanoke, Va.

MESSENGER FOR MENNONITES

As a former missionary with the Church of the Brethren in Nigeria, and as pastor now of a Mennonite church, I find that Messenger has been a helpful addition to my regular reading list.

I especially appreciate the Bible Study feature, the editorials, and the letters and opinions sections. It appears that you have just about as much diversity among your ranks as we do in the General Conference Mennonite Church. It seems like the "fundamentalists" (I use that term knowing that I have some pretty *fundamental* perspectives on Christian faith and discipleship myself) are the most abrasive and have the most axes to grind with Messenger, even as they seem to in regard our magazine, *The Mennonite*.

The January editorial, "How About a Game of 'Significant Pursuit?'" was very well done. I especially enjoyed as well the July 1983 editorial, "Crawfishes at Conference." Peace be with you in your work!

Doug Reichenbach

Wayland, Iowa

MINISTERS MUST BE DEDICATED

In response to "Designing for Pastoral Competence" (January), I feel that young people who are seeking a "nine-to-five," four-day week profession should not think of the pastoral ministry. It is recognized that our gifts differ. There needs to be a more careful screening of those who aspire to the pastoral ministry. But we also need a higher degree of dedication to our Christ, who was never too busy, or too tired, or too hurried to minister to the poor, the sick, the hungry, and the lost people crying out for help. Pastors need to learn to refer some cases to the professional counselors, psychiatrists, or doctors who are qualified to give the help needed.

Any truly committed young person who aspires to follow Christ in the pastoral ministry can achieve a satisfactory degree of skill in the roles of prophet, priest, and shepherd. It isn't easy. It involves hard work, long hours, serious study, sweat and tears, and a deep love of people, even "the least of these."

Howard H. Keim

Champaign, Ill.

COME TO THE TABLE

When I received my January Messenger I followed my usual procedure, looking first at the table of contents and then turning to the editorial page. And, as usual, I found it a "significant pursuit."

Although I regularly read Messenger from cover to cover, I found the January issue to be especially rich and meaningful. Among the articles that stand out for me are those written by Michael Klahre, Ira W. Moomaw, and Karen S. Carter. I also appreciated the clear insights of Chalmer Faw as he shared his "opinion" of the Apostle Paul.

With so much in Messenger each month to teach, inspire, and challenge, it is my hope and prayer that soon every member of the Church of the Brethren will join in the feast at the Messenger table.

Olden D. Mitchell

Elkhart, Ind.

BISHOPS' LETTER GOOD READING

I found addictive the Roman Catholic bishops' pastoral letter on economics—on poverty, unemployment, and human dignity. Once I started reading the letter I could not get to bed until I had spent over seven hours working my way through it, with my red pencil busily underlining passages.

Congregational small groups in the Church of the Brethren ought to meet to study together and discuss this letter. It holds enough sermon starters to keep a pastor going for a lifetime.

Bishop Thomas Grady of Orlando said it well when asked, "How do you get these gospel economics across?" Grady replied, "Not by words. We need exemplars. We need Mother Teresas." Then added, "We have to do it ourselves, too."

E. Paul Weaver

Everett, Pa.

page one

How I envied our cover story writer, Peter Michael, his visit to Ethiopia. I lived many years in Africa, but I never managed to reach the three cities whose names conjured up the most mysterious images of romance and remoteness for me—Timbuktu, Zimbabwe, and Ethiopia's capital, Addis Ababa.

I headed for Addis Ababa once, but didn't make it. Just a callow youth at the time, I got as far as Khartoum. My blithe arrival there without a visa created so much unpleasantness that I readily forwent my plans to push up the Nile to Juba and thither to Addis Ababa. Instead, I went north across the Sahara to Wadi Halfa. Egypt at that time was most hospitable and understandable about Americans traveling without proper papers. I told myself that someday I would still get to Addis Ababa, a so far unfulfilled vow.

But Addis Ababa, for all that its alliterative name suggests, is a city less than a century old. The real charm of Ethiopia lies elsewhere—ancient Axum, center of an empire that rose long before the time of Christ; Lalibela, where an Ethiopian king of the 1200s had 11 churches *carved* from solid rock; Lake Tana, source of the fabled Blue Nile.

The religions of Ethiopia add more mystery to the image. The Ethiopian Orthodox Church, founded in the 300s A.D., is redolent of medieval splendor, its priests chanting in their ancient liturgical language Geez. The church believes that Ethiopian emperor Menelik I was the resulting offspring of King Solomon's dalliance with the Queen of Sheba. He took the true Ark of the Covenant containing the stone tablets of the law from Jerusalem. Its presence in Ethiopia supposedly has bestowed a special grace on the people.

Television recently made us aware of another religious group in Ethiopia—the Beta Israel, or Falasha, or black Jews. When their existence became known to the West in the 1860s, this "lost tribe" was surprised to learn there were other Jews in the world. During the past year, many of them have been whisked off to the Promised Land in a controversial Israeli rescue project.

But all my romantic attraction to Ethiopia seems frivolous right now. Real people, by the thousands, are starving there. The urgency of their predicament makes all the fascinating past and all the troublesome present oddly irrelevant. This is a time to feed people, not to study them. I hope that in a happier time I can still get to Addis Ababa.—The Editor

in touch

Ray Johnson: More than sweeping floors

Ray Johnson is more than your ordinary school custodian. After a week of sweeping floors and maintaining classrooms, Ray gets up every Sunday morning and steps behind the pulpit of the Surrey (N.D.) Church of the Brethren.

Ray is quick to point out that his custodial work performs a ministry in itself. "In working at a school, and being closely associated with people, I have a chance to minister."

But four years ago, Ray's ministry took a more pastoral turn. It started with Surrey's former pastor, John Wagner Jr., whom Ray cites as being "responsible for igniting the spark" that got him going into pastoral ministry.

"I didn't know I was to be called into the ministry until John asked me to read the scripture for one Sunday morning service," Ray recalls. Thinking about standing before even the Surrey church's modest 50 worshipers intimidated Ray. So he said "no."

But John asked again. And again. "Finally, on the fourth try, I said, 'okay.'" Ray's first venture in worship leadership went so well that John appeared on Ray's doorstep two weeks later to ask him to take over an entire service. Ray grabbed the chance.

Then John Wagner Jr. resigned to answer a call in another community. With Surrey's small budget, isolated plains location, and modest membership, some members wondered what to do. Closing church doors seemed too final for the decades-old congregation. At a business meeting called to address the problem, the Surrey church did something far more promising and creative. The members called Ray Johnson to be lay speaker. And Ray's formal journey into pastoral ministry was begun.

Soon Ray and the congregation entered Education for a Shared Ministry, a joint program of Bethany Theological Seminary and the General Board. Ray credits the three-year program with doing more than helping them "hold their own." It also "generated an awful lot of enthusiasm," he observes. Equally significant, perhaps, was Ray's licensing to the ministry that came about during the program.

Ray's ministry, buttressed with new insights from the program, is spurring new activity and growth. Long-time Surrey church members Clarence and Dorothy Klungvedt note Ray's evident gifts as a pastor. They see in him someone with "a lot of enthusiasm and faith." And they find his enthusiasm contagious.

Ray would agree that people are becoming more "spiritually active" at the Surrey church. His style of ministry and worship seems to allow for that. Uncomfortable with "people sitting back and expecting an 'everyday' service, letting the pastor do it all," Ray believes "a few more 'amens' and 'hallelujahs' wouldn't hurt a thing." He is eager to see the congregation involved, revitalized, nudged forward. While new families are appearing, Ray says, "I'm looking for stronger growth."

That spirit is making a difference in a small, but significant Northern Plains outpost of the Brethren. "If God has helped me to ignite the fires underneath people and make them move a little bit . . . that is what I want to do," Ray will tell you. — TIMOTHY K. JONES

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

Evie Toppel: She's 'm

When a blue Oldsmobile bearing "ET" license plates stops in front of the Brethren Volunteer Service house in Elgin each morning, it's not really an invasion from outer space — simply the signal that it is time for BVSers to begin another day.

The driver is Evie Toppel, BVS "Mom" to six years' worth of BVSers serving at the General Offices in Elgin.

Evie Toppel is an addict.

Sure, she began her job as BVS secretary innocently enough. She rode to work with another woman who picked up BVSers on the way. But come some schedule changes Evie began driving herself. And she just couldn't kick the habit.

"Living where I do, it was easy to pick them up on my way," she hastily explains.

Addiction, however, is not merely one-sided. For what BVSer can deny herself the pleasure of Evie's efforts? She offers rides to and from work every day. She remembers holidays, taking BVSers into her home if they are by themselves. Again, she offers an excuse: "I just try to remember the little things. Having had two boys in college, I know how hard it is to be away from home during holidays."

The depth of her addiction can be further detected when one notes that she has traveled many miles to attend the weddings of some of these BVSers. The first of these took place in California. In defense of this behavior she says, "I had always wanted an excuse to go traveling." This may be legitimate, as she was also a bridesmaid for a BVSer in Florida, and took her first trip east for two BVSers' wedding in Pennsylvania. She's even visited BVSers in Europe. Yet the suspicion remains that the primary interests lie with the BVSers, as opposed to geographical locations.

Now some may think that Evie is just another good Brethren woman. This is not the case. Evie, a bred and born Elginite, has been an active member at the Faith United Methodist church all her life. She's served on practically all imaginable committees there, held many offices, and works with outreach programs. Known to give BVSers tickets to the annual chicken dinner and to invite the women to the mother/daughter banquet, Evie believes

many BVSers

that it's good to "get a little Methodism into their lives every once in a while."

The verdict? Evie Toppel, BVS "mom," is addicted to BVSers. And BVSers, young and defenseless, quickly become addicted to her.

Slowly but surely she's begun to admit it. Pictures of BVSers adorn her office space. I even caught her saying this:

"I feel like BVSers are kind of special people. They're not necessarily like ordinary young adults. So I try to make sure that those in the BVS house are taken care of."

Playing "mom" isn't written into her job description, but Evie cheerfully takes it on . . . in her "spare time."—K.A.

Russell & Brenda Bucher: Peace through hospitality

"I was surprised at the mountains here. I thought America was mostly skyscrapers."

That was the reaction of John Kennedy, a 13-year-old Irish visitor to the home of Russell and Brenda Bucher of the Palmyra (Pa.) Church of the Brethren. John, who is Roman Catholic, and Robert Mulligan, a Protestant, had come for a seven-week stay as part of the Children's Committee 10 program.

A nonprofit organization originating in Belfast, Northern Ireland, by a Catholic priest and a Protestant minister, Children's Committee 10 has, since 1982, been placing youths ages 11 to 16 with another Irish child of the opposite religion in families nationwide.

The Buchers learned of the program through an article in their church newsletter.

"When we saw that sponsors were needed," Brenda says, "we talked it over as a family and felt this was something we were being led to do." The Buchers have two boys of their own, Brian, who is 7, and 10-year-old Jonathan.

Their previous work with young people in the church and community made the Buchers sensitive to the needs of this age group. Another motivating factor was their faith. "We saw this as one way of living out the Brethren commitment to peace, trying to make a positive difference in the world."

Both John and Robert talked occasionally with their host family about the violence they have grown up with in Belfast. One of them lost an uncle in the sectarian strife that plagues their homeland. But the two boys related well to each other during their stay in the Bucher household. The small problems that occasionally arose between them stemmed from personality differences rather than the issues that divide people in their country.

Both boys attended the Palmyra church on several occasions, though John also worshiped at the Catholic church in town. Robert seemed relieved that worship services in this country do not run as long as the two-hour services he was used to back home.

To assist the Buchers, members of the Palmyra congregation contributed more than $1,000 for travel expenses. The nearby Elizabethtown church also gave several hundred dollars toward the project and plans to have a host family of its own next summer.

"We really want to encourage others to participate in this program," say Russ and Brenda. They hope the children and their families will get together in Northern Ireland and that the two boys will remember the friendship that grew one summer.

"The parents of the boys sent us gifts and wrote us warm letters," the Buchers report. "It was good to know they are supportive of the project and are looking for alternatives to violence."—KENNETH L. GIBBLE

For more information about this program, write to Vincent Lavery, Chairman, The Children's Committee 10, Inc., 1521 W. Twain, Fresno, CA 93711.

Kenneth L. Gibble, interim pastor at the Hagerstown (Md.) Church of the Brethren, is promotion consultant for MESSENGER.

Brethren fight hunger with generous giving

In 1984 Brethren gave more than $600,000 for hunger causes, with a large part of that collected in November and December.

Giving totaled $618,736 for three categories of hunger ministries—Emergency Disaster Fund donations for Ethiopia; Global Food Crisis appeal; and General Board relief and development projects related to hunger.

One big giver was the Bremen (Ind.) Church of the Brethren, which raised $30,000 for hunger. The congregation, which has an average attendance of 140, voted to designate $10,000 of its treasury balance, and then challenged itself to match that in the Christmas offering. When church members far exceeded that amount, the congregation voted to give several thousand dollars more from the church treasury to make an even $30,000.

Of the total amount raised, half was given to the Emergency Disaster Fund for Ethiopia relief. The remainder was divided among CROP, a part of Church World Service; Heifer Project International; and the General Board's program in Sudan.

Brethren far exceeded the original Global Food Crisis appeal of $200,000 for 1984. That goal has been expanded to $700,000 and continued through 1985.

All money designated for Ethiopia, plus half of the money raised for the Global Food Crisis, is channeled through Church World Service. CWS officials have announced that all money given for Ethiopian famine victims goes directly to aid people there, since administrative and promotional costs are taken from other funds.

In January, Church World Service sent a team of four nurses to Ethiopia to work in the feeding camps, especially with children, nursing mothers, and older people. The nurses went at the request of the Christian Relief and Development Association, a consortium of 26 US, European, and Ethiopian agencies.

CWS has received some $2.8 million for the crisis in Ethiopia, and has supplied more than $1.5 million in short-term assistance. To work at longer-term solutions, CWS will soon initiate the first phase of a rehabilitation program, anticipated to include water development, seeds, agricultural tools, and possibly oxen.

Brethren hunger giving

	November	December	1984 total
Emergency Disaster Fund:			
Ethiopia hunger	$ 73,997	145,091	219,088
Global Food Crisis	34,778	110,201	292,315
General Board hunger ministries	9,125	40,761	107,333
	$117,900	**$296,053**	**$618,736**

Christians consult on health, healing

"Prayer, confession, anointing, laying on of hands and communion need to be recognized by scientific medicine and the religious community alike as essential elements" in caring for a person's whole health. This was one of the statements made by a hundred church leaders and health care professionals, at the end of a four-day consultation of the Christian Medical Commission (CMC) of the World Council of Churches.

The church today is striving to reclaim its healing ministry, including a collegial relationship with secular health professionals, said the participants. "The church's healing ministry is a means of service and support for the body of Christ in a broken world. The church must strive to integrate and recognize the importance of using scientifically sound knowledge and practice in cooperation with the tools of psychology, sociology, and religion," said their report.

Co-sponsored by the Canadian Council of Churches and the National Council of Churches in the US, this North American meeting was the last in a series of eight regional consultations to hear health concerns in different parts of the world.

The Christian Medical Commission has been instrumental in linking the Church of the Brethren to health-care projects in Africa. In Nigeria CMC acted as a consultant to the Brethren, and in Sudan the agency implemented a feasibility study. Representing the Brethren at this consultation were J. Roger Schrock, Africa representative for the General Board, James E. Kipp, a physician from Elizabethtown, Pa., and David Hilton of Cooper City, Fla. All three were formerly involved in the medical program in Nigeria.

The participants at the consultation included health professionals, public health experts, theologians, directors of projects bringing health care to poor people, and those knowledgeable in Native Canadian/American and traditional Christian healing practices.

According to Kipp, president-elect of the Brethren Health and Welfare Association, the consultation was "an effort to have the church reassert itself as a healing agency. With the advance of western medicine in the last century, the church has abdicated healing, with the medical field very willing to take it over. These participants were looking at the function of the church as a healing communty, and what it has to offer."

In the report to the sponsoring councils and supporting churches, the participants suggested that much of what is called health care in North America is, in fact, disease care. To move beyond a disease management mentality, medicine and the churches would do well to learn from native people that health is a state of balance, disease a state of imbalance, they concluded. Determinants of health under this definition are lifestyle, environment, the degree of caring in the community, genetic potentials and limitations, and the availability of health promotional and healing arts.

Participants also recognized the historical and continuing contribution of North American mission efforts toward improving the health of people in developing areas. Issues such as abortion, "Baby Fae," genetic engineering, and transplants took a back seat to more generalized health needs of medically underserved people and the critical challenge to the churches and to Christians to respond corporately and individually.

Farmers are in a crisis, says Minnesota pastor

About 10,000 Minnesota farmers and supporters held a January rally at the state capital to call attention to their plight. The event grew out of a number of area rallies, two held in Worthington and organized in part by Church of the Brethren pastor Doug Barber.

"I think the rallies have been very successful in creating attention to the crisis here," said Barber. "We're in a crisis here in southwest Minnesota."

Barber helped organize the two Worthington rallies in December, one of which attracted a thousand people in a caravan of cars, pickup trucks, and vans. At least 50 percent of his congregation are farm-related, he estimates.

"A lot of farmers are being starved out," he noted. "People are not being given their operating loans for the spring, and they can't feed their families." The local food banks will be extremely important, he said, and the community will be working to keep those well-stocked.

Barber said predictions are that 400 to 600 families in a five- or six-county area in southwestern Minnesota will not be farming come spring.

As a result of the rally in St. Paul, county groups are being organized to continue the grassroots efforts. Barber said people will be encouraged to write to state and national legislators and to form support groups.

Mennonites discuss faith and farming

Mennonite farmers, many of whom are in financial distress, held their first national meeting in late November. Called Faith and Farming, the conference was in response to the current agricultural crisis.

Mennonite farmers have faced farm foreclosures and are having a difficult time, said Levi Miller, program director at the Laurelville Mennonite Church Center in Pennsylvania, where the conference was held. While the conference was not a lobbying effort, "interest rates are terribly high," he commented.

"The larger question is whether it makes sense . . . that the world is hungry and a North American farmer is in a state that he cannot make a living in the present economic situation," Miller said.

A position paper put together at the close of the conference did not attack government policies or ask for government help. It called for a more religious approach to agrarian life.

"We need to learn how to counteract the system which tells us farming means we can exploit natural resources for selfish purposes," the report said. "Farming is rather a commitment to obedience, faith and simplicity. We have tended to lose sight of the difference between ownership and stewardship."

The report will help establish a network for farmers, providing information, assistance, and referrals. The conference will become an annual event.

Churches begin effort to influence farm bill

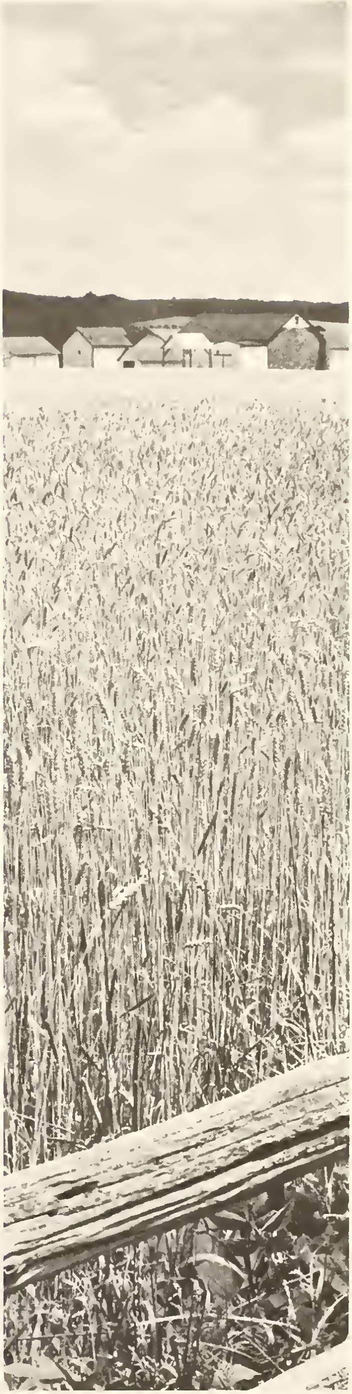
Interfaith Action for Economic Justice has launched a special campaign to influence the 1985 farm bill. The goal of the family farm project is to strengthen farm programs while channeling their benefits to small- and moderate-sized family-owned operations.

The way to do this "is for the churches to raise it as a priority concern with Congress," said Ralph Watkins, outgoing chairman of Interfaith Action and legislative associate at the Church of the Brethren Washington Office. "Churches will be recognized as having a special interest in maintaining farming and rural community."

Watkins pointed out that farm programs of the last few years have turned out to be enormously expensive, and still farm bankruptcies are at an all-time high. "We're laying out more money for subsidies than we ever have," he said. "The problem is that the money's going to the wrong people. It's going to the wealthy farmers who aren't near bankruptcy."

One result of these failures has been the closing of small banks in rural communities due to farmers' inability to pay back loans. Watkins warned of the "chain effect that eventually has a devastating impact on people who are not farmers."

Interfaith Action earlier joined with Bread for the World, the US Catholic Conference, and a variety of antihunger, farm, and environmental groups to produce a policy paper on agricultural issues. Watkins called it "a major step forward in coalition agreement about how farm policy can be reformed."

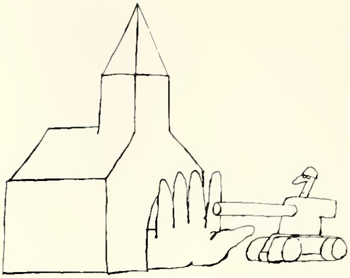


Europe peace seminar planned for August

A 19-day peace seminar in Europe has been planned by members of the World Ministries Commission staff. Set for July 30 to August 17, the trip is open to 18 to 20 participants.

The time in Europe will begin with visits to the International Fellowship of Reconciliation and the Inter-Church Peace Council in the Netherlands. From there the seminar will move to Bückeburg for nine days of intensive study on five topics: the relationship between faith and social action; peace efforts in Germany; the peace movement and detente in East and West Germany; Communism and the Christian faith; and military strategy in Europe.

The seminar will then shift to Berlin for dialog in the east and west sectors of that city. The trip will include an opportunity to visit Schwarzenau, birthplace of the Church of the Brethren, and two days of sightseeing.



The seminar is planned by H. Lamar Gibble, Charles Boyer, and Dale Ott of the World Ministries Commission staff. For further information, write to Charles Boyer, 1451 Dundee Ave., Elgin, IL 60120.

General Board honors 160 years of service

A total of 160 years of service was recognized when 11 employees at the New Windsor Service Center were honored at the center's annual General Board recognition dinner in December.

Dorothy Albaugh of SERRV was honored for 30 years of service, and Marianna Burkholder of Center Operations was honored for 25 years. Others recognized were Sheila Becker, Bill Nyce, Pat Dodd, and Betty Nelson, 20 years; and Helen Crouse, Betty Garber, Donna Derr, Micki Smith, and Glenna Massicot, 5 years. All received a check and a certificate of appreciation.

The New Windsor Service Center in Maryland is owned and operated by the World Ministries Commission of the General Board.

worldwide

The Methodist Church of India has voted to enter negotiations for church union with the Church of North India, a church formed in 1971 by the Church of the Brethren and several other denominations. Meeting in its first general conference since becoming autonomous in 1981, the Methodist Church also decided to join the Joint Council of the Church of North India, the Church of South India, and the Mar Thoma Syrian Church—three bodies that share eucharistic fellowship and mutual recognition of ministries. The Methodist Church of India was part of the US-based United Methodist Church until it was granted autonomy four years ago.

More than a dozen religious leaders have joined the ranks of those people arrested for protesting against the South African government's policy of apartheid. Among them was Arie Brouwer, general secretary of the National Council of Churches, pictured below.

Recent flooding in Bangladesh has affected some 64 of 71 districts, causing the worst economic crisis in the country's history. Media coverage has been poor, partly because of the concentration upon Ethiopia and other parts of Africa, and partly because the government there has not made an official international appeal. Church World Service has issued an appeal for $100,000 from member churches, and the Church of the Brethren has allocated $10,000 from its Emergency Disaster Fund to assist with the relief efforts.

The "Baptism, Eucharist, and Ministry" document has become a bestseller for the World Council of Churches. The landmark theological statement, which highlights ecumenical convergences of major church bodies, was expected to have a circulation of only 5,000 copies. But an estimated 300,000 copies have been printed, the statement has been translated into 25 languages, and "BEM" has become "the most widely distributed and discussed ecumenical text" coming from the WCC.

Heifer Project International has welcomed two new member agencies, the American Lutheran Church and the Seventh Day Adventist Relief and Development Agency. The Church of the Brethren is among the other 15 members and associate agencies. In 1984, Heifer Project provided $3.9 million in breeding animals, training, and technical aid to poor farm families in 91 projects worldwide.

Sometimes the Hymnal Council's work meant gathering around the piano and trying a hymn out. Brethren pictured are Bob Bowman and Joan Fyock (in back), Robin Risser Mundey (foreground), and Kenneth Morse (right). Nancy Faus is standing behind Mundey.

Brethren, Mennonites work for harmony on hymnal

Biblically, the terms "light" and "dark" tend to appear as complementary images. In Brethren and Mennonite hymnals, however, "dark" almost always carries negative connotations.

Such precise shades of meaning are important to the Brethren-Mennonite Hymnal Council, which wants to avoid perpetuating racial stereotypes. Much of the group's work grows out of concerns like this one.

The council, a cooperative process that is expected to produce a Brethren-Mennonite hymnal by 1992, met in December to continue the painstaking analysis of the similarities and differences between the two hymnals. The current hymnals of the denominations have 201 hymns in common, 93 of which are being studied now.

At the December meeting, the council elected Nancy R. Faus chairwoman-elect. Next June she will succeed Mary Oyer of the Mennonite Church. In addition to Faus, Church of the Brethren participants at the meeting were Bob Bowman, Jimmy R. Ross, Robin Risser Mundey, Jill Zook-Jones, Joan Fyock, and Kenneth I. Morse. The third body participating is the General Conference Mennonite Church.

At the Hymnal Council's next meeting, in June, historical theologians from each denomination will speak, giving histories of the last 30 years in particular.

Disaster child care gets ecumenical aid

The denomination's disaster child care program is going ecumenical. After a successful five years, in which some 590 trained workers cared for almost 6,000 children in 30 major disasters, the program is expanding to include the Presbyterian Church (USA), the United Church of Christ, the United Methodist Church, and the Aid Association for Lutherans.

Representatives of the various church bodies met in November and agreed to work together for funding and recruitment. Their first joint activity will be two training workshops to be held this month in North Carolina, a state that experienced two major disasters in 1984.

As of the end of January, a total of $16,000 had been supplied by ecumenical partners. The Presbyterians have made a grant of $10,000, and the Aid Association for Lutherans gave $6,000 to the program. In addition, the Children's Aid Society of the denomination's Southern Pennsylvania District has given $2,000.

The disaster child care program is a one-of-a-kind effort that grew out of the General Board's disaster response work. In emergency shelters, disaster response director R. Jan Thompson noticed a need for child care so that parents could deal with necessary tasks and children could deal with the emotional upheaval caused by the disaster.

The program, based at the New Windsor Service Center in Maryland, is directed by Roma Jo Thompson.

Staffing changes made at Elgin headquarters

Virginia Hileman Meyer resigned her position as director of computer services, effective February 1. She had served the General Board in the computer department since 1978.

Under Meyer's direction, computer data has been made generally more accessible. With the addition of the general ledger and accounts payable systems in 1983, use of the computer system has increased 800 percent.

Meyer had previously been employed in the Brethren Press bookstore from 1967 to 1969, and briefly as a receptionist from 1974 to 1975.

Virginia Meyer

David McFadden

David Fancher McFadden of La Verne, Calif., has been named staff for international personnel and Brethren Volunteer Service recruitment in the General Board's Office of Human Resources.

In this position he is responsible for recruiting, preparing, and supporting overseas staff for programs of the General Board; for recruiting volunteers for BVS; and for assisting in the development of individuals for present and future leadership positions.

Currently McFadden is administrative services manager for a manufacturing firm in southern California. He is a graduate of Manchester College in Indiana and has done graduate work in international studies and business administration at Claremont Graduate School.

McFadden worked one year at the Elgin offices as volunteer coordinator of the 1978 National Youth Conference of the Church of the Brethren.

NAE urges discussion of war, peace issues

The National Association of Evangelicals (NAE) has launched a new program to raise among evangelicals the level of debate on war and peace. The "Peace, Freedom, and Security Studies" program is intended to "clarify the biblical, theological, educational and political standards" for such a discussion.

The nation's evangelical Christian institutions have made little or no contribution to the public debate on war and peace, according to a report issued by the NAE. The organization had surveyed 54 of its member denominations and state and local chapters, as well as 62 evangelical-related colleges and seminaries.

Few of the institutions have any formal or organized involvement in the war-and-peace debate, according to the report, which also cited a "tendency to over-simplify" these issues among evangelicals of various viewpoints.

While the member denominations and local chapters tend to use materials promoted by conservative groups, the report said, the colleges and seminaries have been influenced primarily by groups such as the Fellowship of Reconciliation, the American Friends Service Committee, Evangelicals for Social Action, and *Sojourners* magazine.

The NAE's member denominations and congregations represent more than five million evangelical Christians in the United States. The group said the only clear exceptions to the state of evangelical participation in the issues of war and peace were institutions affiliated with the "historic peace churches," among them the Brethren in Christ and the Brethren Church.

CO groups find fault with government form

The Selective Service System's new Form 22 for conscientious objectors has been dubbed "Catch 22" by the National Interreligious Service Board for Conscientious Objectors (NISBCO) and the Central Committee for Conscientious Objection (CCCO).

NISBCO's executive director, Bill Yolton, called Form 22 "confusing, misleading, and containing what could be considered 'trick questions.'" He does not think Selective Service intended to create a "no-win" situation, but he believes only well-counseled claimants will be capable of properly completing the form.

The form ignores much of the work and negotiation that was done during the previous draft, says NISBCO. In a meeting with General Thomas K. Turnage, director of Selective Service, Yolton described differences in interpretation of the law, problems with the form of the questionnaire, and the difficulties young people would have making sense of the form.

Selective Service has agreed to meet with representatives of NISBCO and CCCO, but it has not said whether it will delay printing of the form, as requested by the two groups.

Peace groups endorse Pledge of Resistance

A loose-knit coalition of more than 20 religious and peace groups has informed the State Department that 40,000 people plan to engage in civil disobedience and other demonstrations if the US steps up its military role in Central America.

In January representatives of the coalition hand-delivered to the department an announcement that the 40,000 have signed the "Pledge of Resistance" aimed at pressuring the US government to abandon its policies toward Central America.

To break the law is a serious thing for us, but we have seen the US government violate international law and moral conscience every day in Central America," said Jim Wallis, editor of *Sojourners* magazine.

An official of the Southern Christian Leadership Conference, a civil rights group founded by Martin Luther King Jr., said, "We call upon the Central Intelligence Agency and the State Department to cease its covert activities against Nicaragua, and to open the channels of diplomatic negotiations immediately."

Those who sign the pledge forms can commit themselves to civil disobedience or to legal demonstrations. Among the legal actions being promoted are leafleting, vigils, and lobbying of congressional offices.

Among the groups promoting the "Pledge of Resistance" are Witness for Peace, New Call to Peacemaking (which includes the Church of the Brethren), the Mennonite Central Committee, the American Friends Service Committee, the Fellowship of Reconciliation, and Clergy and Laity Concerned.

Former Waka principal named head of TEKAN

Jabani Mambula, a former principal of Waka Teachers' College, began duties January 1 as general secretary of the Fellowship of Churches of Christ in Nigeria (TEKAN), a large ecumenical body in northern Nigeria, of which Ekklesiyar 'Yanuwa a Nigeria (EYN) is a member.

Mallam Jabani grew up in the Lassa area of EYN, and received his B.A. degree from Abdullahi Bayero College in 1972. He was instrumental in the founding of the Maiduguri congregation—now the largest EYN parish—and served as a commissioner in the Ministry of Health in Borno state during the last civilian government.

Mallam Jabani and his wife, Martha, have moved to TEKAN headquarters in Jos. Both have visited among Church of the Brethren congregations in this country. A gifted musician, Mallam Jabani has composed numerous songs in Hausa and Margi. He composed the music for number 4 in *The Brethren Songbook*.

update

Taking a walk. Debbi Reed of the Freeport (Ill.) church hopes to reach Moscow next October. On foot. She recently joined "A Walk of the People," a group of peacemakers that crossed the United States and then left New York City in January. They plan to walk through Dublin, London, Paris, Berlin, Warsaw, and Moscow. Earlier she walked from Ohio to Washington, DC, with another group, the European Peace Pilgrimage. Debbi quit her job in Freeport to spend the year walking for peace. "I am now even more committed to this particular form of witness as a positive expression of hope," she said before leaving for Europe.

North Margi outreach. For three weeks last November, 400 members of Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) participated in a workcamp in the new mission area in North Margi. Nine thousand cement blocks were cast the first week, a set of buildings erected the second, and in the final week these were plastered and roofed.

Names in the news. Melva Jimerson, legislative associate in the Washington Office, visited El Salvador with 33 other US women to commemorate the fourth anniversary of the murders of four North American religious women. The group took part in a march with the "Madres" (mothers and relatives of the disappeared, tortured, and murdered), visited a refugee camp, and spoke with officials at the US embassy. . . . Richard Moyer, pastor of the Quakertown (Pa.) church, received the Legion of Honor award from the Chapel of the Four Chaplains, Philadelphia, for his work in peace education with Atlantic Northeast District. . . . William David Bannerman began December 1 as assistant administrator for The Brethren's Home, Greenville, Ohio. . . . Stephen Tarfa has resigned as director of EYN's Rural Health Program to enter Ahmadu Bello University. Bulama Birdling, a former teacher and former member of the Gongola State House of Assembly, succeeds him. . . . Earl Hostetter, a retired Brethren pastor from New Paris, Ind., has begun working at the New Windsor (Md.) Service Center as a chaplain. He has been trained by the Industrial Chaplaincy Program, which includes a number of Brethren pastors.

Study in the Philippines. The Mennonite Central Committee is sponsoring an 18-day learning tour to the Philippines October 5-24. One of the MCC workers there is Jim Kurtz, a member of the Church of the Brethren. The 16 participants of the tour will visit rural, urban, and tribal areas, and live with and hear from church workers, teachers, farmers, women, health workers, businesspeople, representatives of the government, and the political opposition. Priority will be given to applicants who have the support of their congregation, church, or peace group. Total cost is $1,800. For applications, write to MCC, Asia Desk, 21 S. 12th St., Akron, PA 17501.

Coming up. The Southeastern Youth Roundtable, open to all high school youth, will be held at Bridgewater College April 27-28. Robert Sherfy of Mount Solon, Va., is the keynote speaker on the theme "Where's the belief?"

Souvenirs sought. Materials about Alvin Brightbill are being collected. Those who have anecdotes, poetry, music, or pictures to share should contact Sandra Brightbill, Pine Creek Rt., Crumbacher Estates, Tonasket, WA 98855.

Hot off the press. Volume 3 of the *Brethren Encyclopedia* is scheduled for mailing by April. Purchased separately, it costs $75 plus postage and handling. The first two volumes are being reprinted, and the cost for the entire set is $130, plus $3.25 postage and handling. Contact the Brethren Encyclopedia Inc., 313 Fairview Ave., Ambler, PA 19002.

Generating interest. The interest rate for Church of the Brethren pension accounts in 1984 was the highest ever in the 41-year history of the pension plan, and was the sixth consecutive annual increase. Individual pension accounts were credited 8.75 percent interest. The book value of the plan's assets reached $40 million last year and has more than doubled in the past six years.

Remembered. Edith M. Bosler, 79, a former Church of the Brethren missionary to Nigeria, died January 1. She and her husband, Howard A. Bosler, served from 1931 to 1940 and again from 1944 to 1950. He continues to reside in Goshen, Ind. . . . Guy E. Wampler Sr., 82, of Bridgewater, Va., died January 22. Besides pastoring in Virginia and Pennsylvania churches, he served as district executive for the former Southern Virginia district and as executive for the former Southeastern Region.

ETHIOPIA'S AGONY

'I knew it would be heart-wrenching. But to see the withered and ravaged faces of people waiting for food, and small children whose eyes showed quiet desperation, was still an overwhelming shock.'

The deep chasms and rugged cliffs, seen from the airplane, presented a spectacular view. It was easy to understand why transporting large quantities of supplies into the area was a logistical nightmare.

Sent by the *Saturday Evening Post* as a photojournalist to survey the relief operations in drought-stricken Ethiopia, I was being flown to an airstrip in Kamchaula in the small twin-engine plane. There I was to meet three people from relief agencies, along with an Ethiopian guide. We would travel on to visit the refugee camp at Bati before returning yet that night to Addis Ababa, the capital city of Ethiopia.

My anxiety rose as the plane came in for a landing on a grass field that serves as an airport. Soviet helicopters and artillery lined one side, and Ethiopian soldiers in full combat fatigues and toting Soviet rifles and machine guns kept a watchful eye. I breathed a sigh of relief when I saw my group waiting for me. After unloading the camera equipment and presenting our travel passes to an Ethiopian guard who meticulously wrote down each of our names, we were on our way.

It was an hour's drive to the food distribution center at Bati, where 17,000 people are crowded into the camp and new arrivals swell the ranks each day. Endless rows of tents shelter the refugees from the chilly night breeze, which sometimes drops into the 40s. A long line of people with clay pots and gourds waited in line to draw water.

I had tried to prepare myself for the pathos. I knew it would be heart-wrenching. But to see the withered and ravaged faces of people waiting for food, and small children whose eyes showed quiet desperation, was still an overwhelming shock.

Seeing children and babies near starvation and death was to me the saddest part of this tragedy. Small children who are normally energetic and full of life lie lethargic, too weak to move. Depleted of energy, they watch the events around them with hauntingly stoic expressions. It is the young and the elderly who are most likely to die.

It was an eight-hour trip back to Addis Ababa. The road twists and turns like a roller-coaster over seemingly impossible gradients. The mountains and valleys were carved out by erosion during the passing centuries. The hillside terraces show where subsistence farmers have planted their crops since the earliest times. Now should have been the time for harvesting, but the fields lay barren. The parched land failed to yield the desperately needed crop.

The journey back to Addis Ababa presents some of the most striking views in all Ethiopia and captures the mood and contrast that is the hallmark of this land. The countryside is spotted with twisted and gnarled trees that somehow have survived the ravages of the hostile environment. Smoke from the evening cooking fires curls up from the the small thatch-roofed huts clustered along the road. In many ways the scenes reminded me of my childhood in Nigeria, where my parents,

by Peter M. Michael

Herbert and Marianne Michael, served with the Church of the Brethren Mission.

More than a million Ethiopians have left their homes to search for food and water. Many of them, unable to survive in the uncongenial rural environment, were traveling to the city in a last effort to survive. As we wound our way along the mountain road we saw groups of women about their normal routine, bent forward under the weight of large bundles of firewood or huge rounded calabashes filled with water. Men armed with spears herded their longhorn cattle.

At a refugee center on the outskirts of Addis Ababa, we talked with a family that typified the experience of untold numbers. Muhammad Mairegu told us how he and his family arrived at the receiving center exhausted and hungry. Muhammad had been a subsistence farmer, each year praying that the crops would be sufficient to sustain his family until the next year's harvest.

But this year the rains had never come, and the crops failed. As their meager store of food ran out, they sold their home furnishings and other cherished possessions to buy what food they could. There was no seed left and the plow oxen had died. In desperation Muhammad and his family left their ancestral home, their friends and neighbors, and the land they had farmed, to travel to a relief center in hopes of survival.

Their son Kiflom, too weak by this time to make the strenuous journey, died a few days after leaving their home. They walked for six days to reach the food distribution site. The severe starvation had so depleted their bodies that a normally insignificant illness could be fatal. Tefera, another son, had contracted malaria, and he too died.

Muhammad's wife explained that she could not produce breast milk to feed their baby who was only a few months old. He too was starving. The pain caused by the parents' hunger was not nearly as severe as the anguish of helplessly watching their children slowly starve to death.

When Muhammad and his family reached Addis Ababa, they were brought to the receiving station. They would stay in the camp for a few days before being relocated in another region of the country less affected by the drought. Those who make it to the camp are the strong ones. Many others die in the hills, too weak to move.

The only possessions Muhammad and his family had were a few hides they used to sleep on, and the clothes they wore. At the camp they were provided with a Red Cross tent that they shared with another family. When asked about the future, Muhammad said they had no choice. They had done all they could.

Ethiopia and the Sahel countries of Africa are facing a famine of staggering proportions, a famine brought on primarily by shifting weather patterns and drought. Seven million people, like Muhammad and his family, are on the brink of starvation in Ethiopia alone. Relief agencies estimate that as many as a million of them will die of starvation this year.

More than 150 million people on the African continent are threatened by starvation. Chad, Sudan, Mozambique, and Niger are some of the 26 other countries facing severe food shortages. The unfavorable weather conditions are only part of the problem. The crisis has been exacerbated by inept governments, civil war, huge military spending, and uncontrolled population growth. It is not easy to exaggerate the catastrophic events that face the Sahel countries.

Sending food to Ethiopia is only the first step. The country's main port at Assab is inadequate to handle the influx of aid, and there is a severe shortage of trucks to transport the supplies to areas where it is needed. This is a major undertaking since the Ethiopian terrain is very rugged and the infrastructure of roads, bridges, and tunnels is inadequate. Only 20 percent of the affected population is accessible by road.

Even so, I was impressed that the international aid coming into the country is being transported to and distributed in even remote areas.

The Church of the Brethren is helping with relief efforts in Ethiopia by working with Church World Service, which channels funds through the Christian Relief and Development Association (CRDA). This money has helped to purchase heavy-duty trucks to transport food within the country. The CRDA has coordinated shipments of blankets, tents, medicine, high-protein biscuits, and a local grain called teffra.

I was surprised to learn that Tom Fellows, Food for the Hungry's director

'What shall I offer them, bread . . . or a stone?'

for the Sahel region of Africa, knew about the Church of the Brethren project in neighboring Sudan. Tom spoke very highly of Roger Schrock (Africa representative for the General Board) and of the Church of the Brethren program.

"It is one of the most exciting primary health care projects in Africa," he said. "The Brethren are working in a very remote region that is extremely difficult to reach. The developmental process of people is actually more important than the project itself. It is much better for people to learn to identify their own needs and resources and then find solutions than for outsiders to come with solutions in mind and do it for them."

Sudan is one of the countries that is also facing drought and starvation. A reporter from the *New York Times* told me that he felt the problem in Sudan was almost as severe as in Ethiopia. Sudan is not receiving as much media attention because the people are not crowded together in large refugee camps.

Roger Schrock reports that the area in which the Brethren work is beginning to face a food shortage because of the large numbers of people migrating in from drought-stricken lands. Up to four million people face starvation in Sudan if conditions don't improve. "We are only a season behind Ethiopia," one relief worker there was reported to have said.

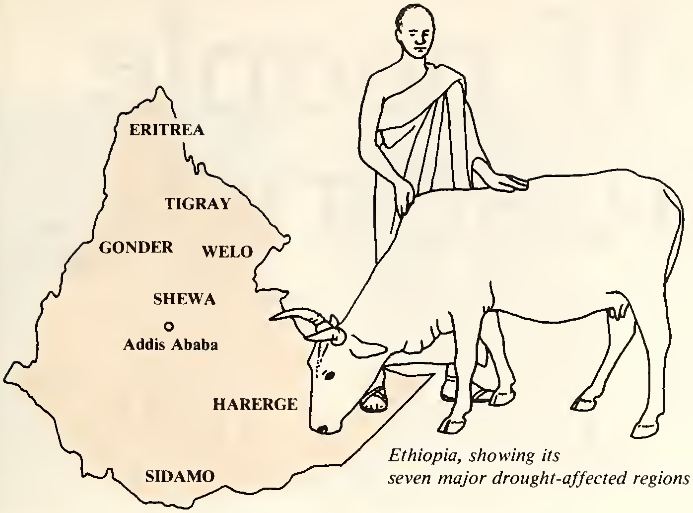
International aid must continue to flow to the areas of drought if the disaster is to be minimized. Furthermore, development aid, particularly for seed and plow oxen, is desperately needed to help the people reestablish themselves. Many subsistence farmers have lost their oxen and were forced to consume the seed that is normally saved for the next year's crops. Even if the rains come, there will not be a sufficient crop to meet Ethiopia's needs.

International relief agencies such as the Christian Relief and Development Association realize the critical need for food supplies to address the immediate starvation and at the same time the need for long-term developmental projects that will enable Ethiopians to become self-sufficient. Both kinds of aid are necessary. "The amount of money required for the immediate relief activity is small compared to the developmental needs the country will have," said Tom Fellows.

As I prepared to leave Ethiopia on a Sunday morning, a stillness lay over the normally bustling city of Addis Ababa. I could hear the chanting of the priests at an ancient Coptic Church. I was reminded of the poem written by John Donne. "Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls, it tolls for thee."

We are indeed intricately related to one another. The pain of brothers and sisters in Ethiopia is my pain as well. ☐

Peter M. Michael, a member of the Northview Church of the Brethren in Indianapolis, Ind., is director of educational services for the Saturday Evening Post.



Ethiopia, showing its seven major drought-affected regions

ETHIOPIA AT A GLANCE

Land area: 463,320 square miles
Cultivated land: 6,358,500 acres
Population total: 35 million (1985 projected)
Drought-affected population: 6-10 million (in need of immediate assistance)
Per capita GNP (1981): US $140
Economy: 85-90 percent agricultural base exports
Agriculture accounts for 80 percent of all employment
Drought years: 1978, 1980, 1982, 1983, 1984
Usual rains: June, July, August (varies from 20 to 40 inches under normal circumstances in the highland area around Addis Ababa)
Main harvest: maize, wheat, barley—October to December
Material needs: grain, foodstuffs, cash, transport vehicles

Background

In 1974 catastrophic drought and famine claimed the lives of 200,000 Ethiopians; it was also the catalyst for the popular unrest that brought about the fall of Emperor Haile Selassie. The belief then was that the imperial dominance that the highland Amhara has extended over the country's 40 different ethnic groups since the 1880s had come to an end.

The unrest of 1974 led to the establishment of a military government whose political and economic orientation was socialist. The government's policies were seen as progressive in several areas, including the redistribution of land and programs for education and health care.

Unfortunately, to its detriment, the military government is also seen as an historical extension of Amhara highland dominance as witnessed in its policies toward several of the various ethnic groups that make up the Ethiopian nation. Problems have existed as well between indigenous commercial classes, unions, students, and intellectuals and the present Ethiopian government. The years 1976 to 1978 were marked by intensive political violence that accentuated the various liberation struggles occurring in provinces such as Eritrea and Tigray.

The Eritrean and Tigrean struggles epitomize the complex nature of Ethiopia's internal dynamics and point to struggles in which ethnic groups, particularly the Aromo, and the ethnic Somalia are engaged.

The political dynamic is further complicated by the longstanding dispute between Ethiopia and Somalia, which has resulted in record numbers of refugees, strains on the economies of both countries, and the termination of the development process for each.

In different analysis the Ethiopia-Somalia conflict has been inperpreted as a Christian-Muslim struggle which has to some degree broadened the scope of the conflict to the extent that it has sometimes been defined as the Arab World against Ethiopia. While this analogy has its exceptions, several Arab states have been the principal sources of funds for several groups struggling against the present Ethiopian government.

The alliances that some of these Arab states have forged with the West, combined with Ethiopia's marxist orientation, have allowed the same western states to politicize the present Ethiopian crisis and their response to it. This has meant that development aid, which is essential to solving such crises in the long-term sense, and relief to address immediate emergencies, have been withheld or delayed on the basis of political expediency.

The convergence of warfare and the politicization of the crisis promise to make the current 1985 crisis far more devastating than that of 1974.

Crop conditions

For secondary crops in 1984, it is reported that conditions were unfavorable with below normal rainfall and reduced plantings.

For main crops it is reported that 1984 conditions were normal but yields were not adequate for needs (FAO Special Report, July 1984).

Food situation

The situation is worse in the northern areas due to the poor harvest of mains crops in 1983. Relief in this area has been hampered by civil strife and logistical bottlenecks (FAO Special Report, July 1984).

Food requirements

Government estimates that 380,000 tons of cereals are needed.

—Adapted from a Church World Service Fact Sheet

If people are starving, why are we slow?

by Kermon Thomasson

The question comes up every time Americans get excited about sending aid to disaster victims in a remote area of the world: Why does it take so long to get the materials there and get them to the people that need them?

To answer that question, we turned to our own in-house expert on relief operations logistics, David Ingold, director of building and grounds here at the Church of the Brethren General Offices in Elgin, Ill. Newcomers to the offices would be hard-pressed to guess Dave's background as they see him efficiently directing the care of the offices and Brethren Press complex and the several acres of grounds surrounding them. Dave grew up on the Nigeria mission field, the son of missionaries Roger and Ginny Ingold. (Roger was, for 23 years, Africa representative on the General Board staff.)

After high school graduation from Hillcrest School in Nigeria, Dave was employed by the Church of the Brethren Mission, training Nigerian drivers for the new Lafiya health care program. In 1973 he joined Lutheran World Relief in its work with drought victims in Niger (pronounced Nee-ZHEER), the huge desert country immediately north of Nigeria.

Still a teenager at the time, Dave joined a team of drivers who picked up new relief vehicles in Europe and drove them across the Sahara Desert to southern Niger. For several months in Niger, Dave drove a truck distributing sorghum grain for food and millet seed for planting to refugee centers across the lower edge of the desert. In one three-month period he delivered over 650 tons of food and seed. In August 1974, Dave was presented a citation by the Niger government for his service.

That same month he married Cheryl Ottemoeller, a Hillcrest schoolmate, who was born and raised in Nigeria. Cheryl joined Dave in Niger, and became bookkeeper and secretary for the relief operation. The two worked in Niger until 1979, when chronic hepatitis forced Dave to forgo further service in the tropics. Cheryl also works now at the General Offices of the Church of the Brethren, as director of operations for the Pension Board.

Fluent in Hausa and French, and with the on-the-spot experience they had over several years in Niger, Dave and Cheryl understand well the logistics of getting relief goods to disaster victims and the difficulties inherent to that operation. The slowness with which relief reaches the needy can be caused by several snags along the way. Most developing countries don't have a disaster relief system in place that merely needs activating. It takes time for the local government to set up its own relief operation. Meanwhile it is struggling to bring order to the confusion caused by international agencies and groups pushing to get into the country and to begin their operations. Complicating all this usually is poor communication and transportation systems. There may be no telephones, no roads in the crisis area, no health system, no hospitals, no supplies of food and medicines. It is a highly complicated problem, from which today's average American has become far removed.

Getting permission is the first big hurdle a relief agency faces, say the Ingolds. If the disaster is in a developing country, you are likely to find government personnel somewhat unprepared to deal with the enormity of the crisis and the numerous relief agencies trying to hurry into the country and set up operations. Many of the country's civil servants will be inexperienced. The country is unlikely to have an efficient communication and transportation system. The government workers probably will be skeptical of your intentions and put off by you as pushy, impatient, brusque westerners.

Patience is an indispensable virtue, then, as it always is in slower-paced countries. You have to convince your host country's bureaucracy of your sincerity, your legitimacy, your worthy intentions. You have to be honest and above board in all your dealings.

Dave explained that part of the problem will be that, in the situation of emergency and crisis, no one person has the answers to the question of what aid will be most effective. It takes time to investigate, to interview numerous authorities before you find out what is to done.

Depending on the nature of the disaster, there may be hunger and starvation, rampant disease, dying herds, crop failures, thousands of people homeless and wandering around on foot. Says Cheryl, "You could just end up spinning your wheels, or going in circles, not doing anyone any good."

A continuing concern must be your relations with authorities, from the highest government officials to the lowliest village

Cheryl and Dave Ingold both grew up on the Nigeria mission field. After their marriage they served in drought relief work in Niger. They now serve on the staff at the Church of the Brethren General Offices in Elgin, Ill.

heads. Always paying attention to your host culture's ideas of politeness and protocol, you must overcome your western penchant for briskness and your disaster-motivated sense of urgency. You must visit every authority along the way, carefully explaining who you are and what you are doing. You simply cannot afford to have misunderstandings. Strange as it seems, even though thousands of lives may be threatened by delay, you have to take time out to maintain and nurture good public relations with those in charge and with those to whom you minister.

Another logistical problem is vehicles and supplies. Dave stresses that to be effective at all you have to be in control—completely self-sufficient. That means obtaining reliable vehicles, getting repair parts, being your own mechanic. You have to know where to get water and gas, and carry your own supply. You have to know for certain that you can get to the point you're headed for and get back. "There's nobody out there on the desert to bail you out," Dave says with a wry smile.

Dave and Cheryl explain that developing efficiency, despite the difficulties, is not the thing that taxes the relief worker most. The Ingolds betray some emotion as they describe the personal frustration—not being able to give help to every individual you meet who is in need.

"You're driving your truckload of food and seed across the desert to a relief center. Along the way you may pass a mother sitting with a hungry child under a tree, or a man with a few thirsty, hungry cows and goats. Or you see a tired family trying to reach the camp on foot. They all try to flag you down. Your heart aches, and you want to stop for each one of them—give the mother food for her child, cheat a little and slip the man some grain for his animals, or give the poor man and his family a lift to the camp. But you have to force yourself to be callous, to stick to your job and deliver that precious load of relief materials to the hundreds of victims waiting for you up ahead. It's hard."

Another discipline Dave had to learn was to spare himself physically for the task to which he was assigned. "You're a good Brethren, you know. You want to jump in there and work—*serve.* You want to help load and unload the truck. But you are already exhausted and you have more driving and maintenance to do. So you have to be firm and refuse to load and unload the trucks. It has to be someone else's assignment. That's hard too."

It is natural for the westerner to think in terms of long-range relief—what will help prevent the crisis from recurring. Cheryl explains, "In a disaster, the local people don't give a hoot about causes and prevention. They just want immediate relief." In the Sahel drought disaster that Cheryl and Dave worked in, they gave first priority to getting food to hungry people. Only later, when starvation had been stemmed, did they begin operating in longer range terms. Then, in addition to food, they began distributing seed for

The Ingolds admit that they gave low priority to photography while they worked in drought relief in the Sahel. They also note the irony of a photo showing drought relief workers stuck in the mud. But this snapshot does suggest the difficulties that impede the progress of disaster relief in remote countries with poor transportation systems.

next year's crops. "If we had tried to distribute seed earlier, it would all have been eaten," Cheryl says.

The Ingolds described another frustration for relief workers—the number of individuals and agencies that rush in, misinformed and well-intentioned, who often do as much harm as good, and whose operations get in the way of better organized and equipped agencies. Dave laughs and says, "You wouldn't believe the number of do-gooders that crawl out of the woodwork in such a crisis as Niger in the 1970s or the one in Ethiopia today. They come in like American lawyers flocking to Bhopal after the Union Carbide gas leak disaster."

Every crisis has its horror stories. In Niger, one well-known agency shipped in tons of well-aged dried fish from Norway with which it tried to tempt the palates of hungry desert nomads who had never tasted a fish before.

Cheryl recalls when her father worked in relief operations in southern Nigeria during that country's civil war in the late 1960s. "Somebody got the idea of shipping lots of raisins to Biafra, and another agency sent an unbelievable amount of canned three-bean salad!"

Dave described one situation in Niger when his agency and another one had different ideas about the problem of starving cattle herds and denuded grazing lands. Dave's agency knew that in the culture of the Fulani tribe, maintaining big herds was a sign of wealth and prestige, not a matter of supply food. With the drought, the Fulanis' grazing land had become barren sand dunes. Dave and his coworkers persuaded the Fulani herders to sell to them their superflous livestock. The agency sold the livestock as food, banked the money for the herders, and gave them plaques to represent—for prestige purposes—the missing livestock and their bank accounts.

But the other agency came in and decided the solution—apparently because it looked more impressive—was to *restock* the Fulanis' drought-depleted herds. So they *gave* the Fulanis new livestock, which the elated herders tried to sell to Dave's agency. Naturally the long-term problem—overstocking and overgrazing—was not solved.

Dave says the thing that tried his patience most was people who came in and took advantage of the hunger crisis in Niger for purpose of promotion back home in Europe or in the United States. He tells of one agency whose representatives lived in a luxury hotel in Niamey, Niger's capital city. He describes how they hired him to drive them to the refugee camps to take photographs. "'Find us some bones, any kind of bones,' they told me. So I finally found the skeleton of this poor old cow that probably had died of old age five years before. They got down on the ground and shot photos of the camp through that skeleton, and I drove them back to their hotel, pleased as punch."

But the "do-gooders" and the charlatans are the not-unexpected camp followers of any crisis relief operation. Dave and Cheryl stress the need for Brethren to give their support to well-known, reliable agencies, and to steer clear of lesser-known groups—the kind that appeal on television and in magazines and newspapers with strong-armed, guilt-trip tactics such as sentimental pitches and heart-wrenching photos of emaciated children. Know to whom you are giving your money, Dave and Cheryl caution.

The Ingolds look back with justified satisfaction on the years of service they gave in drought and hunger relief. They urge all Brethren to give of their plenty, not only to the Ethiopian crisis, but to the continuing relief work that the Church of the Brethren Disaster Fund supports. ☐

Pietà

by Carole F. Chase

Ethiopian child
You, with your need for the bread of life,
You . . . have exploded into my living room—
Into all our living rooms—
And you crouch there with pleading eyes,
A wrinkled old man of two.

Your silent desperation pierces my soul
With a cry for help so loud and terrible
That I cannot drown it out with all the
pleasantries of my civilized world.

Little child,
Your staring, silent, fetal form
Has sent out a scream of horror.
You have pierced our First World way of life,
And called to judgment
The night of our artificial hope.

We spend billions on weapons of war,
And strut our nuclear capacity with audacity,
In the same world where you lie dying
in your dying mother's arms.

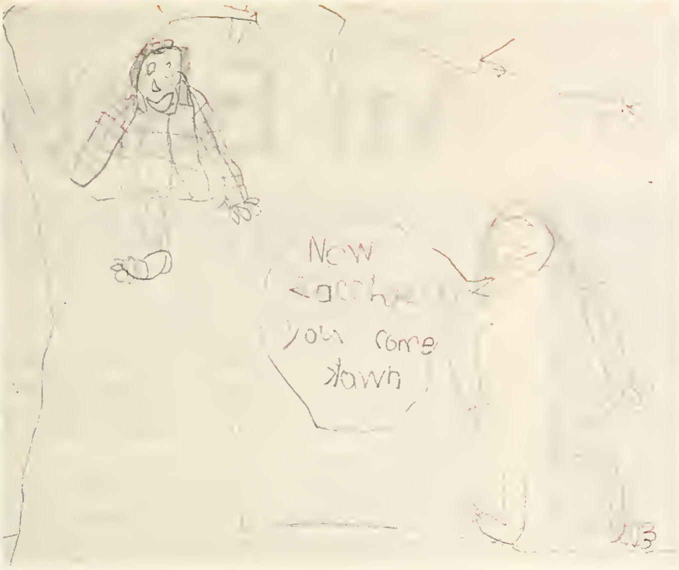
We wrap our comfortable possessions,
Around our well-fed selves and grab for more.
But now, you invade our cluttered space,
And your cry for help condemns us all
for the poor fools we are.

Christ, your dying form
Lies at death's door in Ethiopia
Where selfishness and indifference cooperate
with drought and politics
To crucify you once more. ☐

Carole F. Chase, an ordained Presbyterian minister, teaches religion at Elon College in North Carolina.

Small talk

by Karen B. Kurtz


Now Zacchaeus you come down

Nathan Ferree, age 7
Elk Creek, Mo.

Jesus feeds the needy
Matthew Dunn, age 10
Advance, N.C.

Palm Sunday prayer

Dear Heavenly Father,

Please help us to be as forgiving as Jesus. He lived, died, and rose again; now he is living in our hearts.

Lord, help us to be kind to one another and to help each other in times of need. Help me to be more like Jesus every day.

As I hear the birds singing this morning, I think of the people cheering as Jesus rode into Jerusalem on the day we call Palm Sunday. Help us to be cheerful and to sing praises to you.

Father, please be with us here and now. Amen.

Steffanie Smith, age 11
Orlando, Fla.

Decisions

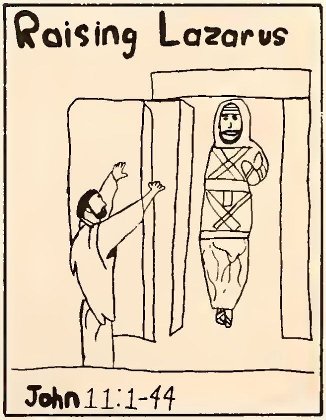
Decisions we make—
Everyone sometimes gets
confused.
Could we help one another?
It is important to try to make
a good choice.
Some days, the choice is hard.
It takes time to decide, so
Often others help us.
Not every day is a good day
So when you make a
decision—
think about it
before you decide.

Lisa Moody, age 10
Carlisle, Pa.

Two fish and five loaves feed the people

Jesus took the bread, gave thanks to God, and passed it to the people who were sitting there. He did the same with the fish, and they all had as much as they wanted.

Melisa Erlenmeyer, fifth grade
Strongsville, Ohio



Michelle Stump, sixth grade
Boiling Springs, Pa.

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526

An Easter

Jewish people observe the Passover, which commemorates the Israelites' liberation from slavery in Egypt, about the same time Christians celebrate Easter. At the heart of the Jewish festival is the retelling of the story behind the Passover meal, which is called the Seder ("order"):

> "When your children say to you: 'What do you mean by this service?' you shall say . . . " (Ex. 12:26).

In response to a set of questions from the children, the different generations at the table recount the story and the meaning of the observance. The rite has proven an important way to keep the significance of this celebration before the children and the whole family.

With the popular cultural and commercial forces bearing Easter bunnies, new clothes, baskets, candy, and toys, it is not always easy to remember that the reason for celebrating Easter is the resurrection of Jesus Christ. When we are confronted by tragedies like that of the famine in Africa, we must ask ourselves what the resurrection of Christ requires of us who call ourselves by his name.

The following series of questions and answers is an attempt to use the form of the Jewish Seder to retell the story of the resurrection and explain its significance with particular reference to Africa.

The Seder is designed for use by families or other groups on Easter Sunday (at a meal or in a church school or worship setting on Easter). This Seder, like the Jewish one, assumes the presence and participation of more than one generation: the younger generations present ask the questions and the older generations answer and explain.

The youngest child: Why is this day different from all other days?

An elder: On this day, we remember that 2,000 years ago God raised up Jesus from the dead.

On this day, we remember how and why he died.

On this day, we remember what his death and resurrection mean for us now.

A child: Who killed Jesus?

An elder: Although they were encouraged by some religious leaders, Jesus was executed by the Roman authorities. They said that he tried to become King. The Romans had overrun Judea almost a hundred years earlier, but the Jews had never ceased trying to regain their freedom. Since Jesus was very popular among the Jewish people, the Romans were afraid that if he did become King, he might try to drive them out. Some of the religious leaders, who received special favors from the Romans, were also afraid of Jesus. Together with the Roman officials, they cooperated to bring Jesus to trial and have him executed.

A child: Why were those religious leaders afraid of Jesus?

An elder: For three years, Jesus and his 12 disciples had

Seder

traveled throughout the land preaching, teaching, and healing people. Great crowds of people followed him wherever he went. He taught them that God loves all people and that the two most important commandments are to love God and to love one's neighbor. He enlarged the popular meaning of "neighbor" to include the poor, the outcasts, and even one's enemies. He spent most of his time with people rejected by society and they heard him gladly.

A child: But if the poor heard him gladly, why would religious leaders object?

An elder: With the religious leaders it was different than with the poor. Jesus was often in trouble with them. His hard words about the dangers of wealth, injustice, and hypocrisy didn't sit well with people who were neither poor nor outcast, people who really didn't care about the poor. Because he exposed the religious leaders for what they were, they were afraid they might lose their privileged positions in the community.

A child: Were all of the religious leaders opposed to Jesus?

An elder: No, not at all. Some of them were amazed at his teaching, healing, and his courage in confronting the authorities, and believed that he was sent from God. Those who feared him, however, conspired with the Roman authorities to put him to death.

A child: How was Jesus killed?

An elder: He was crucified on a wooden cross on a hill outside the city of Jerusalem. While people watched, he died a slow and very painful death. After he died, his body was taken down from the cross and placed in a tomb. Early in the morning of the third day, some women went to the tomb. When they got there, they found that the stone which had sealed the tomb had been removed and the body of Jesus was gone.

A child: What happened to his body?

An elder: They first thought his body had been stolen, but an angel appeared to the women and told them not to be afraid. The angel said that Jesus wasn't there because he had been raised, just as he said he would, and that he would see them later.

A child: Did God really raise Jesus from the dead?

An elder: There are stories in the New Testament about the risen Lord appearing to his followers, sometimes by the sea, sometimes on the road, and sometimes when they were all together in a house. One of the stories tells about a disciple who doubted that Jesus was really alive. Only after Jesus appeared to him and invited him to touch his wounds did he believe. But the stories make it clear that the risen Jesus was not exactly as he was before.

Whatever the differences, the followers recognized him when he appeared to them. Their sense of his presence was so real that they were willing to continue doing the things he had been doing, even though that meant suffering, persecution, and often death.

A child: Why do we celebrate Easter?

An elder: God's own Son, Jesus, was sent into the world to bring God's good news of love and forgiveness for all people, including us. Because he included the poor, outcasts, and enemies in the circle of God's love, and was unafraid to challenge the authorities on their behalf, he was persecuted and finally killed.

God raised him from the dead as a sign of approval for the work Jesus had done on earth. His preaching, teaching, healing, and identification with the poor was the work God had intended.

For a couple of days after the crucifixion, it appeared that all Jesus had done was just a beautiful but fleeting dream. That wasn't the end! God raised up Jesus as if to say, "The words he spoke in my name are true! The deeds he did are my deeds! And they are now the work of all who follow him." When Jesus appeared to his followers after the resurrection, he told them, "As the Father has sent me, so I send you."

A child: What does it mean for God to send us?

An elder: Just as Jesus was sent to show God's love for all people, so we are sent today to show that same love to all people, including those who are poor, those who are suffering, those who are rejected, and even those who are our enemies.

In Africa today, literally millions of people are hungry and do not have enough food to eat. Many of these have left their homes in search of food and are thus homeless. Many have only the clothes they are wearing. Many die each day, especially children. There are suffering people in every land on every continent to whom we are to show God's love, but today we remember those who suffer in Africa.

A child: How can we show God's love for people so far away?

An elder: We can begin by imagining that they are not so far away, that they are not faceless and nameless multitudes, but people—friends—whose names and faces we know so well.

We can show love by sharing what we have so that they will have enough to eat.

We can show love by asking our government to help those who are trying to end hunger and poverty in Africa as well as helping those who are hungry now.

We can also show love by working to see that our government and our corporations are fair in their dealings with African nations.

We can show love by discovering ways of living with less so that we will have more to share.

We can show love by not forgetting our "neighbors" in Africa when their faces are no longer seen daily on our television screens.

And so God calls us!

Children: The Lord is risen!

Elders: He is risen indeed!

All: Hallelujah! Amen! ☐

The "Easter Seder" is part of Africa and the Mandate of the Resurrection, *a packet of Lenten/Easter resources produced by Alternatives, a not-for-profit organization that provides resources for responsible living and celebrating. The packet includes a sample bulletin insert, poster, and a seven-session household resource focusing on Africa, and is available for $5 plus $1 postage and handling from Alternatives, P.O. Box 429, Ellenwood, GA 30049. Tel. (404) 961-0102.*

Listening to the Word
Eyes opening to see

by Chalmer Faw

"O Lord, I pray thee, open his eyes that he may see" (2 Kings 6:17).

One of the really striking stories of the Old Testament is the one told in 2 Kings 6:8-23. The Arameans, at war with Israel, were especially put out because the prophet Elisha constantly gave away their secrets. Wanting to eliminate him, they sent a strong force by night to surround the city where he was.

Elisha and his servant were trapped. Elisha assured the dismayed servant that those on their side were more than those against them. Then he prayed the prayer of our text printed above. When the servant looked again, he saw the hills around them completely filled with horses and chariots of fires, a mighty heavenly host.

How often we are surrounded with difficulties and "enemies" so strong and so numerous that we are tempted to panic. What we need is to have our eyes opened to see the forces of God who are fighting for us.

Last June I had my final session with Frank Pencek, our Brethren minister-in-training, serving a sentence in the Nebraska State Penitentiary. I had been tutoring Frank for a year and a half, enjoying an unusually rich fellowship with this fine young Christian who has risen to the position of chaplain's clerk, a sort of Joseph or Daniel within prison walls.

For our last session I suggested that we each come with some favorite scriptural passage and fellowship around the Word. His favorite was the story we are now discussing. Recalling the many stories of prison life he had shared with me, I began to see why he picked this passage. "The Lord's hosts surround these prison walls," he said with a sweeping gesture, "and he is here within also, to protect his own."

I recalled the story he told of going down the hall one day only to see a gang of unsavory characters known for their homosexual rape attacks. His heart froze within him as he quickly prayed for help. To his surprise he saw the hostile group draw back. He looked behind him and there coming up to support him was a large contingent from the Christian Fellowship, a veritable "host of the Lord" forcing the "enemy" to withdraw.

The passage from 2 Kings came alive for us, and then I shared the text I had been led to bring. The correspondence between his and mine was nothing less than a confirmation from the Lord. My passage, chosen hours before, was Ephesians 1:18, "having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you!" We then meditated and prayed about the opening of our spiritual eyes in this our final hour together.

"Folded Hands," by Albrecht Dürer

What a wealth of reality passes us by unseen. Even in the physical world we see only a small part of God's great universe due to limited vision. How much more then do the spiritual realities escape us. Paul said, "The things that are seen are transient but the things that are unseen are eternal" (2 Cor. 4:18).

In our story of Elisha, the Aramean army was soon routed, having been struck blind, fed a generous feast, and then sent home. They were the *seen*. The heretofore *unseen* hosts of the Lord were the victors. By a miracle of enlightening of the eyes of the heart they appeared, and God's people were delivered from disaster.

As Jesus faced arrest in the Garden of Gethsemane, Peter whipped out his sword and cut off the high priest's servant's ear. His physical eyes had shown him a threatening band of armed men.

Jesus saw much more. He told them that he had only to ask the Father and more than 12 legions of angels (up to 72,000) would come to his rescue (Matt. 26:53). The unseen realities for our protection are so much greater than the visible opposition.

The text from Ephesians 1:18 that I shared with Frank is part of a prayer of thanksgiving and petition for the young Christians around Ephesus. They were of mixed cultural and ethnic backgrounds. It was a time of great religious syncretism, with many gods to worship and many ways to worship them. Magic and the occult were rife.

Paul's prayer was that they might be given the spirit of wisdom (verse 17). Yes, it would take a wisdom beyond their own to find their way through their kind of world. Joined to this was a prayer for "revelation in the knowledge of him." This was not the product of human effort, but a knowledge given from above. Then comes the verse about enlightening the "eyes of the heart."

What Paul prayed that they might see with their enlightened spiritual eyes was first of all *hope*, "the hope to which he called you." This hope is explained as "the riches of the glorious inheritance" that is ours in Christ. Here is the answer to the lack of significance that all of us at times feel.

One time I asked Frank what his greatest personal problem was and then quickly suggested that it must be the lack of freedom. "No," he said. "It is my being treated as a nothing, a non-person, with no family, no roots."

In Christ, Frank and all of us can find this, and more, in the glorious inheritance provided in Christ.

"Lord, open our eyes that we might see!" ☐

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across the denomination.

To see in a glass darkly

Read 1 Corinthians 13:12.

Why is love so difficult? Why is it so difficult to see what is happening in our relationships? Why do we get ourselves into so many painful situations?

I think that part of the difficulty is perception. We think we see clearly when we only see darkly, and we are afraid to trust the darkness.

Jesus and the people had a lot of trouble seeing things the same way. Simon was sure that he saw a harlot in his house, but Jesus saw a woman as a parable. The rich young ruler could see only poverty in Jesus' invitation, but Jesus offered generosity and freedom. The Pharisees saw anarchy in breaking the Sabbath laws, but Jesus revealed the true meaning of Sabbath. The disciples at first saw only defeat and humiliation in the crucifixion, while God saw victory over death and resurrection for all creation.

The people around Jesus saw only darkness, but in that darkness God was revealing the light of life. Being human seems to mean seeing in a glass darkly. How can we see what God is doing in the darkness and gain the courage to open ourselves to the darkness?

One of the ways we deny the darkness is through dyadic perception. Dyadic comes from the Greek *dyas*, meaning two. Dyadic thinking means seeing things in options of two. When we are confused, we reduce the complexity of things to two options between which we can choose. Having two clear options often helps us feel more in control of our confusion.

The Pharisees were most concerned about Jesus' attitude on taxes. It was important for them to know whether Jesus was for them or against them. If Jesus was nonpolitical as they were, then he was safe. But if Jesus was a zealot, they must distance themselves from him to protect themselves from the wrath of Rome. In either case their perception was dyadic. Jesus was either for them or against them, and their future might be at stake in the difference.

Many parents get stuck in dyadic perception with their children. If a child fails a class at school, the parents consider it important to decide if the behavior is for or against them. If the child failed because the school was unfair, then the parents can be mad at the school and feel that their child was loyal. But if the child failed because of laziness, then it might be a sign of disloyalty and they may feel the family is in jeopardy. Obviously such perception distorts other possibilities.

The United States and Russia seem to be stuck in a destructive spiral of dyadic perception. Whatever either does is interpreted as offensive or submissive in relation to the other, without regard for other factors. When the Korean airliner was shot down, the US interpreted it as an aggressive act against us, and the USSR tried to blame US Intelligence. No one considered that there may have been other factors in the event.

Dyadic perception sees the world in terms of either-or situations, and within intense personal relationships these options tend to become identified as feelings of loyalty or disloyalty to the relationship.

The Pharisees were constantly angry with Jesus. Sometimes he was a brillant rabbi who helped them understand the Scriptures and they loved to invite him over to dinner. Sometimes he was an enemy who deliberately undermined their integrity as leaders. Finally his unpredictability was too much and they turned against him in order to save themselves. This is the frequent outcome of dyadic perception.

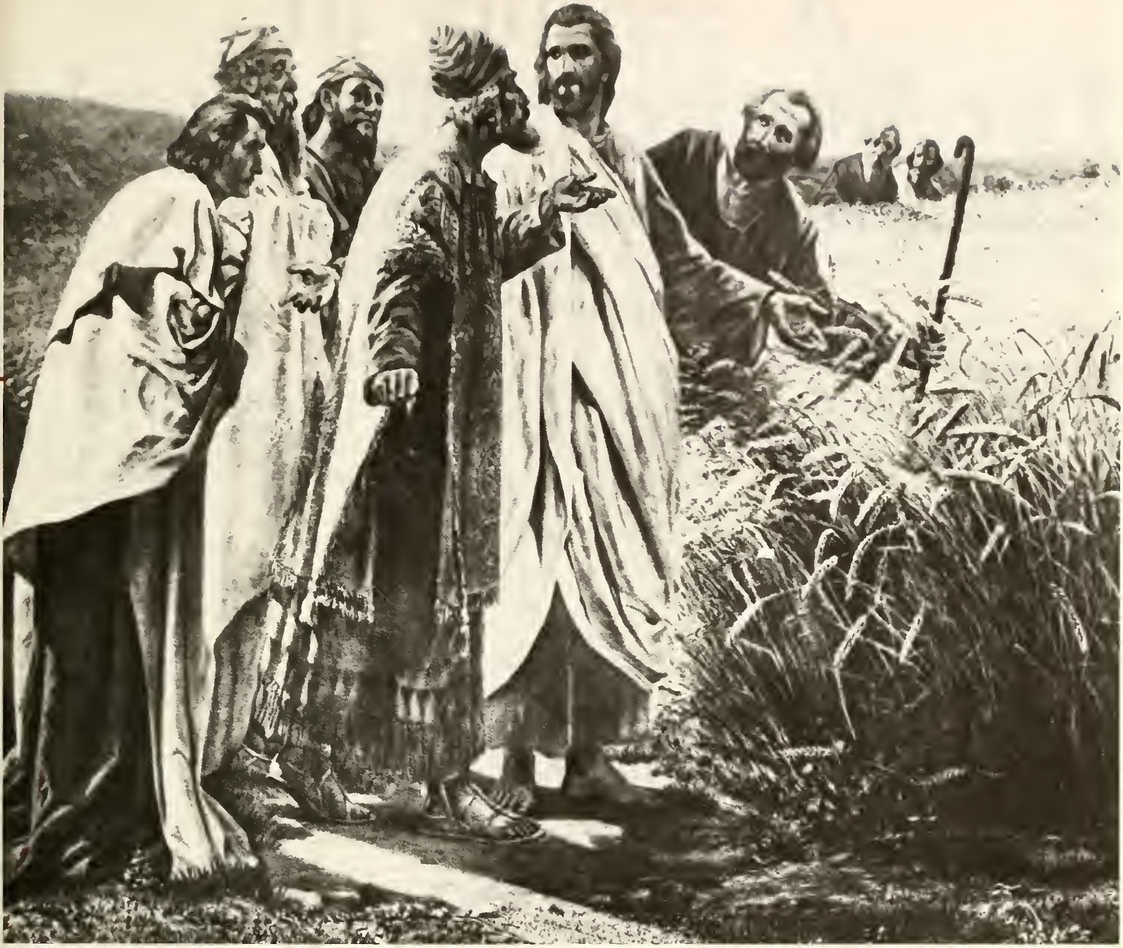
The alternative to dyadic perception is triadic perception (tri, meaning three). According to this way of perceiving, situations cannot be reduced to two options and relationships cannot be reduced to "for and against." There are always options that we can see only darkly. In order to know about these other options, we must learn to trust the darkness.

In relational systems, triadic perception means that every relationship contains elements of mystery. These elements of mystery are close to the center of every relationship. They have a major influence on the relationship. Even though they cannot be known fully, they must be trusted.

In our most important relationships, the center is partly dark. The part that we most would like to know in order to understand and predict the relationship is the very part which is largely hidden from our view. When there is a difficulty, we tend to revert to dyadic perception and suggest that it must be this or that, and that something must be done to restore things to their previous balance.

But often the difficulty means that we

In darkness God reveals the light of life



"Christ and Pharisees in Cornfield," by Rumpel.

need to be open to the darkness of the relationship that we would like to deny or avoid. Being open to the darkness in this way means that we will probably be transformed in some surprising direction.

One of the problems with divorce in the church is that there are many ways to look at a relationship, and no explanation by the couple can relieve the community of the feeling that it might have been otherwise. I see no way to avoid this ambiguity because every relationship has a large element of mystery, especially for those within it.

What the Pharisees didn't understand about Jesus was that his life and work were centered in a relationship with God that they could not see. They wanted him either to be committed to their way or to be a clear enemy. But Jesus was shrouded in darkness for them. He was for them at times and against them at times, depending on whether they were in tune with the spirit that guided his life.

One result of this difference in perception was that the Pharisees were frequently parabled by Jesus. They came to him to trap him in a dyadic choice, and Jesus responded so that their perceptions were transformed.

I believe that being a Christian means being open to triadic perception. We tend to reduce our world to simpler options so we can manage life. But every relational system is triadic; it includes a mystery that can be seen only darkly. We must be courageously open to that darkness to receive the spirit of God. ☐

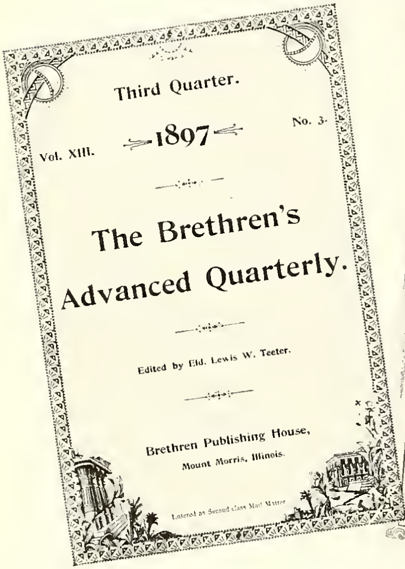
James Poling is associate professor of pastoral theology and counseling at Bethany Theological Seminary, Oak Brook, Ill.

by James Poling

A century of The Brethren's Quarterly

A hundred years ago many Brethren considered Sunday schools a 'worldly practice.' Creating Brethren study guides helped make them acceptable.

by Kenneth M. Shaffer Jr.



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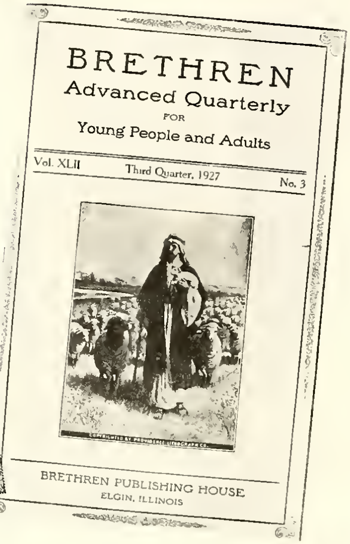

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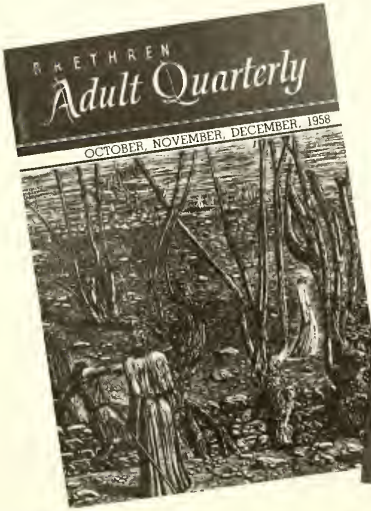
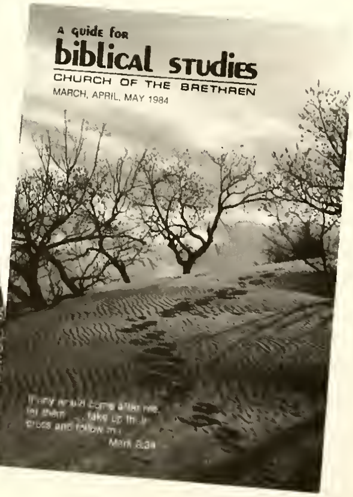


BRETHREN
Adult Quarterly
OCTOBER, NOVEMBER, DECEMBER, 1958



A guide for
biblical studies
CHURCH OF THE BRETHREN
MARCH, APRIL, MAY 1984

Is there a copy of the first issue of *The Brethren's Quarterly* in your attic?

If so, you have a very rare item. Presently, no copy of the first issue is known to exist. In fact, except for a partial copy of the 1888 issue, the earliest copies we know of are the 1890 issues.

How do we know, then, that the quarterly was first published in 1885? First, the 1890 issues bear "six" as their volume number. Counting backwards, then, the first volume apparently appeared in 1885.

Second, issues of *The Gospel Messenger* from 1885 confirm that the quarterly was first published that year. "The first number of the *Brethren's Quarterly* is now ready, and, we believe [it] is just what is needed in our Sunday-schools, as a help to careful study of the Lessons," we read in the April 14, 1885, issue of *The Gospel Messenger*. "It is not intended to take the place of the Bible in our schools, but to aid in studying it with greater satisfaction and profit."

We must also depend on *The Gospel Messenger* (March 10, 1885) for a description of the first quarterly, a 32-page pamphlet. The lessons, which included notes, comments, and questions, were prepared by "competent brethren." The price of the new quarterly was 10 cents for one copy, 25 cents for three copies, and $1 for 20.

Who were the "competent" Brethren who prepared these first lessons? In his *History of the Tunkers and the Brethren Church*, Henry R. Holsinger says it was S. Z. Sharp. Sharp himself says, in his book *The Educational History of the Church of the Brethren*, that he started and edited the quarterly for the Brethren Publishing House.

Solomon Zook Sharp was "a pioneer in higher education in the Church of the Brethren," according to D. L. Miller. He is remembered particularly for having served as the first president of three colleges—Ashland College in Ohio, McPheron in Kansas, and Plattsburg in Missouri. Ie came to see the need for Brethren unday school literature while he traveled round the Midwest raising money to stablish Ashland College. As a result, in 879 he began publishing *Our Sunday chool*, the first Brethren Sunday school esson material.

Born in 1835, Sharp grew up as a Menonite on a farm in Huntingdon County, a. Because of his study of Greek, he ecided that trine immersion, rather than he Mennonite practice of pouring, was he proper mode of baptism. Therefore, e joined the Spring Run Church of the rethren near McVeytown, Pa., in 1860.

After moving to Tennessee to teach at a ormal school, he helped organize the akland congregation. There he was orlained an elder in 1868. While in Tenessee, Sharp became interested in reshwater and land shells, and collected pecimens for the Smithsonian Institute.

Sharp, who lived to be 95, spent the ast years of his life in Fruita, Colo. His ealth remained very good, and at the age f 82 he walked up Pike's Peak and down gain. In true Brethren fashion, he said he walked up the mountain because he could not afford the $5 for the train ride.

Since we do not have a copy of the quarterly from the 1880s, the exact content and appearance of the first issue are not known. A typical lesson from the 1890s, however, consisted of a copy of the Bible text being studied; the "Golden Text," which was usually, but not always a verse from that text; a short introduction; the lesson outline; explanatory notes, which were verse-by-verse comments on the text; and suggested questions about the content and meaning of the text.

The front cover included the publication's name, the months covered by the lessons, the "terms" or subscription rates, and publication data. The inside front cover and back covers usually had maps and advertisements. The ads were for

The quarterly's editors

For much of the quarterly's 100 years, the editors actually wrote the lessons. In fact, early editors, such as S. Z. Sharp and James M. Neff, were called "preparers" rather than editors.

Solomon Zook Sharp (1835-1931), whose name was on the quarterly as late as 1890, was probably the first editor. As an educational pioneer in the church, Sharp helped found three colleges and published the first Brethren Sunday school lesson material.

The name of *James M. Neff* (1862-1912) appeared on the cover of the quarterly from 1890 through 1893. Neff is remembered particularly as an itinerant evangelist who traveled about the South and the West in his "mission wagon."

Lewis W. Teeter (1845-1927), whose name first appeared on the quarterly in 1897, was the first person to be called editor. He is the only member of the Church of the Brethren to publish a commentary on the entire New Testament.

I. Bennett Trout (1860-1920) was editor of the quarterly from 1901 through 1915. In addition to writing lessons for the quarterly, he prepared several volumes of the hardbound commentary published annually by the Brethren from 1900 to 1906.

From 1915 through 1928, *J. E. Miller* (1865-1947) was editor. He wrote several books during his life and played a significant role in the development of what is now the Brethren Historical Library and Archives.

After Ezra Flory served as acting editor for one quarter, *Ernest G. Hoff* (1890-1953) became editor in 1929. Hoff served in that position for 25 years, longer than any other person.

After Hoff's sudden death in 1953, a committee supervised the publication of the quarterly for two years. Edith Barnes, as editorial assistant, provided valuable service during this transition period.

Under the committee, the practice of having guest writers was begun. This practice continued when *A. Stauffer Curry* became editor in 1955. Thus Curry was the first person to serve as editor in the true sense of the word.

In 1961 *Glen E. Norris* became editor, with Ercell Lynn as general editor. Following Norris as editor in 1966 was *Roy J. Valencourt*, who was succeeded by *Larry D. Fourman*. Fourman was editor for only one year, but during his tenure the quarterly gained a new format and a new name.

Kenneth M. Shaffer Jr. then served as editor for about one year. *Hazel M. Kennedy* became editor in 1971, and was joined by Robert W. Neff and Graydon F. Snyder as contributing editors two years later.

Since 1975, *Richard B. Gardner* has been the editor. Assisting him are associate editor June A. Gibble and editorial assistant Marilyn E. Nelson. — KENNETH M. SHAFFER JR.

Above left: Solomon Z. Sharp was the first editor of the Brethren quarterly, and a pioneer in many Brethren educational ventures. ***Above Right:*** *Ernest G. Hoff, a biblical scholar and editor of the quarterly from 1929-1954, the longest tenure of any of the editors.* ***Below:*** *The current editorial staff of the quarterly: Rick Gardner, editor; June Gibble, associate editor; and Marilyn Nelson, editorial assistant.*

books to use in Bible study and for books and pamphlets about Brethren beliefs and practices.

The fact that the quarterly was accepted by the Brethren indicates that Brethren attitudes toward Sunday schools had changed significantly by 1885. Initially Brethren did not approve of Sunday schools. The 1838 Annual Meeting minutes give this advice: "Whether it be right for members to take part in Sunday-schools, class-meetings, and the like? Considered most advisable to take no part in such things."

By 1857 the official attitude of the Brethren toward Sunday schools had moderated to the point of tolerance. From that year's minutes: "Inasmuch as we are commended to bring up our children in the nurture and admonition of the Lord, we know of no scripture which condemns Sunday-schools."

Nevertheless, for the next quarter of a century, Sunday schools were a controversial issue among the Brethren. James Quinter wrote favorably of them in *The Gospel Visitor* in 1858, but not so *The Vindicator*, a publication representing the conservative Brethren. In November 1873, a writer indentified as C. H. stated his opposition: "They are *not of divine authority*; they are nothing short of *institutions of men* and consequently I regard them as such. . . . We believe the gospel to be *perfect* and that it teaches us all our Christian duties, and we know it does not teach Sabbath schools."

The acceptability of Sunday schools was one of the issues in the 1881 split in the Brethren. The group that withdrew became known as the Old German Baptist Brethren. They felt that the Brethren, as represented by Annual Meeting, were forsaking Christian practices in favor of the customs of the world. Sunday schools, along with revival meetings, paid ministry, and missionary plans, were included in the list of worldly practices rejected by the Old Orders.

From the beginning, the lessons followed the international Sunday lesson cycle, commonly called the uniform lesson outline. Twice, however, the entire issue of the quarterly has departed from the outline. In 1958, special lessons were prepared for the April-June quarterly to commemorate the 250th anniversary of the church, and in 1960 (April-June) special lessons were prepared for the discipleship emphasis authorized by the 1959 Annual Conference.

The use of the uniform lessons did cause objections to be raised. In particular, some Brethren felt that too many lessons were devoted to the Old Testament, in light of the fact that the Church of the Brethren claims the New Testament as its standard of faith and practice. A 1909 query to Annual Meeting requested "all Sunday-school lessons to be confined to the New Testament text only . . . and that the Old Testament be used only as an auxiliary or help in the study."

The biggest controversy in the 100-year history of the quarterly concerned what version of the Bible to print. Initially the King James Version was used. Under the editorship of I. Bennett Trout, the American Standard Version of 1901 (also called the American Revised) appeared in the quarterly in 1906. Evidently that proved unacceptable, since the 1907 quarterly returned to the King James Ver-

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Windows in the Word

by Timothy K. Jones

Road

One day a few months ago I set out on my regular jogging route. Because of the morning fog, I could barely make out turns in the path ahead. Only by recognizing wayside bushes and fences and other markers could I keep my feet on the trail that finally led home.

When moving through other circumstances in life we sometimes see only a few curves and turns in front of us. We dimly glimpse the details on the stretch ahead, yet rarely lose our way.

The Bible suggests that we do other than stumble or wander through life, unlike one Olympic competitor in "Chariots of Fire." "I'm forever in pursuit," he muttered before a race, "and I don't even know what I'm chasing." Particulars wind out of sight around the corners ahead, but God leads enough that life becomes more than an aimless chase.

Rather than drifting, or groping for a way to go, the psalmist affirmed, "Thou dost show me the path of life." Precept, prophet, and promise guide God's people. God lights a way, even when his people wander in wilderness or walk through a dark valley or leave home for a new land. We do more than pursue random turns or dead-ends; our decisions unfold into a course traced and laid by God.

One of the Old Testament's richest images portrays life as a "way" or "road." The shape of a person's behavior is seen as a path that is walked. To live is to choose at the crossroads, to "stand by the roads and look, and ask for the ancient paths, where the good way is; and walk in it" (Jer. 6:16).

But even more, to live is to have our walking and running surrounded and guided by God. God not only calls us to find and walk the right way, but God draws near as shepherd and guide to steady our footing and clear a way. Even in Christ, God does more than call us to follow; he himself mounts the costly Jerusalem road.

Catherine Marshall once wrote of God's help through her long and varied life. "He has allowed me to go off on selfish tangents and wander down wrong paths," she admitted, "but always he meets me at every turn and brings me back to him."

That helps in life's foggy stretches. I sometimes grow anxious and crane my neck, guessing what is around the next corner on the path. But for now, it is enough to know that God is leading and guiding. It is enough to know that God shows me the ways in which I should walk. More than enough, because even better than a still, small voice or God's word on the lips of others, God walks with us around every bend, even the one that finally leads home. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

sion, with the American Revised relegated to the footnotes.

Shortly after becoming editor in 1929, E. G. Hoff, with the authorization of the Board of Religious Education, replaced the King James with the American Revised. But a protest on the Annual Conference floor prompted the delegates to decide that both versions should be printed in the quarterly. This practice continued until 1940, when Conference revoked its earlier decision and Hoff was forced to use only the King James.

In 1953, Hoff replaced the King James with the new Revised Standard Version, this time with the approval of the General Brotherhood Board. Again a controversy erupted on the floor of Annual Conference. This time the delegates decided to print both the King James and the Revised Standard in Brethren publications. The practice of using both versions continued until 1970.

Over its 100-year history, the quarterly has had five names: *The Brethren's Quarterly* (1885-1897), *The Brethren's Advanced Quarterly* (1897-1902), *Brethren Advanced Quarterly* (1903-1946), *Brethren Adult Quarterly* (1946-1970), and currently *A Guide for Biblical Studies.*

In addition to these name changes, many changes in size, format, and methods of production have occurred. Perhaps even more radical changes will occur in the future. Nevertheless, as the quarterly enters its second century, its primary purpose remains the same.

In 1885, *The Gospel Messenger* said the purpose of the new quarterly was to provide lessons by "competent" Brethren "to aid in the studying of it [the Bible] with greater satisfaction and profit." And today, Rick Gardner, the current editor, says the quarterly's purpose is to provide "a forum for Brethren to share with Brethren concerning the meaning of our biblical heritage." ☐

Kenneth M. Shaffer Jr. is assistant librarian at Bethany Theological Seminary, Oak Brook, Ill.

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Karen Calderón: A 'southern perspective'

After two years of high school French, a requirement of the college prep curriculum, I vowed never to study a foreign language again. Only three years later, I entered my first Spanish class and the whole world seemed to open up to me.

One of the main reasons for this awakening was my budding relationship with my future husband. He is from Ecuador, a place this small-town Hoosier had never heard of.

After living and working in Ecuador for five years, I learned much more than the Spanish language. I learned to practice other customs, tolerate other beliefs, view the world from a "southern perspective," and to deeply love Hispanic people. I frequently found myself interpreting my country and my church to them.

Upon returning to the United States, I began to interpret my experiences and observations to my family and church here. I felt like a bridge between two peoples of faith whom I care about very much. And that is how I see my job as the Church of the Brethren representative to the Caribbean and Latin America.

The Church of the Brethren has had long-lasting relationships in Ecuador and Haiti. Benton and Ruby Rhoades, our first missionaries to Ecuador, went there in 1946. Today the fruits of their labors, and of many others who followed them, include the Brethren/United Foundation and the United Church of Ecuador.

The foundation continues to work with indigenous communities in northern Ecuador, teaching the people basic health care and skills in communication and organization. Traditional agricultural methods are compared to "modern" ones, and these rural peasants learn how to apply to the government for loans, land purchases, and grants.

Pastor Luc Nérée continues to direct the Aide-aux-Enfants program in Port-au-Prince, Haiti. The three-pronged program, including a school, a clinic, and a feeding program, will receive $58,000 from the Brethren in 1985.

A relatively new relationship is the covenantal one we have with the Iglesia Cristiana Pentecostal in Cuba. Carrying out plans has been exciting, although sometimes difficult because of differences between our governments.

A highlight for both our churches was a visit last summer by a delegation from Cuba. In addition to touring to congregations across the denomination, the group participated in the Study/Action Conference for youth and Annual Conference in Carbondale. Plans are now being made for ways to be in mission together in a third country.

Bridging comes into play once again as I try to bring the people of Latin America and the United States in contact with one another. The Cuban delegation spoke in congregations in three districts last June. And 29 of our men, women, and youth have visited Cuba in recent years.

Three dozen of our church members, including 12 district executives, have attended an educational seminar in Mexico.

And, in addition to a few Brethren who have joined other Witness for Peace long-term volunteers, a delegation of 20 participated in a Church of the Brethren Witness for Peace group last October. They spent a week living, working, and praying among the people of Jalapa, a town near the border of Honduras.

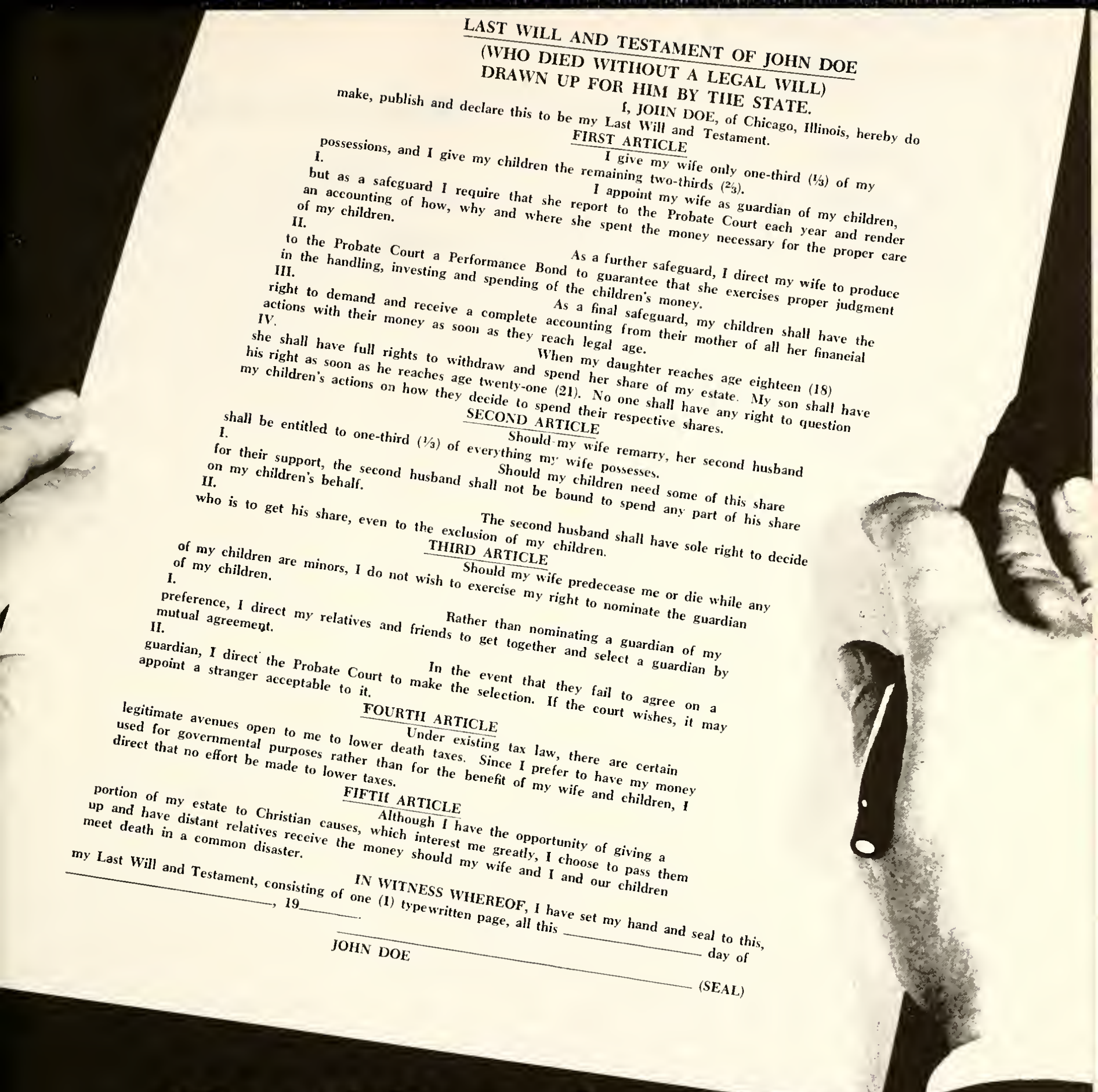
Currently there are 20 volunteers in Latin America and the Caribbean. In addition to Witness for Peace, they serve in orphanages, a school for deaf children, refugee camps, Habitat for Humanity, in agriculture, and in nutrition and health care programs. BVSers work in the Virgin Islands, Haiti, Mexico, Belize, Honduras, El Salvador, Nicaragua, Ecuador, Peru, and Bolivia. — KAREN CALDERÓN

To learn more

Millions of people throughout the Caribbean and Latin America suffer from hunger and malnutrition, unemployment and underemployment, illiteracy, and lack of basic health care and purified water.

Below are some resources to help us view the world from their perspective.

- "One Spirit, One Hope," a 9-minute slide-tape presentation about the Brethren experience in Witness for Peace. Rental is $12; purchase is $30. A study guide on Nicaragua is included. Order from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.
- *Threatened with Resurrection,* by Julia Esquivel, Brethren Press. This bilingual book of poetry poignantly portrays life and death among the peasants of Guatemala. A study guide is included. Order from Brethren Press.
- *In Search of Refuge,* by Yvonne Dilling. In diary form, Dilling tells of her experiences working in a refugee camp in Honduras. Order from Orbis Press, Maryknoll, NY 10545.
- Packets for Central America Week, March 17-24, are available from the Inter-Religious Task Force on Central America, 475 Riverside Dr., New York, NY 10115.
- *Changing Course: A Blueprint Book for Peace in Central America and the Caribbean.* A study guide is also available. Order from Policy Alternatives for the Caribbean and Central America, 1901 Q St., N.W., Washington, DC 20009.
- *Dollars and Dictators,* book or slide-tape by The Resource Center, P.O. Box 4726, Albuquerque, NM 87196.
- For guidance from Annual Conference, check minutes on the following: Resolution on El Salvador (1981);Resolution on Nicaragua (1983); and Resolution on Providing Sanctuary for Latin American and Haitian Refugees (1983).☐



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

I. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

II. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

III. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

IV. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

I. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

II. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

I. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ______________ day of ______________, 19______.

______________________________ (SEAL)
JOHN DOE

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opinions

On spiritual renewal

Paul Grout

Life threatened but God prevails

We live in a land of need, in an age of need. There is a great hungering for something more.

Although it is not often identified as such, it is a hungering after God, a thirst for answers that neither governments nor education can quench. It must be considered a tragedy that the church has not been able to offer the rich spiritual nourishment so desperately sought after. No one of us dares point a finger at another's lacking.

The need for deepening in God's Spirit exists within all aspects of our denominational life, whether people call themselves liberal, conservative, fundamental, or charismatic. The need exists for pastors, for church boards and lay people, for church executives, for those who center their ministry on social issues, for those who evangelize, for Sunday school teachers, and church organists.

Life as God intended it to be lived, creation as God intended it to be enjoyed has never been more deeply threatened. Within this age the earth itself cries out in desperation for renewal, peace, and justice. Yet there can be no real peace, no genuine justice, no true renewal until the hearts of people are filled with the Spirit of the Living God. Individuals, families, churches must come before God in awe, in genuine repentance and new belief that God is able, that Jesus is real, and that the Spirit's power, though unimaginable, is readily available.

This is an age in which the powers of darkness devour children, parents, families, communities, churches. Evil runs rampant and none remain untouched. We are in the midst of a battle that we are not equipped to win. In fact, there is little sense of such a war beging waged nor of the toll of lives lost. Sin is rarely identified as such. Lives are lived in brokenness and despair, lost in affluence and greed, in false security, lost within the lie that there is nothing more.

The powers and principalities speak the lie: "You will not die." The lie is whispered into itching ears: "God is on our side, security in strength, the sword protects." The lie calls the earth to its death.

Yes, in Christ the battle has already been won and the Lord of Life prevails over death. The victory is the Lord's now and forever. Yet to not despair over lives lost and God's creation wounded is to not love God and the creation God loves. The earth mourns, God mourns, and so mourning for us is appropriate. Still this mourning is not an end but a prelude to praise. The exposing of death around us is but a beginning, for also exposed is God's ultimate power and healing presence. We praise because the power of God is so much greater than the power of sin and death.

We are called as individuals, as families, as churches to deepen ourselves in God's spirit. For this to happen will demand a change, with lives recommitted. New life will demand a new putting on of Christ a personal relationship so intimate and empowering that God's holy light will emanate from us. It will mean that our lives are no longer our own but Christ's. It will mean that the Lord Jesus lives so personally within us that when Jesus cries out I cry out, his wounds become my wounds, his cross my cross, his raising my raising, his victory my victory.

Satan has had a heyday within the church, so often leading us to focus on issues. If the time we have spent on justifying our positions had been spent on deepening our relationship to the living Lord, the course of history might have been changed. Our search for peace, disarmament, morality, joy, hope, fulfillment, is fruitless if Christ is not at the center of that questing.

We live in an age so close to destruction and yet also so close to life. God in his great love and care has given us time. We are not locked into this evil age. God has opened the door to a new day. ☐

Paul Grout is part of the pastoral team at Genesis Church of the Brethren, a fellowship in Putney, Vt.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

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turning points

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Send information to MESSENGER, Turning Points, 1451 Dundee Ave., Elgin, IL 60120.

Licensing/Ordination

Bailey, Ronald, licensed Sept. 26, 1984, Conemaugh, W. Pa.

Bloom, Robert, licensed Dec. 2, 1984, Connellsville, W. Pa.

DeLong, P. Frank, licensed Nov. 25, 1984, Eversole, S. Ohio

Eastis, David A., ordained Dec. 2, 1984, Frederick, Mid-Atl.

Frantz, Nadine Pence, ordained Nov. 18, 1984, La Verne, Pac. S.W.

Geisewite, Kenneth E., ordained July 8, 1984, Sugar Valley, S. Pa.

Gohn, Greg, ordained Dec. 2, 1984, County Line, W. Pa.

Jimenez, Jose I., licensed Oct. 28, 1984, Los Angeles, Bella Vista, Pac. S.W.

John, Michael A., licensed Sept. 30, 1984, Antietam, Prices, S. Pa.

Kimmel, Lois, licensed Nov. 11, 1984, W. Marva

Norman, Shirley, licensed Nov. 25, 1984, Union Chapel, W. Pa.

Rotruck, Gregory, ordained Nov. 18, 1984, W. Marva

Schrock, J. Roger, ordained Jan. 20, 1985, Highland Avenue, Ill./Wis.

Singo, Tom, licensed Nov. 20, 1984, Center, W. Pa.

St. Fleur, Ludovic, licensed Nov. 18, 1984, First, Haitian Evangelical, Fla./P.R.

Strite, Stephen C., licensed Sept. 30, 1984, Antietam, Prices, S. Pa.

Yelinek, Prudence B., ordained Oct. 28, 1984, Waynesboro, S. Pa.

Yohe, Robert G., ordained Apr. 14, 1984, Pleasant Hill, S. Pa.

Pastoral Placement

Bloom, Robert, to Purchase Line, W. Pa., interim part-time

Bomberger, Harold, to Little Swatara, Atl. N.E., interim part-time

Frantz, Nadine Pence, to York Center, Ill./Wis., interim part-time

Hanna, Raymond, from another denomination, to Philadelphia, Bethany, Atl. N.E., part-time

Heisey, Paul E., from Blue River, N. Ind., to Old Furnace, W. Marva

Hoopert, Grantas E., from another denomination, to Buffalo, S. Pa., interim part-time

Kennel, LeRoy, to Dixon, Ill./Wis., interim part-time

Long, John D., from York, First, S. Pa., to Palmyra, Atl. N.E., interim

Morris, Robert E., from Rockhill, Mid. Pa., to Bakersfield, Pac. S.W.

Myers, John W., from Newport News, Ivy Farms, Virlina, to Roanoke, Hollins Road, Virlina, interim

Ritchey, Lucretia, to Florin, Atl. N.E., part-time

Schwarze, Rob, from Maple Grove, W. Plains, to Panora, N. Plains

Whitacre, Alan L., to Swatara Hill, Atl. N.E., interim part-time

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Thacher, Ed W., 97, Harmony, Minn., June 23, 1984

Wampler, Guy E. Sr., 82, Bridgewater, Va., Jan. 22, 1985

Wylde, Henry A., Laguna Hills, Calif., Oct. 8, 1984

editorial

Brethren under a bushel

The Chicago evening news usually makes dull TV-watching for us out here in what its weather forecasters call the "super boonies." I have long since become jaded with the daily tales of fires, muggings, rapes, murders, gang wars, CTA breakdowns, bad weather, crooked aldermen, and city hall skirmishes. I roused, though, from my lethargy on a recent evening, when the anchor woman told of a crisis in Elkhart, Ind.

Elkhart . . . Brethren country. I pricked up my ears and gave the screen my full attention. A railway tanker car loaded with hydrochloric acid had sprung a leak. A good portion of Elkhart had been evacuated. Scenes were shown of police cars on residential streets blaring out evacuation orders, frightened people scurrying toward cars, and school gyms filling with evacuees.

A reporter interviewed a Red Cross worker. The worker told how local agencies had responded so well to the emergency. "The first help came from the Church of the Brethren," she said.

Hearing that did me good, so much good, in fact, that I fired off a letter to Roma Jo Thompson, director of disaster child care, to tell her about it. Her innovative program is rapidly becoming a model for other relief agencies. It's getting us Brethren better known as well.

This rare incident of Brethren recognition points up a big problem with our denomination. We are reluctant to take this little light of ours and let it shine. We hide under a bushel what should be a lamp unto the feet of those who have not heard the gospel from us.

I say this, presuming that we Brethren indeed have something to offer the world. If we do, we can't afford to hang back, modestly waiting for the world to discover us. Yet we go on hiding our lamp. We hide our lamp when we grow ashamed to espouse missions and evangelism, when our horizons shrink to the USA borders. We hide it when we don't put the name "Church of the Brethren" on the programs we offer. We hide it when we eliminate programs that have name recognition, such as "Brethren Service." (No matter that service work quietly continues.) We hide it when we get so carried away with ecumenical cooperation that we forget who we are and what the Brethren have to contribute as an entity with a distinctive character.

We hide it when we don't display prominent signs directing people to our churches. We hide it when we don't feed our congregational doings to the local news media. We hide it when we are too ignorant to explain to an inquirer who the Brethren are. We hide it every time we miss an opportunity to tell people about our denomination and what we offer them.

On a recent Sunday my pastor spoke on the "Good Samaritan," after the children's choir had dramatized the familiar parable. That afternoon found me in an overflowing shopping mall parking lot. A snow storm was raging and high winds were aggravating its bad temper. I was getting into my little VW Bug to go home to warmth and comfort when a man materialized from the swirling snow and asked me to help him jump his battery and get his car started.

In a thick foreign accent he told me how a priest and a Levite had already refused to help him. I backed my Bug over by his dilapidated old stationwagon. The man was apologetic when he saw I had to scuffle around, move my bags of purchases, and take out the rear seat to get to my VW battery. But we managed to connect the jumper cables and soon the dead engine snorted, and sputtered back to life.

Feeling virtuous and godly, I waved aside the dollar bills the grateful man offered me, and drove away.

But smugness gave way to some despair as I thought, "You typical Brethren. You find it so easy to do someone a good turn. But you shrink from telling people what motivates you." Chastened, I drove home over Elgin's icy streets, holding the steering wheel with one hand, and balancing my bushel with the other. —K.T.

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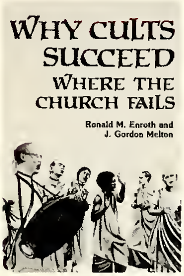
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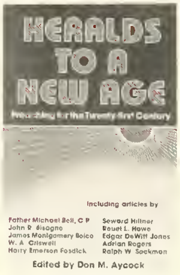
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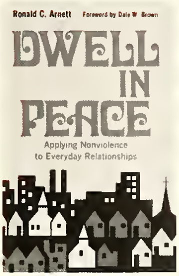
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DWELL IN PEACE Ronald C. Arnett
Here readers are reminded that non-violent peacemaking means working through conflict, not just avoiding it. The author suggests making a radical commitment to peacemaking because it is right, not because of some direct expectation of reward or self-fulfillment. He draws heavily from the writings and lives of Dr. Martin Luther King, Martin Buber and Mahatma Gandhi to establish a basis for Christian pacifism.

THE IDEA OF DISARMAMENT! Dale W. Brown
This newly released *Revised Edition* features the Catholic Bishops' letter on disarmament, the statement by the Vancouver meeting of the World Council of Churches on nuclear arms and the up-dates necessary since the change in U.S. and Soviet leadership. Dr. Geyer lists the necessary components if disarmament is to have a chance. The book aims to arouse public concern and action. Still only $11.95

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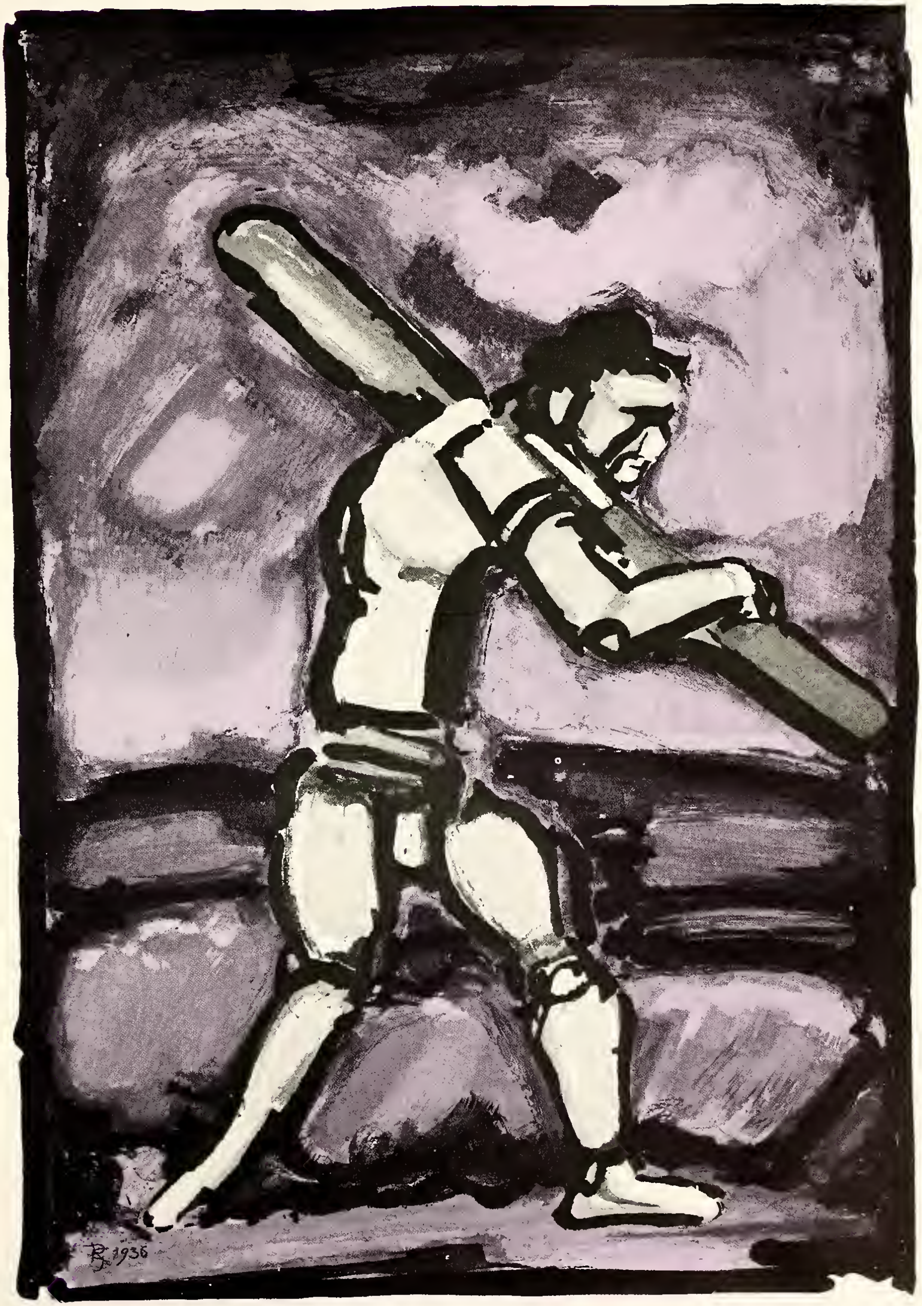
APRIL 1985



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16 **Somewhere Else Instead.** What if there were a place and a time where an eraser eradicated a decent ending and replaced it with a better one? Something really did happen that ought never to have happened in our world, says Frank Ramirez. And because it did, we are more than conquerers through him who loved us.

19 **Good Friday Revisited.** A Good Friday protester causes James E. Tomlonson to reflect on the message of those whose faith defies silence.

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24 **A Dunker Look at Justification by Faith.** What happens when a Roman Catholic theologian, a Lutheran clergyman, and a Brethren pastor get together and talk about justification by faith? Donald E. Fancher shares what contributions Brethren can make.

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messenger

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letters

HERESY AND ERROR IN MESSENGER

I appreciate your publishing my letter i January. At the end of that month's Letters section, you asked us "writers who take offense t be forbearing."

Here is where such writers are coming from We believe a Christian magazine should suppor and uphold Christianity and what is sacred t Christians. Certainly the Word of God falls int that category.

It is also important for the leadership in th church to protect the rest of the church from error. MESSENGER promotes error rather than protecting us from it. To us, you publishing Jobi Riley's opinion of the apostle Paul is no differen from publishing someone's opinion in favor o child molesting. For us, your attack on the Wor of God is more evil than an article of that nature

Even though we may not understand the Wor of God completely, we believe it all. If we didn believe it all, how could we decide which *parts* t believe? God has given us his Word to go beyon human understanding.

Remember 1 Corinthians 1:25, "For the foolishness of God is wiser than men, and the weakness of God is stronger than men." Also, remember James 3:17, "But the wisdom from above i first pure, then peaceable, gentle, open t reason, full of mercy and good fruits, withou uncertainty or insincerity."

It is your responsibility to uphold the Wor and not allow heresy to appear in MESSENGER.

BUD GOINGS
Lindsay, Calif.

WHO'S FIT TO CALL SIN 'SIN'?

Several letters in recent issues of MESSENGE advise Brethren to "call sin 'sin.'" But when w look at the lives of other persons and call thei sin "sin," aren't we really only trying to justif our own life?

Jesus said, "Let him who is without sin amon you be the first to throw a stone . . . ." I don know any Christian, including me, who can look inward and find enough sin to justify a lifetime of criticism.

So, should Brethren withdraw from the struggle against sin? No! Jesus calls us to roll up ou sleeves and work for the kingdom. That kingdon is one of love, understanding, compassion, an tolerance. God calls us to reach out with a helping hand, not with a pointing finger. That's wha I see the mainstream of our denomination doing

ROBERT FREDERICKS
Palmyra, Pa.

SO WHY DID YOU CALL ME?

Thanks for articles such as Nancy Poling's "A Anti-recruitment Strategy" and Mary Sue Rosenberger's "Who Will Go for Us?" (both in February). Several years ago I heeded a call to ministry by attending college and seminary.

I had times of doubt, but I was bolstered i college by professors and friends, and encouraged to push on. But when I got to seminary tha reassurance and encouragement weren't there. ran into obstacles and walls. When I tried t share my pain and difficulties with members of my congregation, which had licensed me, I was told there are different gifts and other ways. I even heard that my home congregation might no longer be the best place to be nurtured.

But circumstances led me back to my home congregation to live. I brought back my education and new ideas. In spite of my striving to show my continued devotion and to share my developed gifts, I was gently shunted aside. I felt that what I had to offer was not needed.

In my hurt and anger I feel like telling the church "where to go." I no longer wish to be involved. But out of my love for the church, I keep plodding on.

Now I feel led toward other outlets for my talents and gifts, places where they are acknowledged and encouraged. So I have less time for the church. I wonder if I really need the church anymore. And I have been subtly told that the church doesn't need me.

Name Withheld

CARING FOR THE BODY

As a recent Bethany Seminary graduate, now contemplating pastoral placement, I found Tom Deal's "Designing for Pastoral Competence" (January) encouraging.

Churches that expect their pastor to be highly competent in all areas of pastoral care place an overwhelming burden on the shoulders of one person. Deal compared the expectations churches have of their leadership with other occupations, and correctly pointed out that specialization is required in order to be effective.

I agree that this has implications for the pastoral ministry. But, more importantly, the New Testament indicates that all members of the body are given gifts and that they are to be identified and exercised for the building up of one another (Eph. 4:7-13).

The call to ministry is not a call for one person to be a "super pastor" who excels in all areas of pastoral ministry. Instead, the pastor is an enabler, one who can identify and encourage the gifts for ministry that every member of the body has.

The heritage of the Church of the Brethren is one that encourages all members of the church to share in the pastoral care of the body. I hope this vision of ministry and leadership will be embraced by the church. I encourage Messenger to explore this theme further in upcoming issues.

David Valeta

Oak Brook, Ill.

SIGN ME UP FOR RENEWAL

I am a Quaker in the Iowa Yearly Meeting, Conservative. Last year I decided to try a one-year subscription to Messenger, after seeing your ad in *Friends Journal*. I am glad I did. The editorials alone are worth the price of the subscription.

The editorials, "Bothered by the Bible" (June 1984), and "How About a Game of 'Significant Pursuit'?" (January 1985) were great. Then when I read the February editorial, "Taking on a Quixotic Editor," I knew it was time to send in my check for a *two*-year renewal!

I think we read the same Bible, and it's not the *Reader's Digest Bible*, either.

Marjorie Parris

Des Moines, Iowa

CHEERS AND TEARS

Reading the January Messenger, from cover to cover, gave me a spiritual lift that is still with me. The high point—"Women as Heroes"—reduced me to tears. As Gladdys Muir's probable lowest light, I went on a crying jag for a few minutes. In spite of my being a lousy student, Dr. Muir influenced me more than any other person, save my sainted mother.

E. Lee Chrisman

San Diego, Calif.

GEMS TO SHARE WITH OTHERS

Thanks for a fine publication. I am a Lutheran, coordinator of the Iowa Peace Network, and a mother. I find Messenger useful in all these areas of my life. Every copy contains at least one gem that I want to share with others.

Keep up the good work.

Peggy Huppert

Des Moines, Iowa

PROVIDENCE AIDS FUND DRIVE

That was a beautiful report that writer/photographer Judd Mellinger-Blouch did on our Disaster Relief Auction (December). It is interesting that the article appeared just as the General Board was announcing that its special hunger appeal was being increased from $200,000 to $700,000. We believe that would have to be deemed providential.

Sue and Thom Keller

Newmanstown, Pa.

WATCH ON THE POTOMAC

The letter-writer mentioned in the February editorial ("Taking on a Quixotic Editor") was right when he mentioned TV evangelist Jerry Falwell and President Reagan together. Both are out trying to sell the same ideas. People who, a few years ago, were yelling, "Get the government off our backs," are now calling for the government to put into law *their* ideas for regimenting society. If they had their way, children would *have* to pray in school and poor women could not have abortions.

We had better keep an eye on our government. Remember Martin Niemoeller's observation about his own performance in Nazi Germany: "They came first for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time no one was left to speak up."

Kathryn Mohler

Scottville, Mich.

page one

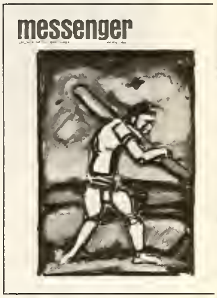
Folks who keep up with General Board doings know that the board sets goals and objectives to guide its program. The General Board staff is currently working to achieve objectives set for 1985-1989.

Messenger, aside from its *assumed* objective of publishing 12 issues of the magazine each year, has these three objectives to challenge it the rest of the decade:

—To achieve regular growth in Messenger subscriptions by adding 24 churches to the Group Plan each year.

—To expand Messenger's use in congregations and homes by offering a monthly Study Guide and other suggestions to readers.

—To make Messenger more effective by surveying its readership periodically, beginning with a questionnaire in the July 1985 issue and a handout at the 1985 Annual Conference.



Right now we have about 285 churches on the Group Plan. Last year we added 12. So we figure with a little extra push and some help from you, we can double that figure yearly.

For the past year we have been providing a monthly study guide free for anyone who wants to use Messenger as a study resource. (To get your free copy, just write Messenger Study Guide, 1451 Dundee Ave., Elgin, IL 60120. You'll get one free copy each month, ahead of Messenger's arrival.) We see as our task not just to publish the magazine, but to see that it gets used by the readers, to . . . well . . . make them better Brethren.

In July Messenger, you will find a tear-out readership survey to fill out and return. It is just one way that we plan periodically to find out what you think of Messenger. We hope from studying your responses continually to improve the quality of Messenger and make it a more effective tool for interpreting the work of the church.

In a church whose membership is increasingly diverse, we don't expect ever to produce a magazine that makes everyone happy. But we consider it our bounden duty to work toward that outcome. Subscriptions have been slowly climbing for some time now. We take that as a sign that we are on the right track. We ask our reader's support as we at Messenger do our bit for the "Goals for the '80s."—The Editor

in touch

Tony Emmons: Songs that invite

Perhaps like other Brethren musicians, Tony Emmons first became interested in music as a result of his experiences at church camp.

Listening to others, and then eventually playing at "talent night" and around the campfire, Tony soon began not only to play the songs of contemporary folk singers on his guitar, but to write and sing his own compositions. From those beginnings at Virlina District's Camp Bethel, Tony has gone on to write nearly 20 songs, which range from energizing peace and justice numbers to sobering ballads.

A thoroughly self-taught guitarist, Tony says his method of songwriting centers on "what I see." His own experiences during the Vietnam era and his current involvement in the peace movement are clearly behind many of the lyrics.

But there is also a strand of his music that is not oriented toward social action as such, but which reflects his feelings about what it means for a person to encounter Christ. A song about Mary Magdalene's surprise meeting with the risen Christ on Easter morning captures as well as any the tingling joy and awe that must have characterized that moment.

Tony writes and sings his songs in the hope of bringing others to a clearer understanding of Christian discipleship. Although he is hesitant to use the term "persuasion," he nonetheless admits that singing intensifies what is being said and is thus a powerful medium for conveying ideas.

But not everyone needs convincing. Many of the youth and young adults he has sung for in the area around his home in Roanoke, Va., resonate with the message his songs carry. Indeed, it is through his music that Tony is often able to receive strength and support from others who share his perspective.

"Life is a continual search for people of like mind," Tony says. The lyrics of one of his songs reflect this quest. "I'm looking for a brother who sees killing as a sin, whose conscience will not let him take the lives of other men. I'm looking for a sister who is filled with tenderness, but will stand against the brutality of those who would oppress."

Tony is a young man with a deep desire to follow Christ and the ability to share that desire through his music. His songs invite those who hear to join him on his journey toward a more peaceful world and a more Christ-centered way of living. – David Radcliff

David Radcliff is pastor of the Midland (Va.) Church of the Brethren.

Allen Weldy: A call fr

Just when he thought it was safe to feel settled, Allen Weldy got the call.

Al had graduated from Manchester College and was in his second year of teaching social studies in Winchester, Va., when he got a letter from his home congregation back in Middlebury, Ind. The letter asked him to consider the ministry, based on the gifts they had seen in him while he was growing up.

Al was caught off guard. He hadn't spent much time in that congregation since he'd graduated from high school. He was happy with his job, with his coaching position, with the area he'd chosen to make his home. Ministry was a field he'd never seriously considered.

But after a few months, when school had let out for the summer, Al decided that he would at least give the committee a chance to talk with him during one of his visits home.

That meeting turned out to be a turning point in his life. While affirming his role as a teacher, the committee pointed out the possibility of using some of his gifts in the church. "I left the meeting with the

congregation

change of mind that I was going to move in that direction," he says.

Meanwhile, Al's membership had been transferred to Calvary Church of the Brethren in Winchester, and Middlebury could not call and license Al officially. So they urged Calvary to take up the process. Interviewed and licensed by Shenandoah District, Al then had to decide how he would respond to the call. Encouraged to minister as a professional, he chose to begin studies at Bethany Theological Seminary.

"I think things just came together for me at the right time," says Al, now a second-year student and part time pastor of the Rossville (Ind.) congregation. "My faith pilgrimage was coming to the point where I was open to being pushed by the church to consider the ministry."

Al points out the infrequency of the church calling people intentionally into the ministry through a formal process. "Maybe the church needs to be more aggressive, expend more energy in developing our leadership. One way to do this is to call people into it."

Al feels blessed by the spiritual and financial support given him by his home congregations. He is saddened to hear that other students, having felt the call within themselves, often don't have that kind of direct support from a congregation. Students involved with the church need the church to be involved with them.

Al emphasizes the importance of follow-up on a call. "If the church calls somebody, they then should allow God to speak and work through them in supporting that person. It is then that the person feels the love of God."

The church's support has played a large part in Al's faith development and his view of the Church of the Brethren. "It's exciting for me to tell about," he says. "It's exciting to live it out."—K.A.

Tom Herr: Lessons of sports and life

By almost any standard, 28-year-old Tom Herr has achieved success. Professionally, he has experienced the unique euphoria of belonging to a World Championship baseball team, the St. Louis Cardinals. Economically, he has come early to a financial level few of us will ever reach.

Tom is happily married to Kim Garman, his high school sweetheart. The couple has a 3½-year-old son, Aaron. Their rustically decorated Lancaster County home reflects the couple's Pennsylvania German heritage.

So, at a relatively young age, Tom has been faced with a crucial question: How will I handle success?

"Keeping perspective is hard to do," Tom admits. "But my Christian faith helps me to stay on an even keel. I have a great peace that a lot are lacking who aren't Christians."

A member of the Lancaster (Pa.) Church of the Brethren, Tom nurtures his faith "on the road" by participating in a weekly Wednesday Bible study "with five or six other guys," all professional baseball players, and all of whom he numbers among his closest friends. Tom also regularly attends Baseball Chapel, a 20-minute Sunday fellowship with his teammates.

As a professional baseball player, one of only slightly more than 600 males in the world, Tom is keenly aware that many may be looking to him for a role model.

"Basically, I just try to be the same no matter where I am. My way of 'setting an example' is just being myself, not by trying to put up a front," Tom explains.

Not surprisingly, this second baseman seems to enjoy "talking baseball," as well as playing the game. What is surprising though is Tom's description of baseball—his livelihood and his life—as "a game of failure."

"Think of it this way," he says. "A professional team plays 162 games each season. Even the greatest team loses perhaps one-third of those games. And, even if you're a very successful hitter—say .300—you're only successful approximately 30 percent of the time."

Consequently, despite his obvious successes, Tom has had to face a second crucial question: How will I handle failure?

"If I go 0 for 4, or 0 for 5, or make an error—but I *know* I've done my best that day—it doesn't bother me. If I'm suffering through a longer losing period, I find it's best not to dwell too much on either success or failure. I just try to keep an even level of concentration."

If, as they say, the lessons of sports are the lessons of life, Tom Herr has been working hard at learning both. And, every morning so far, he has passed an important self-test: "I can look in the mirror and not be ashamed."—NANCY KETTERING FRYE

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

Two refugees, masked to protect family and friends left behind in war-torn Guatemala, join with a North American friend for worship at the Inter-American Symposium on Sanctuary.

Sanctuary workers, undaunted by crackdown, reconnoiter in Tucson at major symposium

Rallying for their common cause, supporters of the sanctuary movement from across the nation flocked to Tucson, Ariz., in late January for the first Inter-American Symposium on Sanctuary.

The symposium proved even more timely than its organizers had planned. Just a week before, the Immigration and Naturalization Service (INS) had arrested 16 Arizona sanctuary workers and about 60 refugees, all of whom had been targeted through a 10-month INS infiltration of the sanctuary movement. The symposium coincided with the arraignment of these workers, as well as with the trial and acquittal of Jack Elder, director of a sanctuary in San Benito, Texas.

Far from discouraged, sanctuary activists generally agree that the INS crackdown will strengthen, rather than harm, the movement. The mid-January sweep likely was the reason that attendance at Tucson swelled from an expected several hundred to what some reported as 1,700. The mere presence of such a crowd is the greatest show of solidarity in the movement so far.

For two days they listened as pro-sanctuary speakers and panelists addressed the issue. Among the speakers was Yvonne Dilling of the Church of the Brethren, and among the participants were several representatives of Brethren sanctuaries.

Approached from historical, legal, theological, ethical, and personal perspectives, the basic message of those speaking remained the same: We must fight US intervention in Central America while providing sanctuary to Salvadorans and Guatemalans, to whom the US government refuses refugee status.

The message's impact was bolstered by the participation of some 50 refugees, several of whom addressed the symposium. Their words, too, were consistent: The problems of El Salvador and Guatemala are internal and need to be solved by the people of those countries, without outside intervention, they said. Refugees would not leave their land, culture, language, relatives, and friends unless it were a matter of life and death—they do not want to be here.

Neff letter responds to sanctuary arrests

The series of arrests of sanctuary workers prompted a number of responses from church bodies and leaders, including a letter from Robert W. Neff, general secretary of the Church of the Brethren, to members of Congress.

Calling the action "disappointing," Neff said, "A government that ships weapons to El Salvador but cannot find food and shelter for refugees has its priorities confused. A government that can ignore mercenaries leaving our shores to attack churches and crops in Nicaragua but seeks diligently to find a few church people who protect refugees has lost its moral compass."

Neff cited the Annual Conference statement of sanctuary and called upon Congress to enact the DeConcini-Moakley bill, which would halt deportations of Central Americans until it is safe for them to return home.

They said they risk public speaking in the hopes that the people of the US will hear the truth and then work to pull their government out of Central America. Then those who have fled the war-torn region will feel able to return.

The refugees expressed gratitude for the sanctuary movement—and relief that US citizens do not necessarily reflect the government policy represented in those countries. But the sanctuary movement is

Speaking at the symposium, Elie Wiesel, noted authority on the Holocaust, drew comparisons between the US's refusal to grant safe haven to Central Americans and the inhumanity that greeted Jewish victims of Hitler's Germany.

not enough, the Central Americans emphasized. Policy must be changed to make sanctuary in this country unnecessary. El Salvador and Guatemala must become sanctuaries for their own people.

The arraignment of the 16 sanctuary workers served as a rallying point for the conferencegoers. That evening, several of those indicted acknowledged this strong support, while urging that attention not be focused on the North Americans but on the movement, where both North and Central Americans are learning to take risks for one another.

News of Jack Elder's acquittal brought the strongest sense of victory and unity to the group, which was warned not to view the case as a precedent. Elder's trial is the first in which the jury was allowed to hear the defendant give testimony of the religious convictions that motivated involvement in sanctuary.

(In late February, Elder and sanctuary worker Stacey Merkt were found guilty of conspiracy to help illegal aliens from El Salvador find refuge in the US.)

Prosecutors in the case of the 16 indictees have filed papers aimed at excluding discussion of religious issues. Such a ruling would eliminate the sanctuary workers' defense, since their actions are based on their religious beliefs. That trial is set for April 2.

After the symposium, about 300 people stayed for a two-day consultation to work toward improving the organization of the movement. Dividing into geographic regions, they discussed goals for both the regional and national levels.

During this process, the Central American refugees helped maintain proper perspective. Their presence and advice served as a continual reminder for North Americans not to become too paternalistic in structuring the movement.

After much discussion, the apparent call to action became threefold: to provide sanctuary for Salvadorans and Guatemalans; to work for change in immigration laws; and to fight US intervention in Central America. Concrete political suggestions included lobbying, contributing to the National Sanctuary Defense Fund for the trials of the indicted, and support of the DeConcini-Moakley bill, which would halt deportation until a safe return is feasible.

Convinced that communication was the movement's primary concern for organization, the sanctuary workers decided to form a national communications network made up of regional representatives, both North and Central American. This network will facilitate communication between sanctuaries, between sanctuaries and refugees, and between refugees themselves. For some of the refugees present, the symposium was their first contact with other refugees in public sanctuaries. The first meeting of these regional representatives is planned for this month.—Kathleen Achor

In Search of Refuge receives Christopher

In Search of Refuge, written by Yvonne Dilling with Ingrid Rogers, has been selected by the Christophers as one of the top four books of the year. The book is an account of Dilling's experiences among the refugees on the El Salvador-Honduras border.

The authors were presented with Christopher Award medallions in ceremonies at the Time-Life building in New York in February. From more than 400 books nominated in the adult category by their publishers, *In Search of Refuge* is one of only four to win the award this year.

Other books receiving the award are *Pilgrims in Their Own Land: 500 Years of Religion in America*, by Martin E. Marty; *The Seven Mountains of Thomas Merton*, by Michael Mott; and *A Freedom Within: The Prison Notes of Stefan Cardinal Wyszynski,* translated by Barbara Krzywicki-Herburt and Walter J. Ziemba.

"Our purpose is to encourage each individual to change the world for the better," says awards coordinator Peggy Flanagan. "Based on the Judeo-Christian concept of service to God and all humanity, the Christopher motto is: 'Better to light one candle than to curse the darkness.'"

Dilling's book is published by Herald Press. She is a member of the Beacon Heights (Fort Wayne, Ind.) Church of the Brethren and serves now as national coordinator of Witness for Peace. Ingrid Rogers is a freelance writer and pastor of the Akron (Ind.) Church of the Brethren.

Brethren beginning three congregations

The Church of the Brethren has undertaken three new church projects: Medina, Cranberry Township, and East Valley.

Medina, 30 miles south of Cleveland, is Northern Ohio District's first project since the Trinity Church of the Brethren in Massillon. Don Flory, formerly pastor of the Christiansburg (Va.) congregation, began work with Medina September 1.

Cranberry Township is located 30 miles north of Pittsburgh. Western Pennsylvania District has called Isaac Baldeo as pastor. Baldeo, orginally from Guyana, has served the church for six years in Missouri. He began work January 1.

East Valley, in Mesa, east of Phoenix, is a Pacific Southwest District project. Phoenix First Church of the Brethren is the parent church. Called to the pastorate is J. Calvin Hill, an area Presbyterian minister with experience in church beginnings. It is hoped that "snowbird" Brethren, who have met informally in this area during the winter months, will take advantage of the new meeting. The group began worshiping at the Desert View Chapel in Apache Junction January 6.

Merle Crouse, staff for new church development, speaks highly of the leadership called to these projects. "We are approaching leaders of a variety of backgrounds and experiences as we respond to the many opportunities which we have," he said.

Is there a new unity in US Protestantism?

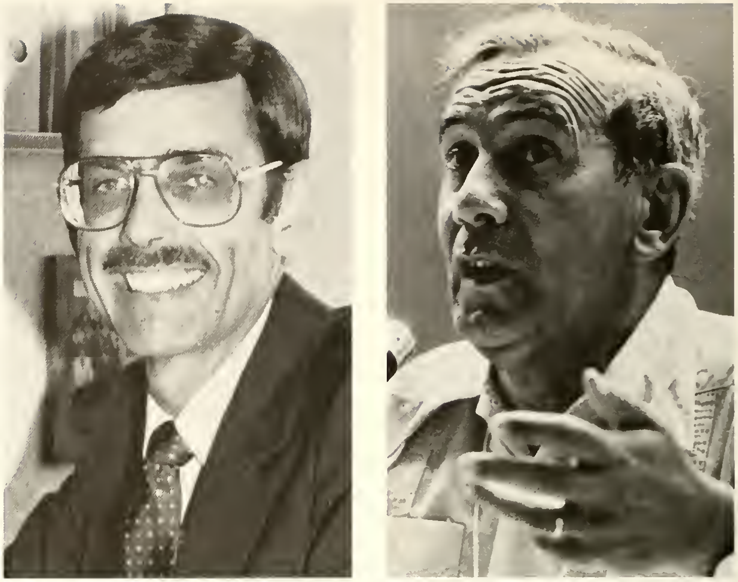
Some Christian scholars predict that the gulf separating "ecumenical" and "evangelical" strains of Protestantism will be the most stubborn issue hindering Christian unity efforts for the remainder of this century.

But there are signals that antagonists in what historian Martin E. Marty calls "the two-party system of American Protestantism" are beginning to talk about their differences and are trying to find common ground. For example:

- Three member denominations of the National Council of Churches (NCC), including the Church of the Brethren, are quietly discussing the possibility of seeking membership in the National Association of Evangelicals (NAE) while maintaining NCC ties—though the NAE's present constitution bars NCC-affiliated bodies from its ranks.
- At a recent meeting of the American Academy of Religion—one of the largest and most prestigious associations of religion scholars—a lively seminar featured presidents of three evangelical theological societies talking about the ecumenical ferment taking place in evangelical subcultures.
- *Christianity Today,* the respected magazine of mainstream evangelicalism, although a severe critic of the NCC and the World Council of Churches (WCC), has recently expressed editorially a new openness to dialog between the magazine's constituents and the liberal supporters of the NCC and WCC.
- In early January, a "renewal congress" sponsored by evangelical groups in the Presbyterian Church (USA) drew 5,000 participants and appeared to signal an evangelical "ratification" of the recent reunion of northern and southern branches of US Presbyterianism.

In 1983, when the WCC's Sixth Assembly met in Vancouver, some evangelical observers were so impressed by the spirit of the gathering that they issued a statement vowing to be "more actively involved in all efforts seeking the unity and renewal of the church" (see October 1983, page 11).

Christianity Today published an enthusiastic report of the assembly by Richard Lovelace, and then followed up that article with a more cautious and critical editorial taking note of the "winds of change" in the WCC. But scholars who study the nuances of evangelical documents the way Vatican-watchers study the subtleties of papal pronouncements said the editorial signaled a conciliatory spirit toward ecumenists not previously seen in the journal's pages.


The new leaders of the NCC and the WCC, Arie Brouwer (left) and Emilio Castro (right), are both seen as likely bridge-builders between evangelical and ecumenical Protestants.

On a more tangible level, the WCC picked Emilio Castro, a Uruguayan Methodist with strong credentials in evangelism, as its new chief executive. And the NCC also has a new executive head, Arie Brouwer of the Reformed Church in America, who frequently refers to his evangelical-pietist roots. Many observers expect Brouwer to take seriously the NCC's expressed intention to reach out to evangelicals—a task begun by former NCC president James Armstrong, who initiated quiet, off-the-record talks with key evangelical leaders.

Some overtures to the evangelical world are the work of NCC member denominations. Officers of the Reformed Church in America, the American Baptist Churches, and the Church of the Brethren have made informal inquiries about the possibility of joining the National Association of Evangelicals.

The NAE's constitution specifies that a denomination may join the NAE only if it is not a member of "any other interchurch organization"—meaning, says executive secretary Billy Melvin, that an NAE church cannot belong to the liberal NCC or the far-right American Council of Christian Churches.

Melvin insists that reasons for the rule are "pragmatic" rather than theological. "It is our view," he said, "that a denomination just needs to decide which one they want to cast their lot with and work with. They can't divide their focus of attention and effectively participate in both organizations."

But Brother Jeffrey Gros, a staff member of the NCC, charges that the NAE is excluding denominations largely "because they will not break faith with other Christians." The issue "is not going to go away," he says.

The NAE's immediate past president, Arthur Gay of Park Ridge, Ill., said he would like to see the question discussed in NAE circles and has raised it himself with the executive committee. (Gay met informally with the Church of the Brethren's Committee on Interchurch Relations in September 1983, and he is a featured speaker at the Phoenix Annual Conference in July.)

But the current president, Robert McIntyre, said that discussion has been "quite informal and unofficial" and "not with a definite agenda to reach a conclusion. I don't see us changing our stance in the immediate offing."

In Melvin's view, leaders of the three NCC denominations are trying to cope with their constituencies' "growing disenchantment with the NCC. It is more and more difficult for these three groups to get their grassroots churches and people to follow."

But Robert W. Neff, general secretary of the Church of the Brethren, says he is interested in the NAE because "having links to both the NCC and the NAE could enrich ecumenical life."

"The ecumenical calling is larger than any confessional stance," said Neff. "There's a new ferment going on that is larger than any political struggle."

Some of that ferment is being talked about in scholarly circles. In Chicago, at a recent American Academy of Religion meeting, Cecil M. Robeck of Fuller Seminary, a leader in the Society for Pentecostal Studies, told a seminar group that Pentecostals are beginning to recover the emphasis on spiritual unity that marked the Pentecostal revival of the early 20th century.

Robeck believes the times call for a "generation of bridge-builders" among Pentecostals and other evangelicals, and that Christians in the World Council of Churches can't be written off "as though they were contributing to the work of Satan." To chide the WCC for its lack of concern for evangelism while refusing to be part of it "is a less than adequate position" for evangelicals," he said. — JEAN CAFFEY LYLES

Jean Caffey Lyles is associate editor of Religious News Service.

RSV to be updated; target date is 1990

The Revised Standard Version of the Bible is being updated, with publication slated for 1990.

The RSV Bible is copyrighted by the National Council of Churches' Division of Education and Ministry, and more than 34.5 million copies have been sold in the United States. While the King James Version of 1611 "probably still remains the most widely disseminated version of the English Bible, the Revised Standard Version remains the most widely used modern speech translation of the Holy Scriptures," even with today's proliferation of Bible versions, says Bruce Metzger of Princeton Theological Seminary, who chairs the RSV committee.

The RSV text is widely used in church study and worship materials and has served as the basis for projects as diverse as the Reader's Digest Condensed Bible and "An Inclusive Language Lectionary."

Among features of the 1990 version will be use of "you" instead of "thee" and "thou" to address God, and correction of "overmasculinization" of personal pronouns for people. "Overmasculinization," according to Metzger, is the use of the word "man" or "men" where it is lacking in the original text or where the original text permits a more generic rendering, such as "one" or "people."

Language about God and Jesus will not be changed, however, and in this respect principles of translation for the RSV Bible differ from those for "An Inclusive Language Lectionary." The lectionary (which is not a Bible, but rather a series of Scripture readings meant to be read aloud at corporate worship) provoked much criticism when the first year's readings were published.

The current RSV Bible's Old Testament was completed in 1952, and its New Testament was last updated in 1971.

Religious philanthropy tops all other giving

Religious groups give away more money than any other group, including corporations and foundations, according to a recent study.

Giving by religious groups is also "innovative" and increasingly targeted toward "social change," according to the first major study of religious philanthropy in over a decade.

The study was conducted by the Washington-based Council on Foundations, an umbrella group for 950 corporations, foundations, and other grant-makers. The council estimated that religious philanthropy totals $15 or $16 annually, compared to the estimated $6.5 billion given annually by foundations and corporations. That amount does not include the value of donated services by volunteers.

Religious philanthropy is addressing "every conceivable need in society, from soup kitchens in urban areas to making films about social justice, from building wells in the Sudan to emergency food aid in Ethiopia," said James Joseph, president of the council.

The report begins by saying that religious groups are commonly viewed as recipients of aid, rather than as major donors, such as the Rockefeller, Carnegie, Ford, and Exxon foundations. It notes, for instance, that "Giving, USA," the annual report on American philanthropy, classes religious groups only as "recipients" and nowhere as "donors."

"Not only are they donors by giving time and funds in the traditional charity works of soup kitchens, care of orphans, and parish counseling," said the report, "but, also, nearly half of them are donors acting like foundations, giving grants or loans, or making alternative investments — and doing much of it in ways that are blazing new trails for philanthropic enterprise."

According to the study, "the biblical mandates to feed the hungry and take in the stranger" are still the top priority of religious philanthropy. More than half the groups surveyed were involved in distributing food, while nearly half were aiding refugees. At the same time, the study found that nearly as many religious groups "are working for justice, human rights, and advocacy issues." For those organizations engaged in social advocacy, the top three priorities were "peace, justice, and women's issues." The study found a trend toward social action programs even among traditionally conservative groups, such as the Southern Baptist Convention.

The report, entitled "The Philanthropy of Organized Religion," was based on a survey of 485 religious denominations and national religious organizations, which were among 2,700 groups asked to respond. The foundation council called it the most "comprehensive" study of religious philanthropy ever done.

Carol White resigns from Elgin position

Carol Sherbondy White resigned from the General Board's Office of Human Resources effective March 1. She had worked one year as staff for personnel relations and development, and was responsible for the recruitment and hiring of wage and hourly personnel, and the development of personnel policies and procedures.

From September 1972 to March 1984, she served the General Board as administrative assistant in the Parish Ministries Commission.

White plans a move to San Antonio, Texas, and a return to graduate school.

outlook

IMMG takes new name and redefines purpose

Brethren and Mennonite communicators have moved in a new direction, with the formation of the Council on Church and Media (CCM).

Meeting recently in Elgin, Ill., representatives of the former Inter-Mennonite Media Group, of which the Church of the Brethren has been a partner, formed CCM as a broader-based forum for facilitating communications activities.

CCM's four main functions will be to serve as a media think-tank, a clearinghouse of ideas and plans, a forum for initiating projects, and a liaison with other organizations.

Its scope will include formulating a philosophy and theology of communications, media education, media advocacy with government and industry, data gathering and evaluation of telecommunications, creation of media materials, and keeping media concerns on the church's agenda.

Interim officers for the council are Ken Weaver of the Mennonite Church, chairman; Howard Royer of the Church of the Brethren, vice chairman; and Barth Hague of the General Conference Mennonite Church, secretary. CCM is open to representation from Mennonite and Brethren churches and agencies related to these bodies.

Pope announces synod to review Vatican II

Pope John Paul II, in a surprise announcement, has announced a "general extraordinary assembly of the Synod of Bishops" to review Vatican II. The news has been met with everything from cheers to cautious optimism to fear that post-conciliar reforms will be denounced.

The Second Vatican Council, which began in October 1962 and ended in December 1965, projected the Roman Catholic Church into the modern age. It modernized the liturgy, introduced reforms affecting clergy and religious, broadened the role of the laity, launched new dialog with other Christian churches, and called for greater contact with the secular world.

Since 1965, there have been six regular synods and one previous general extraordinary synod. Extraordinary synods last a shorter period of time and have fewer participants.

The pope maintains that the synod will be a "confirmation of the Second Vatican Council," but some observers fear that the unexpected meeting will be used to crack down on dissent within the church.

The synod, which coincides with the 20th anniversary of Vatican II, will take place in November and December.

Press goes mass-market with brown bag lunches

Brethren Press recently sold mass-market reprinting rights to Bantam Books. This was the first sale to a large publisher in recent years.

The first printing of 50,000 copies of *Nutritious Brown Bag Lunches* is scheduled for August or September. Its author, Margaret Happel, is currently food and nutrition editor for *Redbook* magazine.

Bantam is the same publisher that bought the rights to Herald Press's *More With Less Cookbook.*

At an American Booksellers Association convention, a senior editor at Bantam was introduced to the book by Clyde Weaver, director of marketing for Brethren Press. She was particularly impressed by the "brown bag" promotion—a small brown bag complete with a recipe from the cookbook.

update

Names in the news. Wilmer and Rachel Funderburg of New Carlisle, Ohio, attended the 1985 Heifer Project International Program Conference in Little Rock, Ark. The annual meeting enables volunteers to hear first-hand reports from livestock and technical assistance programs, and to select projects for pledged financial support to be raised by regional and denominational volunteer groups. Wilmer has been working with Heifer Project since its beginning in 1943. . . . Ben F. Wade, provost at Bridgewater College in Virginia, has accepted an appointment as vice president and dean of Florida Southern College, beginning July 1. A 1957 Bridgewater graduate, he has been provost since 1982. . . . Terry Hatfield, pastor of the Peoria (Ill.) Church of the Brethren, has been named "Outstanding Young Religious Leader" by the Jaycees.

Peace trip. The Peace Studies Institute of Manchester College and the Fellowship of Reconciliation once again are sponsoring a Journey of Reconciliation to the Soviet Union and Eastern Europe. The trip, which costs $2,400, is July 5-29. The itinerary includes Czechoslovakia, Hungary, and the Soviet republics of Russia, Armenia, Georgia, and the Ukraine. Sponsors of the trip note that 1985 marks the 40th anniversary of the end of World War II, the founding of the United Nations, and the start of the atomic age. The journey will be an opportunity to "reflect as people of faith on what it means to be peacemakers in today's world." For more information, contact Ken Brown, Manchester College, North Manchester, IN 46962.

The Sattler story. The origins of Anabaptism are the subject of a film being produced by a Mennonite group, Sisters & Brothers, in cooperation with Gateway Films, a Christian film distributor. Based on Myron Augsburger's *Pilgrim Aflame*, the story of early leader Michael Sattler, the film is scheduled for release January 1986.

Milestones. Members of the Green Tree (Oaks, Pa.) church had two reasons to celebrate last November: the 150th anniversary of the congregation and burning of the mortgage on the new building five years ahead of time. Annual Conference moderator James F. Myer preached at the worship service, which was followed by a dinner and an anniversary celebration service.

Morning mysteries

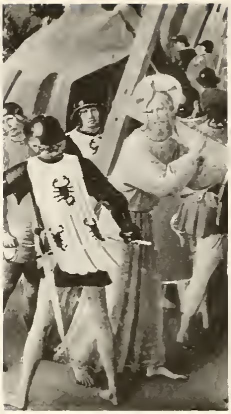
by Nancy Kettering Frye

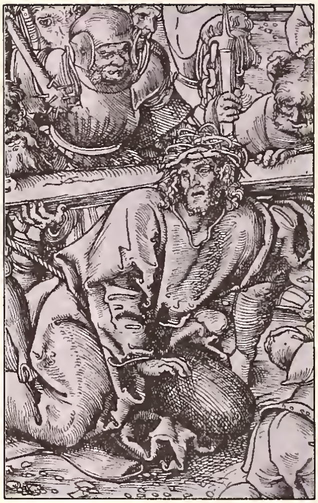
"Because it is given unto you to know the mysteries of the kingdom of heaven . . ." (Matt. 13:13 KJV).

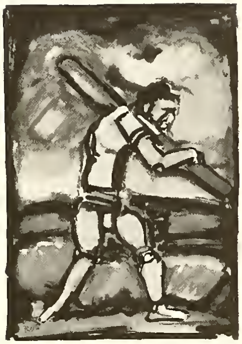
"As thy days, so shall thy strength be" (Deut. 33:25b KJV).

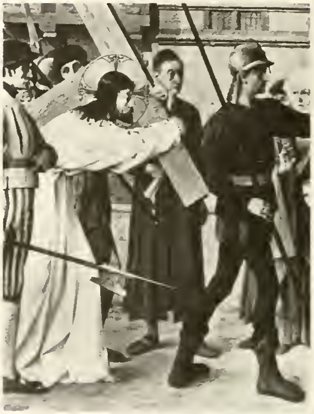
Thank you, God, for morning mysteries,
rising unbidden from the ground of my being,
enfolding me in clouds of sudden comfort,
as early morning mists rise softly
from the cool, dark earth.
Familiar sights are hidden for awhile.
Familiar sounds are silenced.
Somewhere
within this secret stillness,
a small supply of strength
is being born.
It is enough, I know,
until the morning comes again. ☐

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren. This poem is from a collection titled Grace Notes.

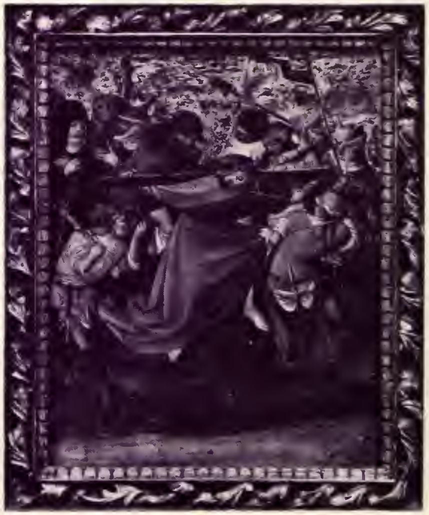








The spirit of the risen Christ fuels us with energy to do his work in a world that seems hopeless and hungry, violent and war-torn. The radiance of Easter lights up the shadows, gives us hope, and encourages us to take up the cross and follow our Lord.



CROSSES

by Patricia K. Helman

Today the cross is lifted up,
And the world is freed from deceit.
Today Christ's resurrection is renewed,
And the ends of the earth rejoice.

It is glory time. The midnight angels of the cradle have given way to the radiance of the resurrection day, an interstice on the map of meaning in the life of anyone who claims the name of Jesus Christ. The Jesus who knelt and washed Peter's feet translates God for us, and God's glory becomes the glory of the risen Christ.

On this glory day when the hallelujahs resound and preachers are preaching to full houses everywhere, the wonder of who we worship—and why—assails me, and amid the hosannas I am thrown back into reflection. A late summer incident comes to mind, and the events of that day are brought into focus in the penetrating light of Easter Day.

Our family had been traveling south, having left behind us the awesome sand dunes that border Lake Michigan, and the lake itself whose beauty and mystery had been our consistent restorative for many years. In a caravan of three cars we were in that state of limbo between play and work, between rest and stress; and, as we crossed the line between Michigan and Indiana, work and stress were moving into our consciousness. It was hot, the grandchildren were growing surly and hungry, and we were all eager—now that home was within 50 miles—to arrive at our destination.

Suddenly we were trapped unwittingly for over two hours by an amazing show of Americana. We were caught in one of those long parades that punctuate a variety of midwest festivals, and this parade was at least four times as long as the town itself.

It had everything—bands and clowns, campers and vans galore, for we were in the heart of the recreational vehicle industry. The Shriners were there on their putt-putts going round and round in practiced circles. Local businesses contributed floats, and an immense amount of candy flew through the air into the expectant hands of children of every age. The politicians rode either in fancy sport cars or in spit-and-polished antique motor cars. From my vantage point in the chain of cars, I could see only the top half of the cavalcade, except for occasional glimpses at street level that depended on the shifting crowd.

One thing that caught my attention was a number of floats, or walking groups, that represented a variety of churches, for the most part out of the mainline range of American Protestantism. Tiny Christians who carried banners advertising a variety of daily Vacation Bible Schools were winsome and weary. The presence of religion, the church, the Bible—it was all there.

I was struck particularly by an open float on which a number of men made up a gospel choir. They sang lustily and well; and then the chorus would soften and a gentleman with a full baritone took the center of the float, and his voice rang through the atmosphere with authority as well as a true pitch.

Directly in back of the choir's float there came a man, bearded and dressed to resemble Jesus, carrying a huge black cross in the manner in which Christian iconography depicts Jesus on the Via Dolorosa. I could see him only from the waist up, but he did inspire me to reflect on carrying a cross.

My thoughts rambled on like this: "It's a very hot day. The parade route is several miles long. While he cannot experience the agony of Jesus on the way to his crucifixion, still he cannot be comfortable. It is more of a testimony than most of us would be willing to pronounce in such a manner."

I had stayed in the car, but my son-in-law had gone immediately to the front of the line, sons in tow, to get the complete picture. When the echoes of the gospel choir grew fainter and fainter and the big black cross was a slow-moving shadow, *There are three types of people who make up the unwieldy network of Christians in the world—the observers, the participants, and the internalizers.*

my son-in-law ran to the car and said, "Did you see the man and the cross?"

"Oh, yes," I replied.

"What did you think of it?" he asked.

"Well, I thought it took courage and stamina and a certain mindset to play that demanding part."

He pressed on, "Did you see the whole cross?"

"No, I have seen the top of the whole parade, and that is quite sufficient."

"I hate to tell you this," he responded, "but the cross was on rollers. I think they were ball-bearing. In other words, the cross was skating?" He was laughing with gusto, and I could not help but see some humor in it.

He walked away to see the rest of the mobile entertainment, still chuckling to himself and savoring a small victory. However, I must confess the feeling of slight betrayal was at work, for I had spent some sympathy on the Jesus figure.

But mostly I felt a deep sadness for all of us—no, almost a shame. In all honesty I cannot judge the man in the Jesus clothes, for he was making an attempt to say something.

Most of us who claim that shining name above all names, the Christ, do not want to be bothered at all with crosses. We rather blithely read, "Take up your cross and follow me," but most of us will spend a lifetime in the church, outside the experience of the cross.

The image of the "skating cross" stayed with me, and two weeks later, much to my chagrin, it showed up on my own village street in the Fun Fest parade. The same gospel choir rolled along, the same soloist was a crowd pleaser, and the same man shouldered his "cross on wheels."

Instead of tossing candy, they were passing out tracts that reminded us that "the world is a devilish place simply because we serve the devil" and quoting from scripture, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9 KJV). There were some good ideas in the tracts, but there was no doubt from where they were coming (and hopefully not going).

Even though the dunes and the lake had been left behind, reflection had not; and I pondered a lot over what I had seen and what meaning it has in the oppressive secularity of American culture.

I came to the conclusion that there are three types of people who make up the unwieldy network of Christians in the world. There are the observers; they will be in church, even faithful, but the experience of the reality of a living God revealed by Jesus and present now in the Holy Spirit, that deep flaming experience eludes them.

Beyond the experience of the observer Christian is the participant. This individual both observes and participates in the life of the church—sits on committees, sings in the choirs, is definitely involved.

Both of these kinds of churchgoers are present in part from habit. Echoes of conversations resonated in my mind.

"I was carried to church when I was five days old, and I've never missed a Sunday; but I would never claim a religious experience."

"My family went to church, and I want my kids to have the experience."

"I go so as not to disappoint my mother."

"I only go because my wife enjoys it."

"My husband is in charge of the deacons and I have to be here, too."

These kinds of reasons for church membership are satisfactory, but not satisfying. What they say is that I go because of "outside" pressure, not because deep within myself is the need for the response to the sacred element of our existence.

Those who are moved toward the church, or who experience the church, out of that deep sense of the spirit's invitation, are the internalizers—Christians who have internalized the faith, who have incorporated the witness of Christian life into the essence of their beings.

A story is told concerning a tourist who went to see the Passion Play at Oberammergau. Following the performance he went to have a closer look at the set and props, and he saw the huge cross carried by the man who portrayed Jesus. Handing the camera to his wife, he said, "Here, take my picture while I hold the cross." To his surprise, the cross was heavy, and he could not lift it.

At that moment, the actor who had portrayed Jesus for many years appeared. The tourist, struggling with the cross, said to the actor apologetically, "I thought this would be of light-weight material, and I am having a little trouble lifting it."

"Oh no!" replied the actor. "If I didn't carry a heavy cross, it would be impossible to play the part of my Lord."

Easter is a provocative time, a time for the psychologically penetrating question—not "Who am I?" but, in Dietrich Bonhoeffer's phrase, "Whose am I?" If we have internalized the faith, we can say with Paul, and with the transformed devout souls of all the ages, "It is not I, but Christ who lives in me!"

The spirit of the risen Christ fuels us with energy to do his work in a world that seems hopeless and hungry, violent and war-torn. The radiance of Easter lights up the shadows, gives us hope, and encourages us to take up the cross and follow our Lord. ☐

A writer, and ordained minister from North Manchester, Ind., Patricia K. Helman is denominational consultant for spiritual life, working with the Parish Ministries Commission.

Change

Each new year promises
tender buds of April,
lavish summer's fullness
and flaming leaves of fall,
holding on and then
letting go—new gift
nourishing the earth
for constant change.

by Emily Sargent Councilman

Awesome grace

After death in life again,
I struggled on with yearning will,
holding faith in hope not seen—
blinded often by storms of sand,
body staggered by wilderness thirst . . .

until, passed emptiness of mind
and human senses, ego-striving
ceased. At last relinquishment of
death in life to Life itself
began to roll away the stone.

In fullness of third day revealed, though
unbidden, unheralded, undeserved,
the Christ came forth in me, for touching
with accepting Love, each other
sojourner on this earth-road.

Emily Sargent Councilman is a poet from Burlington, N.C.

A rendezvous with God's love

Read John 20: 1-18.

The whole world experienced the drama of a rendezvous in space last Easter season. The space shuttle Challenger was shot off some 300 miles from earth to rescue a satellite, the Solar Max. Malfunctioning, the Solar Max was useless in doing its experiments. With a giant arm, the space shuttle brought the satellite into its hold.

The astronauts repaired the broken parts and then whirled that satellite back into orbit, pointed precisely at the sun in order to continue its experiments. That rendezvous, that connecting and repairing, changed a worthless floating object into a useful, highly precisioned satellite that can now communicate again with earth. A very successful rendezvous was held.

Easter is a rendezvous with God's love. God stretches out in redeeming love to non-functioning people, each of us, takes us into divine care, repairs us, and sets us out once more with focus to function as Christians.

Easter happens when people who are despondent and alone are called by name by the risen Lord and are thereby transformed from fearful gloom to living hope. This is the power of the Easter drama. This is what happens for Mary Magdalene at the tomb. This is what such a rendezvous can mean for each of us.

When we meet Mary going to the tomb in the scripture story, she is afraid. It is still dark. She sees that the stone has been rolled away, so she runs to get the disciples. "They have taken away the Lord," she says.

Peter and the other disciple go and find the evidence lying there. The grave cloths are undisturbed. The two disciples enter the tomb and look. Seeing, they believe. "They did not know the scripture, that he must rise from the dead," but they catch the message anyway.

But Mary stands weeping at the tomb. Wouldn't we weep? Unlike the disciples, she and the other Marys have stood faithfully by the cross. She has seen the suffering before her eyes. Her hope has vanished; her beloved Master is gone. This is all she can see.

Doesn't life so often depend on our point of view? We weep when we are in fear, when we have lost something precious. We're still in Good Friday, even as Easter morning is breaking. Do we not weep when we cannot see signs of a living Christ, even when those signs are all about us?

In *The Family, Stronger After Crisis*, Paul Welter describes three stages of a relationship: enchantment, disenchantment, and mature love. In one couple's marriage, the wife got stuck in the disenchantment phase, seeing only the wrong things in her husband.

Through the care and love of a counselor, she looked back at her original covenant. She saw that her husband was not a throwaway object, but a person to whom she was covenanted in love. Only then did she sense the richness of relationship. The point of view made a big difference.

Some of our fear is because we malfunction. The Solar Maximum caught a technological sniffle and blew three fuses. As a result, four of its other seven instruments became useless. Sometimes our fear comes after we have lost our focus. One malfunction leads to another. We have lost our perspective, our sense of connection, and our communication with God.

Other interests come in, and we change direction. Things we would not do before become acceptable. The love we tried to live is replaced by bitterness. We find ourselves critical of good people, who appear to be not quite as good as they say they are. We might even experience this distance while attending church, which has become a mere habit.

Troubling experiences can do the same. Life looks more like Good Friday. Friends seem to leave us, as they left Jesus in Gethsemane. That joyous confidence of faith is no longer there. Perhaps we even yearn to receive new life but don't know how. No one enjoys standing at the tomb weeping.

The change for Mary, while slow at first, is very dramatic. Her fear turns to a sharp remark, as fear often can. Thinking she is speaking to the gardener, she says, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Rather than being rebuffed, the man responds to her and addresses her by name.

"Mary." That is enough. Immediately she knows him. She turns and says in the familiar: "Rabboni," or Master. There is a flash of recognition. But he corrects her from misunderstanding his form. "Don't touch me," he says. He is not the same. Here is the change from Master to risen Lord. *Marana.*

The change also means a new relationship with God. Jesus says, "I am ascending to my Father and your Father, to my God and your God." Here is a change of entire understanding. No longer apart from God, out on our own, now we are included in the family of God, and have a special relationship with him.

As for Mary, Easter happens when we experience God's love as we are called by name. We hear God's voice. We feel God reaching out to us as we also sense our need for him. We are drawn from our fear and aloneness and carried into the presence of the risen Lord. Only faith can deliver us, perhaps when we least expect it.

We see that drama, nip and tuck as it seems sometimes, played out in space. The Challenger tried to stretch out to grasp the satellite. Attempts failed. The astronauts actually touched the Solar Max, making it wobble all the more. The fuel was getting low, and the satellite itself was nearly spent. Adjustment had to be made on earth to get the satellite more steady. And then with its last propellant,

God stretches out to meet us.

combined with terrific precision and determination, the Challenger made the rendezvous. With its robotic arm it grasped the Solar Max.

What joy when the two finally joined. What tremendous joy in faith when Jesus stretches out in love and we receive him! Such relief! Such a feeling of love received. To be able to see a risen Lord and not just a gardener makes all the difference in the world.

When we otherwise would be lost, a giant arm of God's love stretches out, makes needed adjustments for us, and takes us in. Then God remakes us and send us out on our way.

I understand that the Solar Maximum will now be brought in on a regular basis to readjust its course. A contact will be kept open. Communication will take place. The satellite will be guided and kept on target. A focus is maintained.

The early Christians changed their day of worship to express their joyous reunion with the risen Lord. We are remade, rejoined in our very beings to the living Christ. Keeping up a vital, daily relationship keeps us on course. Prayer life, the vitality of the Christian community, and the joys of redemptive love in action in our lives keep us close to God. The celebration carries us forth as we go. We, like Mary, have fear changed to a sense of a living presence.

The Church of the Brethren camp resource book *Strength to Lead, Faith to Follow* speaks meaningfully about faith overcoming fear.

"Fear. Fear is a stifling agent. It can smother a spark of confidence and hinder the rekindling of the tiniest flame. Fear can be a simple trembling in the dark, the gut church agony of uncertainty, or the tense anxiety of a broken relationship. Fear can be powerful and all consuming.

"Sometimes our fears, being tiny concerns, are barely noticeable. But left unrecognized and unsettled, they can grow out of proportion. What is it that you fear? What makes you tremble and feel insecure?"

The book then refers to Philippians 4:13, "I can do all things in him who strengthens me." And the resource quotes the song from the *Brethren Hymnal*:

I will not be afraid.
I will look upward and travel onward.
I will not be afraid.
My Savior will be with me.
He goes before me and is beside me.
So I am not afraid.

As our lives are brought into the care of the Messiah, we find a direction in following him. We seek to have our values, our use of time, our loyalties all shaped by this devotion to the risen Lord.

The experience of Easter also draws us to Christian community. Mary experiences this, as the risen Lord goes with her. She goes on to recognize a common relationship with him and with God. There is a relationship—eternally—with the divine. This is the power of the Easter drama. ☐

David S. Young is pastor of Mingo Church of the Brethren, near Royersford, Pa.

by David S. Young

Somewhere else instead

He is risen! And believe me, now that the door has been opened just a crack, there is nothing that will prevent all our dreams, our hopes and ambitions, from coming true. Time is running backward. All we have lost will be restored.

by Frank Ramirez

One summer during my college years, I spent three months on the road with a group of Brethren students, camping out, staying at Brethren homes, sleeping on church floors. During those weeks I lost any difficulty in going to sleep. I find it an easy process now. I cannot guarantee this will be the case in the future, but I do not question the gift, or analyze it, but accept it and give thanks for it.

I often read before I go to sleep. Sitting in a chair in the living room, waiting for the time I wish to go to bed, I will let my eyes wander across the page. If I am reading a difficult book my eyes may start to water, my vision blur, until reading becomes impossible.

If it is a book I am enjoying, however, something stranger occurs. I have no idea if this happens to anyone else, but I continue to read after I fall asleep with a good book—except that the words I read and understand are not the words that appear on the page. The action of the narrative takes a funny turn, characters start saying the strangest things, and, on occasion, wonderful things intrude into a mundane universe.

Eventually I shake my head a few times and those words disappear from the page. My mind clears, and as I read the passage a second and third time my suspicion is confirmed: I am going to have to backtrack several pages, as What I

Thought I Read is not What I Should Have Read.

At these moments I always think of a poem by A. A. Milne, called "Halfway Down."

Halfway down the stairs
Is a stair
Where I sit.
There isn't any
Other stair
Quite like
It.
I'm not at the bottom,
I'm not at the top;
So this is the stair
Where
I always
Stop.

Halfway up the stairs
Isn't up,
And isn't down.
It isn't in the nursery,
It isn't in the town.
And all sorts of funny thoughts
Run round my head:
"It isn't really
Anywhere!
It's somewhere else
Instead!"

I sense that somehow I have almost stumbled onto something profound, almost earthshaking, but which nevertheless remains out of reach. What I thought I had is no longer here. It is "somewhere else instead."

Sometimes the dream book is better than the real book. Sometimes I would love to get back to that dream book, to find out what will happen, but though I hold between my hands those familiar covers I can do nothing to change those heartless pages. I'm trapped again in reality.

It is at times like these I wonder if my dream books exist somewhere. Is there some lost cobwebby place, some long corridor, musty and forgotten, windowless, or windowed with curtain drawn, where by a guttering lamp I could hold that book again and read the words as I almost remember them? Is there some land beyond that corridor of books, where all the dreams we have ever dreamed that never quite worked out, really happened?

That chance comment you regretted is unsaid in that strange land. The one good deed you meant to do for that person, now gone, can be done. A little note you might have written that would have made everything better can now be sent. That clear solution that came to you in the wee hours of the morning, but cannot now be recalled, is now scribbled legibly on the pad of paper and pencil you should have had by your bed.

Within all of us is a distant longing for a far country for which there is no name, dimly remembered vistas of clarified peaks and rarified valleys in a land never visited. Sometimes I feel as if it were just around the corner. Sometimes I feel as if it is a billion miles away.

What if I told you there is a long-forgotten room that leads to that corridor? What if I told you that someone, one time, did not bolt the door properly? What if I told you that one story, whose ending was better in that other place, slipped through? What if I told you there was a place and a time where an eraser eradicated a decent ending and replaced it with a better one?

It is true. It is not the product of a mind befuddled with sleep. Something really happened that ought never to have happened in our world, and because it happened we are more than conquerors through him who loved us.

A man died.

We all die. That's not so bad an ending. The death rate after all is the same in Lebanon, Nicaragua, and Ethiopia, as it is in the United States or anywhere else in the world—one person, one death. So a man died.

Jesus of Nazareth, the Messiah, the King of the Jews. He died. He had some pretty good last words too. That's important, too.

One of the disadvantages of dying is that we can't enjoy the clever things we say with our passing. (As Edward Booth, the 19th-century tragedian, lay dying, he was asked if dying was hard. His reply:

"Dying is easy. Comedy is hard.")

The last words of Jesus put a good cap on a good life. "Father forgive them, for they know not what they do." "Woman, behold your son. Son, behold your mother." "Into your hands I commend my spirit."

"It Is Finished."

But for once the story did not end there, with a death well accomplished and a life well lived.

Jesus rose from the dead. I read it again this morning in the Bible. The words did not disappear when I shook my head. They should have. What I should have read is something like, "His followers were impressed with his life and resolved to be as good as possible because of it."

The real ending is like something from that world far away, but somehow they found their way into this world, and those words are here to stay.

He is risen!

There's no way to get around it.

He is risen.

And believe me, now that the door has been opened just a crack, there is nothing that will prevent all our dreams, our hopes and ambitions, from coming true. Time is running backward. All we have lost will be restored.

Jesus is the first fruits of that promise. There is nothing that Satan, or the doubters, or the world itself, can do to stop the process. God thrust himself into history to stem the tide and triumph of death, because we ourselves were incapable of closing the graven gates of Eden once we had opened them to the insistent knocking of death and despair in that garden a long time ago and so very far away.

He is risen!

I believe this. Why shouldn't I?

People are willing to believe anything else. Take a look at the headlines of the pathetic rags they sell at the checkout counter of the grocery store. Man contacts aliens. New hot dog diet. This star seeing that star on the sly.

But for some reason they will not believe the simple words written in our New Testament, words so true that the lips that attested to these events uttered them gladly at the moment of torturous death, because they knew there was no death!

This is the mystery that the world does not yet understand. It doesn't work. Death doesn't work anymore. I'll admit it looks fairly formidable. I know I feel grief at the passing of one I love. But because he lives, they will live. There is nothing lost that will not be found, no memory buried so deep it cannot be remembered, no love unfelt for so long it cannot be restored. There is no pain so harsh it cannot be healed, no wrong so twisted that justice cannot undo it.

As the hymn by Gloria and William Gaither puts it:

Because He lives I can face tomorrow;
Because He lives all fear is gone;
Because I know He holds the future
And life is worth the living just because
He lives!

In Acts 26:8 Paul says: "Why is it thought incredible by any of you that God raises the dead?" Perhaps that says it best! And having said these words, Paul goes on to relate another amazing miracle. He tells of how he was a persecutor of the faith, and how God completely turned his life around through the action of the risen Lord. He had worked all his life to produce a great Saul, and God turned around and in a moment made him into Paul. Things can change. Lives can change. Because he lives.

That is the heart of the message of the risen Lord. The miracle is still acting in our lives now. Things change. People change. And it is not a question of mere improvement. As C. S. Lewis writes in *Mere Christianity*:

> For mere improvement is no redemption. . . . God became man to turn creatures into sons: not simply to produce better men of the old kind, but to produce a new kind of man. It is not like teaching a horse to jump better and better but like turning a horse into a winged creature.

That's what I'm waiting to see. I'm waiting to see what kind of *redeemed* people we can become. God is waiting to take books of blue stamps and green stamps, our old selves, listless, lifeless, and to redeem those books for something wonderful.

Paul wrote: "If Christ has not been raised, then our preaching is in vain and your faith is in vain. . . . If for this life only we have hoped in Christ, we are of all men most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep" (1 Cor. 15:14, 19-20).

The Frederick Faber hymn "There's a Wideness in God's Mercy" includes a stanza excluded from most hymnals:

Souls of men, why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts why will ye wander
From a love so true and deep?

And I say, why are you running away from the most important words you can ever hear? *He is risen!*

The door has been opened, and it is the risen Jesus who has walked through. There's no telling what will happen next, but I'll tell you this much. Whatever happens has been born in the mind of God, and is far greater and far better than anything we can ever imagine. Our best dreams will soon be dreams no longer.

Because he lives. ☐

Frank Ramirez is pastor of Ladera Church of the Brethren, Los Angeles, Calif.

Good Friday revisited

It's still dangerous today, in some places, to speak of your faith to a world unready to hear the news of peace and justice.

by James E. Tomlonson

Read Mark 14:43-50.

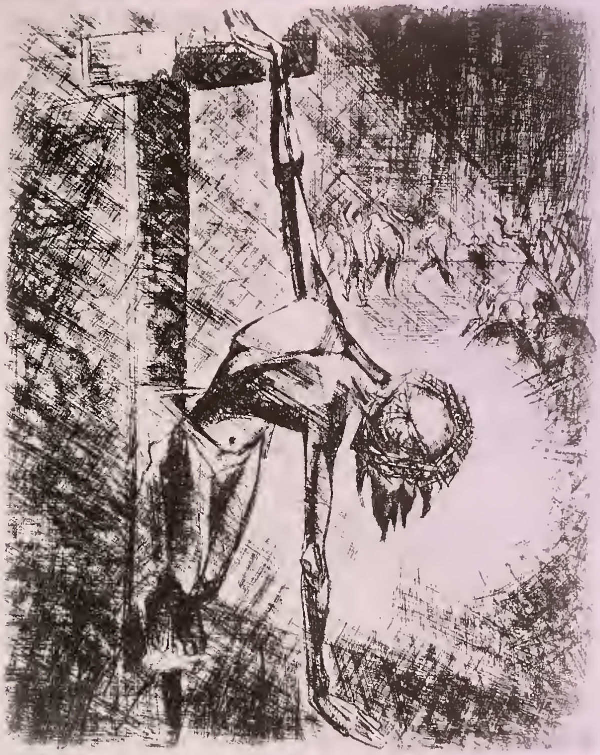
A young man I know came to my office on Good Friday morning. He greeted me and then hurriedly explained that he was at risk with the law. He wanted me to know that his very presence at the church might jeopardize my own legal status. I said he was welcome to stay.

He explained that he had broken his federal probation and that federal marshals were wanting to pick him up at any time. He then spent the morning writing in my office and praying and meditating in our sanctuary. At about 11 a.m. he asked me if I might be willing to transport him to a nearby state park where he was slated to meet some friends. Without really giving it a second thought, I said "yes."

On the way, he said that he did not want to place me in jeopardy for his beliefs. We agreed that if we were stopped en route by the federal marshals, I should simply say that I was taking him to meet the marshals. He did not want to inflict his beliefs nor his encounter with the authorities upon me. I indicated that I realized the danger, yet I supported him in his peacemaking witness to his faith.

You see, today he was on his way to be part of a presence at the gate of a local Air Force base. It was on this day the previous year that he had broken the law by crossing over the line into the base as part of a Good Friday protest against the deployment of nuclear missiles.

When we were about halfway to the park, a car with two federal marshals sped by. The young man recognized one of them from a prior encounter. He hoped to arrive at the park and to spend some time with his friends before the arrest. He spoke of the arrest, remarking that he wanted it on Good Friday. It had deep religious significance for him. And it became that for me as well.


"Descent from the Cross," by Denys de Solere

We entered the park and drove to the place where his friends had agreed to meet. They were already gathered. As we entered the area, he said over and over again to himself, "Blessed are the peacemakers, for theirs is the presence of God." We greeted one another and had just begun to exchange some of his personal belongings when, out of nowhere, a car approached and two men in suits got out. He remarked, "They're here and I am ready."

What happened next was almost like a dream. One man quickly came forward with his hand on his belt. The second man called out, "Are you __________?" And my friend replied quietly, "Yes, I am." The marshal asked him to approach their car, where he spoke to him in low tones. The second man searched him and returned to him all his personal items, including a Bible.

As they placed him in the car, someone in the group began to sing softly as others joined in. As they drove away, we all waved. He could not return the wave, however, for he had his hands handcuffed behind him.

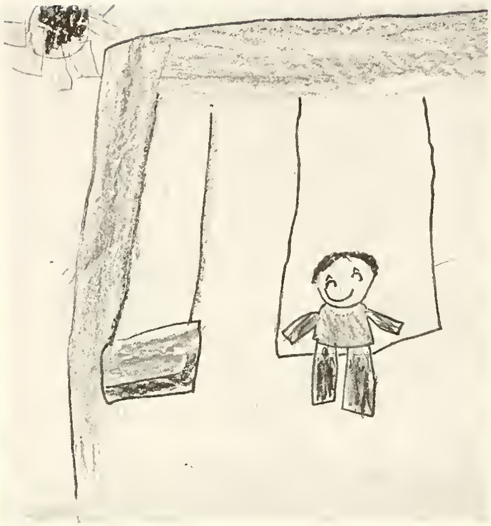
We don't know where the "kiss" came from, but we suspect that someone waited in the nearby woods for my car to arrive, and gave the signal. The biblical words became flesh for me as my friend was led off to certain prison.

Many people around the world continue to be led off to prison and—for some—even death. Why? Because they have spoken of their faith to a world that is not ready to hear the news of peace, justice, and the desire to live in a peaceful world. Will we listen to their witness? Will we hear their plight? Or will we continue to live as if God's word will not break into our lives? ☐

James E. Tomlonson is associate district executive for the Tri-Districts and pastor of the Warrensburg (Mo.) Church of the Brethren.

Small talk

by Karen B. Kurtz



I like to swing.
Jed Lefever, age 6
Elkhart, Ind.

Scramble ramble

Here are some words to unscramble. Some are names of people, places, or things that we think of during this season of the year. All of the hidden words remind us of Jesus' last days on earth. Answers are listed below.

SANOHNA
RAMY ENDALGAME
LMEJRUSAE
TERSEA
MAPL CHESNRAB
NYDEOK
ADNERG FO THEGEEMANS
GISHNEFWAET
VASOSPRE
HET SATL PUPSER

SROCS
TAEPIL
GAOLGOHT
TALEREN FILE
MARON SEISDOLR
SUJAD
AVNEEH
SRECOINURTRE
TEERP
SHEPOJ FO THAMAIREA

Answers to "scramble ramble": hosanna, Mary Magdalene, Jerusalem, Easter, palm branches, donkey, Garden of Getsemane, feetwashing, Passover, the Last Supper, cross, Pilate, Golgotha, eternal life, Roman soldiers, Judas, heaven, resurrection, Peter, Joseph of Arimathea.

Dye a dozen

In many countries, eggs are a symbol of new life. Have you ever watched a tiny chick breaking free from its shell? It's one of God's miraculous wonders of creation.

Eggs are fun to decorate. Here is an old-fashioned way to dye eggs.

1) Tie string around an egg. Cross the string around and over the egg several times. Repeat this process with as many eggs as you want.
2) Place dry onion skins in a saucepan. Gently put eggs in the pan and cover with water.
3) Cover the eggs with more onion skins. Place some skins between eggs.
4) Cook the eggs slowly over a low flame until they are hard-boiled.
5) Drain off the skins and water. When the eggs are cool, cut off all the string.
6) Enjoy—then eat!

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.

by Christine Michael

A vision for ministry

Jeremiah wrote to the Hebrew exiles in Babylonia around 580 B.C., "Seek the welfare (shalom) of the city . . . for in its welfare (shalom) you will find your welfare (shalom)" (Jer. 29:7).

The same admonition is applicable to the Church of the Brethren today. Our future as a denomination must include effective ministry in the city. Our vision for ministry must arise out of an understanding of what Jeremiah has to say today to urban Churches of the Brethren.

Sociologists predict that the rapid urbanization of our society will continue. A growing percentage of the United States population will live in metropolitan areas.

The Brethren have been deeply rooted in rural life, but as a denomination we are experiencing that same urbanization trend. Bob Neff, general secretary, has said, "The issue is not whether or not the Church of the Brethren will deal with urbanization. We have no choice. It is precisely that context to which we are called to minister, for that is where we are today."

God's concern for the city is reflected in both the Old and New Testaments, which include more than 1,400 references to the city. These references are neither all positive nor all negative. There are scriptures in which cities such as Sodom and Gomorrah become synonymous with evil and sin. Other scriptures, however, use the city as a popular image for the coming kingdom of God (Rev. 21).

We have hope for "the city which is to come" (Heb. 13) because of God's promise. That promise enables Christians to work by faith toward the same vision in today's earthly cities. The New Testament gives us a vision in which people of all races and tongues come together, in which social problems are laid to rest, and in which no more tears are shed. That vision is the new Jerusalem, the city of God.

In the book of Acts, the development and growth of the early church follows the contours of the urbanized Roman empire. The disciples intentionally moved into the heart of the cities to tell the Good News. They went to the marketplaces and busy streets of cities such as Corinth, Philippi, Ephesus, and Rome. Consequently, all of the churches we hear about in the New Testament existed within cities. Until the 4th century, the church was primarily an urban phenomenon.

In spite of this, Brethren have been apprehensive about how to minister in the city. For many years we have struggled with how to be both faithful and effective in our urban ministry. Out of the sociological reality of our society's urbanization and out of a response to the biblical mandate to serve in the cities, Education for Urban Ministry was born.

Education for Urban Ministry (EFUM) is a three-year program for urban congregations within the Church of the Brethren. In this program, congregations will study a biblical theology of the city, develop specific skills in urban ministry, assess the needs of their own particular settings, and strengthen their ministry and mission. EFUM will involve 24 congregations in 12 districts over the next five years.

In 1985, four congregations from Atlantic Northeast and Illinois/Wisconsin Districts will enter the EFUM program. From each church teams of three laypersons and the pastor will be trained at the Urban Academy in Chicago. They will see models of effective urban ministry in other churches, participate in Bible studies about the city, and plan for their own congregation's next steps.

EFUM is designed to foster the renewal of a congregation life and mission. Over the three years, congregations will do three-month ministry units in areas of their own choosing, such as "developing multicultural worship services," "surveying your community's needs," or "learning to know your city."

Through this kind of study it is hoped that congregations will achieve the following goals:

1) To become more intentional about the life and mission of the church through an affirmation of heritage, self-study, and goal-setting.

2) To become a stronger caring community through the strengthening of congregational life.

3) To become more skilled at reaching new people.

4) To become more skilled at understanding the city biblically and sociologically.

5) To become a helpful change-agent in the community.

Jeremiah's advice to his people in exile to seek the welfare of the city was a call to them to infuse the city with shalom, not to form a community apart from the city. In seeking the peace and well-being of the city, and in praying for it, they would find shalom or harmony in their own lives. The paradox here is similar to the logic of Jesus' teaching that "whoever would save his life would lose it; and whoever loses his life for my sake will save it" (Luke 9:24).

Few teachings of Jesus are any more important than this passage in developing a biblical theology of urban ministry. When churches become self protecting and seek only their own survival, they will lose their life. Only when God's people acknowledge that they have life and shalom through God's grace alone will we be able to serve and minister faithfully. ☐

Christine Michael is staff for urban ministries for the General Board's Parish Ministries Commission.

How to sail with the wind: Growing up Brethren in Alaska

by Karen Eckman Haynes

Twyla and Ryan Gingrich pick blueberries during the Alaskan August berry season.

The squeaking and splashing of our boots in the shallow water and the retreating throb of the dinghy's motor broke a silence that lay for miles up the glacier valley. Behind us, the isolated cove bore only the fading dinghy, as eight-year-old Ben returned to the anchored sailboat to pick up his waiting parents. My husband and I, with Ben's five-year-old brother, Peter, between us, slowly waded ashore and surveyed our lonely abode. A stream trickled down the valley and emptied into the cove around our feet.

"Fish!" Peter cried. "Look at them!" Swirling, spawning humpback salmon writhed in the stream, and, while Peter was instantly captivated by their enormity and multitude, I drew in a shaky breath as other ominous signs took shape around me. Patches of waist-high grass lay oddly flattened to the ground. The dead salmon littering the banks were chomped cleanly in pieces.

I tried to relocate all the wilderness advice I had packed into the crannies of my brain. "Make noise," the books had said. "Make them aware of your presence." I began to yell, "We're here, bears! Go away, bears!" Suddenly I wished we were out for a leisurely stroll around the Bethany Theological Seminary campus instead of on a hike through a menacing Alaskan wilderness.

Our "Bear Valley" experience, as we came to refer to that day, was only one from a summer filled with unfamiliar, wonderful, and not *always* frightening encounters. Quite a contrast to our daily routine as students, the summer provided my husband, Pete, a Bethany senior, with a unique field education placement serving the Anchorage Mennonite Fellowship.

The Anchorage Mennonite Fellowship is a house church composed of nine households—16 adults and 9 youth and children ranging in age from college students to two-year-old Andrew. Originally begun as a gathering of "displaced" Mennonites, the present fellowship members have roots in a variety of denominations. Two of the families are of East Coast Church of the Brethren background—Cheryl and Mike Westley, Ben and Peter; and Kathy and Dean Gingrich and their children, Twyla (age seven) and Ryan (age five).

Ben, Peter, Twyla, and Ryan are best of buddies. While I had the joy of sharing an Alaskan summer with them and their parents, one question continually presented itself to me: What is it like to be growing up Brethren on the Last Frontier? Although Anchorage is as modern a city as any in the lower 48, it is surrounded by virgin wilderness. This vast expanse of mountain, sea, and tundra holds challenging opportunities for the bold young Brethren of Anchorage.

In contrast, I did not grow up in the Church of the Brethren, nor did I have many frontier adventures. Pittsburgh was "west" for me until I crossed the Ohio border at age 21. How very different from growing up in a house church in Alaska!

There are some ways in which these Brethren bear more similarities to the westward-moving Brethren of the 1820s and 1830s than to their present-day Pennsylvania cousins. Covered wagons did not haul the Westleys and Gingrichs away from families and friends, but the Alcan Highway and airline routes cover a tremendous distance, not unlike the vast forests that separated the first Indiana Brethren from their loved ones.

To alleviate loneliness, the frontier Brethren searched out other Brethren and met in homes for worship and fellowship. The meetinghouse building did not matter, for the people were the church. Likewise, for these Alaska families, the Anchorage Mennonite Fellowship is the body of the church, the new family, the strength needed for being new people in a new place.

Ben Westley, one of the younger members of the fellowship, rests under the July snow.

If the 1820s brought deer and turkey to the back doors of settlers' cabins, the 1980s bring moose to Twyla and Ryan's back door. As they showed me the telltale piles of moose "nuggets" in the yard of their Anchorage home, I tried to imagine how the poor moose threaded its way through Anchorage traffic (which I consider second only to Chicago in raising the blood pressure) to this haven of rest in the Gingrichs' backyard.

The bountiful gifts the wilderness supplied its early Brethren inhabitants were balanced by the unpredictable and unknown threats, and of both gifts and threats our Alaskan families are well aware. One August weekend the Gingrichs invited us to their cabin near the minuscule town of Talkeetna. It was berry season, and Alaska has bushfuls of edible wild berries with strange-sounding names and wonderful pregnant shapes.

Twyla and I picked the morning away, the steady plunk of blueberries raining in the bucket, the occasional splash of a salmon in the creek far below us. We talked of favorite Alaskan things—blueberries and building tunnels in the snow. That evening after dinner we lingered in Talkeetna, throwing stones at Mt. McKinley's reflection in the Susitna River. A neighborly woman cautioned, "You haven't seen the grizzly around your cabin, have you? There was one in town last week . . . mauled a dog."

For Peter and Ben Westley, the best thing about living in Alaska is enjoying the family's sailboat. Whether they are working hard at pulling shrimp pots, or exploring the wreckage of a beached ferry, the boat is a favorite summer home out on the frigid waters of Prince William Sound. The boys are learning how to interpret the red bleeps of the depth sounder, and how to sail with the wind. Did Brethren children, years ago, learn the mechanics of a prairie schooner—how to sail with the wind?

The children are an integral part of the Anchorage Mennonite Fellowship. When the church is gathered for work, for play, for business, or worship, the children are there. At the close of each worship, everyone (right down to two-year-old Andrew) joins hands and sings. It is a time of joy and recommitment. They are God's family gathered together; they are God's church even without a meetinghouse; they are God's people on a new frontier.

During a Sunday school lesson this summer, the children were to draw pictures of the most important thing in the fellowship to them. With wisdom and sensitivity, Ben displayed his drawing. It was a circle of stick figures holding hands. Everyone in the fellowship was pictured, including Ben himself. And in the middle of the circle was a scribbled blob. "That's God. I don't know how he looks."

Hands tightly held in a circle of love, the wilderness stretching for miles all around, and God in the middle of it all . . . that's growing up Brethren in Alaska. ☐

Karen Eckman Haynes of Oak Brook, Ill., is a student majoring in English at Elmhurst College. Her husband, Peter Haynes, is a student at Bethany Theological Seminary.

A Dunker view of justification by faith

by Donald E. Fancher

It could not have happened 30 thirty years ago. A Roman Catholic theologian, a clergyman from the Missouri-Synod Lutheran Church, and the pastor of the local Church of the Brethren shared in a public discussion of the doctrine of justification by faith.

The Roman Catholic theologian was Dr. Alexis Navarro. Short, soft-spoken, and tastefully dressed, she is president of a small Catholic college near Los Angeles. Navarro does not fit the stereotyped picture of a nun.

Dr. Robert Holst is a tall, slender, and articulate person. A former pastor, and missionary to New Guinea, he is also involved in higher education.

I was the third participant.

The occasion was a discussion of the document "Justification by Faith," produced by the Lutheran-Roman Catholic Dialogue Group in the United States. The long statement contains more than 40,000 words and is the distillation of the work of many scholars. It is not light reading.

The first part of the document focuses on the history of the question of justification by faith. Beginning with the writings of Augustine, major treatments of the doctrine are discussed down to the present. The second section of the document is devoted to contemporary understandings of the doctrine. And the third part includes "convergences," that is, statements on which both Catholic and Lutheran theologians found their thinking coming together. The paper concludes with a "Declaration," a common affirmation offered by all the participants in the dialog, both Roman Catholic and Lutheran.

The tone of the document can be sensed from a statement in the introduction. "Our entire hope of justification and salvation rests on Jesus Christ and on the gospel whereby the good news of God's merciful action in Christ is made known; we do not place our ultimate trust in anything other than God's promise and saving work in Christ."

At the symposium, Holst suggested that the most important part of the document was the discussion of the history of the question. The conflict of the 16th century, he said, was due to theological differences. But the conflict was not about theological factors only. There were also significant sociological reasons for the struggle. The conflict was one scene in a larger struggle between northern and southern Europeans. Both Lutherans and Roman Catholics reflected groups with vested interests. For example, the German princes stood to benefit from the expropriation of lands owned by the church.

The failure of Reformers and Roman Catholics to reach accord was also due, in part, to the fact that they were focusing on different issues. Luther's development toward the doctrine of justification by faith was born of his need to deal with terrified consciences, including his own. The Roman Catholics were concerned less with this pastoral issue and more with the question of the renewal and sanctification of society and the physical world.

As westerners, we have been infected with a strong dose of individualism. Still, we are compulsively communal.

Holst acknowledged that the doctrine of justification by faith is true. It has long served as a test of faithfulness among Lutherans. But it is no longer the article on which the church stands or falls. In preparation for this discussion, he had conducted a mini-survey in his congregation. A majority of the members said the doctrine was absolutely critical in their own religious life. But when he asked them to state what the doctrine was, a majority were unable to do so.

Holst suggested that the doctrine of justification by faith serves as the starting point for the real issue today. And that issue is, "What is the nature of the church?" He contrasted his own perception of the Lutheran churches and the Roman Catholic Church. Lutherans, he said, are held together by ideas and intellectual agreements. When individuals find that their ideas do not coincide with the ideas of others in the church, they depart. Holst sees in the Roman Catholic Church another model of church life: the family. And that, he sees as desirable.

For Navarro the importance of the dialog was to enable Christians to ask, "What is the significance *for us* of the doctrine of justification by faith? What are the implications for ordinary folk?"

She, too, affirmed the truth of the historical statements about the doctrine. She was eager to affirm that we are just before God in the merits of Jesus Christ, and no other. She was equally quick to affirm God's grace as an expression of God's self. "Since no one can be totally outside God's saving grace and love, we must at least ask the question whether universal salvation is not a possibility."

But for her, the greatest concern was this: What should happen to us as a result of God's grace? "Grace," she said, "is the power bestowed upon the individual which enables her or him to do good." When she began to talk about the "good things" the Christian is enabled to do, it was clear she was not referring to spiritual retreats, novenas, or acts of piety. Rather, she continually pointed to the connection between "justification" and "justice." The consequence of justification is the struggle for justice, especially in Latin America, where we are so often the perpetrators of injustice, said Navarro.

What more could a Brethren add? So much of what is contained in the document on justification by faith could be affirmed by us. So much of what I thought we Brethren might contribute to the discussion was anticipated by the representatives of the Lutheran and Roman Catholic traditions. Still, there are contributions we can make to the conversation.

First, when we are asked about the doctrine of justification by faith, we will affirm the truth of the doctrine as do other Christians. But when we talk about the action of God in human life, we are more likely to use another of the biblical images. Rather than justification we are more apt to think and speak in terms of *reconciliation*. Rather than use the term with legal and forensic connotations, we are more apt to use the word that focuses on interpersonal relations. This choice expresses the way Brethren approach the faith; it also shapes the way we embody our faith.

Brethren would agree that justification propels one into the struggle for justice. But we continue to affirm our conviction that armed, violent conflict is not the route to justice. We acknowledge that we have not faced the crushing oppression of some of our brothers and sisters in the Third World. We recognize that doing nothing is, in fact, to perpetuate oppression. We are learning that conflict is not necessarily bad. We are discovering that, in the face of injustice, conflict may be inevitable. But we can continue to be the advocate for unarmed and non-lethal conflict.

When the discussion comes around to the nature of the church, we may make a contribution. Like all people in the modern, western world, the Brethren have been infected with a strong dose of individualism. Still, we continue to embody a strong sense of community in our life together. We are compulsively communal.

When Brethren read the document or listen to the discussion of the doctrine, the discussion sounds excessively individualistic. As Brethren we can affirm the reality of personal experience of God's love and grace. But we can also continue to affirm that those who are justified by God's grace through faith are a community of faith, a family. Life in the church is a life of mutual support and mutual accountability. When we worship, when we study, and when we seek to be obedient, we do so as a body. We are the Body of Christ. □

Donald E. Fancher is pastor of First Church of the Brethren in Long Beach, Calif.

Windows in the Word

by Timothy K. Jones

Life

Lately I've begun to learn something: Dying is more than the decay of tissues and tendons. Life's stale habits and tired patterns die, too. By dying to our old self we make room for the new to be born.

Experience confirms this daily. Before I knock on the doors of neighbors to invite them to church, I have to bury my shyness and revive my warmth. To experience God's movement and power in our congregation, I have had to let go of preoccupation with what "my" church should be. And some of prayer's fullest moments have come when I have laid to rest my lists and agendas and simply opened myself to the life-giving love of God.

Richard Armstrong of Princeton Seminary experienced life breaking into the old in a similar way. He told me once of an urban church he pastored several years ago. When the neighborhood around the church began to change racially, so did his church. In fact the church sought out these new neighbors. Some of the church leadership balked. Some even left. But many more from the changing neighborhood came. The church flourished.

Armstrong reflects, "It was a growing experience, but not without its pain. We had to be willing to die as a church in order to be born again as a church."

In dying we live. The Bible is crammed full of such paradox. So many of its word pictures strain our logic but ring true to our longings. The pruned branch bears the most fruit, reminded Jesus. It was the hacked-at stump of Jesse that sprouted a branch of salvation. From places of dead rock, not lush hills, issue springs of water in the promises of the prophets. God sparks life in peculiar ways and unexpected places.

"Whoever loses his life for my sake and the gospel's," said Jesus, "will save it."

"It is no longer I who live, but Christ who lives in me," declared Paul. "I have been crucified with Christ."

All the imagery of losing and dying is really a window on life. "We become something new," Frederick Buechner writes, "by ceasing to be something old." We find freedom by surrendering, fullness by emptying, rebirth by dying.

Somehow in our day's hunger for fulfillment we must remember: The opened grave and emptied tomb came by way of the cross. To share in Christ's death is not easy; in union with him we die to ambition and control.

But for us, like him, it is the beginning of life. In dying we live, for we then open ourselves to the living, reigning power of God. □

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

On inerrancy, balanced viewpoin

Don Snyder

Paul, inerrancy, and the canon

With reference to the controversies over the Apostle Paul and whether the Bible is inerrant, there are things that need to be said which, as yet, have not.

To establish my credibility: I've been a trained church school teacher for over 45 years, having taught both the International lessons and many electives. I've also studied and taught courses in the making of the Bible—how it came into being.

I strongly suggest that unless one has had study and instruction as to the making of the Bible, one had best refrain from making such statements as are found in many of the letters to the editor and in recent "Opinions" columns.

Let it be known, first of all, that there is no such thing as "The Bible." There are millions of Bibles and each is "*a* Bible." Furthermore, there are versions by the score, and translations by the hundred. Which, then, could possibly be "The Bible"?

Are these people who are quoting scripture and voicing assertions aware that several translations took place from the original scrolls to our present versions? Are they aware that with every translation there are added or omitted words and phrases? Look at the possibility of variance here! For instance, there is no way that a King James Version can duplicate the Aramaic scrolls.

Secondly, the correct title of this volume is not "Bible," or "Holy Bible," but "The Canon of Holy Scripture." This is the title given it back when it was finalized somewhere in the 300s A.D. I cannot find where or how the word "Bible" replaced Canon of Holy Scripture.

Thirdly, this Canon of Holy Scripture was not written by God, nor were its contents selected by him. Human beings wrote the books of this volume (many of the authors being unknown), and human beings very definitely made the selection as to which writings would be accepted in the canon. The selection process for the entire volume—Old Testament and New Testament—took a little over a thousand years to complete. Hundreds of people were involved and the bases or methods used to determine these selections are almost unbelievable.

Now, is this "Bible" the inspired word of God? I believe it is. But not in the sense that God ordered it done and directly told the authors what to write. I do not believe that God tapped these men on the shoulders, so to speak, or stood over them to direct their writing. God was not and is not a dictator.

If God *had* dictated, you can be assured there would have been a better job done. He wouldn't have told one author to write one story and another a different version of the same story. That sounds to me like our doing. Nor would he have had different authors write the same story—one story would have been enough.

Also, I do not believe a loving, caring, merciful God would have done all that killing and been responsible for all that gore. This was human authors' interpretation, what they wanted to believe about God to suit their own purposes. This is not the image of the God I worship, one reason for belonging to a New Testament church.

I believe that in the sense that the authors of the books of the "Bible," whoever they were, were dedicated, God-fearing men living the nearest they knew how to God's intent and law, their writings *were* inspired. This, also, is a factor in the selection of their writings for the canon. There was much hesitation, much pondering on the part of those making the final decisions, as to just what constituted inspirational material and what did not.

I am not a literalist; I go for the *message*. There are too many problems with being a literalist. There is too much symbolic language, for instance, and to be a literalist, one has to select a version, or translation, stick with that, and throw the others away.

I would like to take the time and space to comment on the scripture references used by some of the writers in this controversy, but will refrain, with one exception.

"All scripture is given by inspiration of God" (2 Tim. 3:16 KJV) was *not* spoken by God, as G. Berkley Stevens claimed (January "Letters"). *Paul* said it. And remember God didn't select this passage for the canon. Human beings did as was the case with all other scriptures cited.

Why can't we forget all this controversy, live in peace and harmony, accept our people for who they are, no matter what their belief, and thus be in harmony with what we know is God's will? Influence when we can, teach if we can, use opportunity to best advantage, but never let the "edge" creep into our voice or dislike into our relationships. This is a large part of the "message" of the Canon of Holy Scripture. ☐

Don Snyder is a member of the Waynesboro (Va.) Church of the Brethren.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

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missions, accountability

Ellis G. Guthrie

Wilson's view just a balancing act

In his Column, "A Balanced View" (December), Leland Wilson attempts to show how "a balanced view" is an excuse to justify what he describes as evil. His thesis is not quite as simple as he would have us think.

He doesn't want Brethren to balance Grenada with Afghanistan. He's right, but for the wrong reason. Grenada was over in a short time. Whenever life is lost, it is tragic, but loss of life there was minimal. Loss of life in Afghanistan still goes on. The suffering, carnage, and death is so much greater that there is no comparison—no balance.

Then he mentions the Vietnam debacle. The horror of that affair can be understood only by those who experienced it. And yet the killings and suffering caused by the unchecked Communist north far exceed it. It is interesting that no one cries out for Cambodia. Yes indeed, we can't balance it at all.

And Central America. Here again Wilson claims that to balance things is evil. If so, why does he and others always come out on the side of the Communists? If he and those of like mind have their way, and the Communists take over, will there be more justice and less oppression and death, or is Wilson's unbalancing everything for which he pleads put us all under the hammer and sickle? It is not only naive, it is idiotic to believe that if Communism has its way we will have peace and justice, just as it is naive and idiotic to believe that totalitarianism of the right will bring the kingdom on earth.

Wilson writes, "Our speaking and our writing must go far beyond being balanced. It must have perspective. It must have commitment. It must be fair." He would say it is not right to try to balance Grenada and Afghanistan. But by saying that, he unbalances the thing in favor of Communism in Afghanistan despite the fact they are bombing villages and causing hundreds of thousands of refugees and much suffering and death. That is proper perspective?

Wilson wants commitment, and since he resents the commitment he sees people making to the US, he must prefer a commitment to the nations that would destroy both capitalism and freedom of religion.

He asks for fairness, and the fairness he asks for is illustrated by the story of the bear and the hunter: They met in the woods and the bear said, "Wait a minute. Let's negotiate. You want a fur coat and I want a meal. We both can have what we want. Let's sit on this log and talk." The hunter thought it sounded like a good idea, so they sat on the log. They didn't talk much, but the bear got his meal and the hunter got his fur coat. Only the bear, however, was happy with the negotiation, and only he walked away.☐

Ellis G. Guthrie is senior pastor of the Church of the Brethren in Eaton, Ohio.

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Dean Kempf

Is our outreach reaching out?

The salesman was optimistic as he showed the young bride the dazzling set of cookware. His hopes for a sale grew as she exclaimed, "That's just what I need. I have only one kettle and it's borrowed from my mother-in-law." She called her husband and asked if she could buy the set.

"You know that we don't have the money," he answered.

"What about that $200?" she countered.

"No! That money is for a new hunting rifle," he stated firmly.

"But, honey, you have four guns now and I don't have a pot to cook in," she reminded.

"No way, there is no money for kettles. Goodbye!" he shouted and slammed down the receiver.

"I hate him, I hate him," she sobbed, as she sat staring at the phone.

It's a matter of priority. There always seems to be money and a way to do what is really important to us.

The harvest was never greater or the laborers so few as today. Over a billion souls are still waiting to hear of God's love in our generation. In a computer age we are still using Model-T methods to send laborers into the harvest fields of the world.

How do most denominations reach out? Of every dollar put in the offering plate, four or five percent is used for outreach. The ones who give seldom know where their nickel went. This is one reason for giving nickels and not dollars.

The money is well used, and the outreach personnel are doing a good job. The nickel is seldom wasted. But there are so few nickels going out, so little funds for outreach.

I know we can do better. We would be ashamed if we actually figured out how few laborers we are sending out. Is it one in five thousand members, or is it even fewer? One well-known denomination has a missionary for every 10,000 members. Christians spend much more for pet food than for outreach. Americans spend more money for chewing gum than for missions. While cults and communists are sacrificing to win converts, most Christians are satisfied with the status quo.

I have an uncle whose church undertook a million-dollar building program. The congregation hired a professional fundraising group for $33,000 to set up the campaign. The campaign theme was "Without a vision the people perish."

I would like to use that same verse to challenge us to reevaluate our outreach program. I doubt that we need very many church buildings.

Our churches need a vision. They need to hear about languages that still have no Bible and groups that have never heard of Jesus. Someone should tell them about the dire poverty and suffering in these Third World countries. The local churches should be challenged to do three things toward helping a lost and dying world, toward obeying the Great Commission.

These three things are *go, give,* and *pray.* Has someone stepped out from your local church? Have they ever been challenged to give their lives in Christian service? We can't all go, you say. We shouldn't all stay, either. First, then, is the "go." We need to put ourselves in one of two groups: the sent and the sender. Those who stay need to give, that the sent might be able to go. Then, prayer. If you send someone out from your church, you will probably pray for that person. If you invest your money in the work, you are even more sure to pray for that work. Without a vision the people perish. And they are perishing because we have no vision.

We are not scratching the surface of what we can do. Our problem is priority.

The Second Annual Leona Z. Row Eller Peace Lectureship

Theme: "Peace With Integrity and Justice"

Speaker: Dr. Myron Augsburger, senior minister, Washington Community Fellowship and internationally known author, educator and speaker.

Location: Washington City Church of the Brethren
4th Street and North Carolina Ave., S.E.
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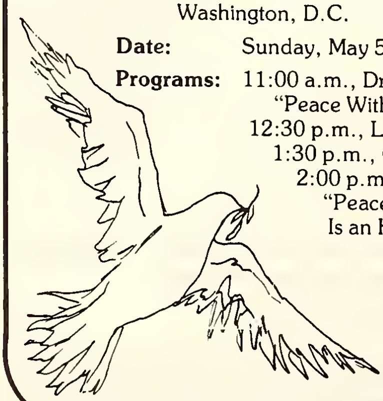

Date: Sunday, May 5, 1985

Programs: 11:00 a.m., Dr. Augsburger—
"Peace With Justice —Let Justice Roll"
12:30 p.m., Lunch
1:30 p.m., Citation for Peacemaking
2:00 p.m., Dr. Augsburger—
"Peace With Integrity—
Is an Honest Peace Possible?"

Jod's priority for outreach is high. His nly son died that the world might live. Ie is not willing that any should perish.

Sometimes I come across one of those are mission-minded churches. A few ears ago I visited one in Chicago. They ad about 250 members, but they were nuch larger. This church had 44 missionaries, with congregations in many ands. The ones at home live for sending hem out. Some work two jobs to be able o send abundantly.

We who believe in life after death, who elieve that our earthly bodies will be esurrected and stand before him, should ear that we might stand ashamed. What e do for him here will count for all ternity.

Are we really doing all we can? Is ioney really tight for outreach? Can we tart new works? Is no one called from our church to go? Do you have 20/20 vision, seeing not only the needs here at ome but on beyond? Are not many of us lind to needs beyond our community? re we not deaf to their cries? Is outreach eally reaching out? Is our relationship to Jod close enough and real enough that e can sense the need to either send or be ent into the harvest field?

Let's reach out for him while we still ave time. ☐

Dean Kempf, a member of Salkum Community hurch of the Brethren, Salkum, Wash., has served as missionary to Bolivia since 1956.

Jale H. Younkins

Accountability is n our heritage

greatly appreciate Brother Steven G. iehman's Opinion on "The Brethren and hurch authority" (November, page 20). I ear that the church has departed from ne "Faith of our Fathers" (and mothers) i this whole area of the authority of the hurch.

I have been troubled these last five ears especially by the tendency of our enomination for everyone to "do what is ght in their own eyes." It is not luralism nor diversity that I oppose, both f which are evident in our church and

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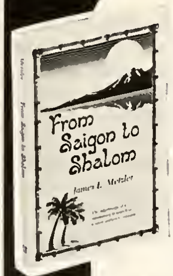

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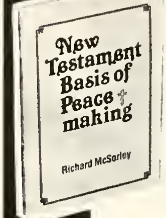

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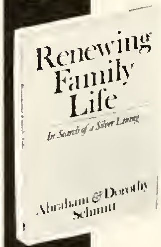

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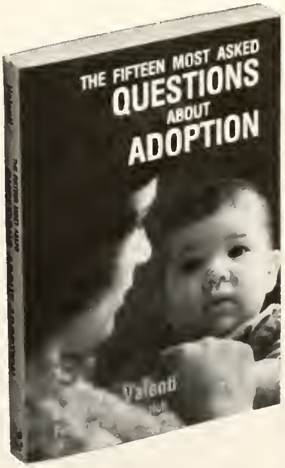

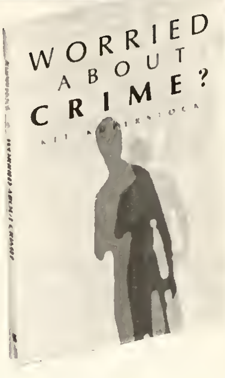

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both of which are vital to church growth. But I do oppose elevating the "conscience" of the individuals to the level of—and sometimes above—the place of the body of Christ and the word of God.

It seems that we Brethren, in recent years, have strongly claimed our pietistic heritage but rejected our anabaptist one. Both strains are needed in the church. When both are there, with the right balance, I believe there can exist the almost ideal "ekklesiya." When one is deleted, there is a definite perversion of the church's witness in the world.

If my memory of church history is correct, the first Brethren strongly affirmed all of the anabaptist ideas about the nature of the church. There were minor differences over the Lord's Supper and baptism, but basically strong agreement. Those first Brethren believed in the "priesthood of all believers" and in following the teachings of the Holy Scriptures, especially the New Testament, instead of the mandates of a pope. They believed, as did the anabaptists, in a disciplined and disciplinable community, accountable to Jesus Christ and to each other. (The anabaptists had survived and thrived in the face of great persecution because of the grace of God and the strength they found in community.)

The Church of the Brethren was spawned by the late 17th-century religious movement in Europe known as "radical Pietism." This movement was a real shot in the arm to the churches of the day that were dead and dying from scholasticism. Because of the zeal of the early Brethren pietists, history notes that many converts were made, even among anabaptists. The pietistic movement reminded the church that Jesus is not just someone to whom we owe gratitude (mainline Protestantism), nor just someone who must be obeyed regardless of the cost (Anabaptism), but also someone to be loved and with whom personal relationship can exist.

So the Church of the Brethren has in its heritage the two major elements necessary in any vital and dynamic church. It has the strong belief in the value of community. After all, is Jesus Christ not ultimately interested in creating a new community under his new covenant? It also has a strong sense of the value of individual encounter with the risen Lord, in order that the "new community" can be formed and can function properly, in spirit and in maturity.

There can be no really vigorous church without both of these ingredients present—strong community life and strong personal devotion. The question is, How do we blend these two components for optimum results? I believe that the scales must tip in favor of community over individuality. The decisions of the covenant community must hold sway over individual inclination. Moreover, the covenant community must have the right and the authority to discipline those who reject the community's values.

We Brethren like to quote Matthew 18. But how much do we really implement what is being talked about there—confronting a brother or sister with their sin? I know this is a sticky issue. But the church, the "community of the King," must be able to define what is sin. And this community must be able to hold the disciples ("disciplined ones") accountable to their covenant with Christ and the community.

A necessary step in this accountability process must be actual disfellowshipping of a brother or sister when the norms of the community are violated. I do not advocate cessation of *love* but of *fellowship*—for the good of the "saint" concerned as well as for the good of the church's witness in this world.

To some of my brothers and sisters, the foregoing propositions will smack of a dead legalism. I am convinced, though, that this does not have to be the case. It seems an inescapable fact of the New Testament that our Lord Jesus imposes on us all certain expectations—mostly obedience. He says, "If you love me, keep my commandments." Just what those commandments are and how they are to be obeyed is part of the church's challenging mission. I do not see the establishment of norms of behavior (and accountability to those norms) and vibrant Christian living as mutally exclusive.

Much is expected of those who have been entrusted with the marvelous riches of his grace. As Jesus himself said, "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). One of the requirements of body life is that we care enough to confront, enough to discipline. Most of espouse this kind of caring once or twice a year when we stoop to wash one another's feet—a statement of our willingness to cleanse and be cleansed at the hands of our brother or sister.

It appears to me that the Church of the Brethren has, in this century, broadened its view of the kindgom community. We have come out of isolation and have, to our credit, moved out in Christ's grace to extend the invitation to all. In doing this, though, we have left something behind that has to be recaptured. Our Brethren ancestors knew the importance of accountability in community. I pray that it is not too late for us to reclaim our heritage. ☐

Gale H. Younkins is pastor of Beaver Creek Church of the Brethren, Hagerstown, Md.

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turning points

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(Orientation completed Jan. 29, 1985.

Auker, Kevin, Denver, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Auker, Marian, Denver, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Bowers, Dale, Maurertown, Va., to Voice of Calvary Ministries, Jackson, Miss.

Bricker, Alice, St. Thomas, Pa., to Lewiston Housing Authority, Lewiston, Me.

Brubaker, Grace, Lebanon, Pa., to Lewiston Housing Authority, Lewiston, Me.

Copenhaver, Ronald, Lebanon, Pa., to Lewiston Housing Authority, Lewiston, Me.

McCleary, Brian, East Berlin, Pa., to Lewiston Housing Authority, Lewiston, Me.

McCleary, Lois, East Berlin, Pa., to Lewiston Housing Authority, Lewiston, Me.

Myer, Brenda, Lititz, Pa., Voice of Calvary Ministries, Jackson, Miss.

Pastoral Placement

Baum, William L., from Fostoria, N. Ohio, to Swan Creek, N. Ohio

Elliott, Christian W., to Knobsville, S. Pa., part-time

Hackman, Galen R., from Pottstown, Atl. N.E., to Schuylkill, Big Dam, Atl. N.E.

Hefner, Timothy, to County Line, N. Ohio, associate

Hess, John F., from Salem, S. Ohio, to Skippack, Atl. N.E.

Licensing/ Ordination

Alexander, James, ordained Dec. 16, 1984, Bethel, W. Plains

Anderson, Kenneth, licensed Dec. 30, 1984, Cajon Valley, Pac. S.W.

Beahm, Martha E., licensed Dec. 30, 1984, Bridgewater, Shen.

Crull, Walt L., licensed Dec. 30, 1984, Bridgewater, Shen.

Finkbiner, Audrey J., ordained Jan. 6, 1985, Mechanic Grove, Atl. N.E.

Finkbiner, Jeffrey L., ordained Jan. 6, 1985, Mountville, Atl. N.E.

Graham, Douglas L., licensed Dec. 23, 1984, Skippack, Atl. N.E.

Houff, Mary Z., licensed Dec. 30, 1984, Eden, Virlina

Lindstrom, David A., licensed Dec. 9, 1984, Freeport, Ill./Wis.

Miller, Eric, licensed Dec. 16, 1984, Prince of Peace, Dayton, S. Ohio

Nearhood, John S., licensed Nov. 11, 1984, Osceola, N. Ind.

Richards, Albert F., ordained Dec. 30, 1984, Smith Chapel, Virlina

Rohrer, Wilbur G., licensed Dec. 9, 1984, Middle Creek, Atl. N.E.

Wheatley, Richard E., licensed Dec. 30, 1984, Woodberry, Baltimore, Mid-Atl.

Wheatley, Sue E., licensed Dec. 30, 1984, Woodberry, Baltimore, Mid.-Atl.

Anniversaries

Cline, Frank and Nellie, Staunton, Va., 60

Connelly, Chester and Pauline, Bryan, Ohio, 58

Huber, Vernon and Alva, Elkhart, Ind., 53

Kane, Brady and Mary, Lorida, Fla., 64

McCary, Joseph and Mildred, Hanover, Pa., 54

Perdue, John and Grace, Lorida, Fla., 59

Rogers, Howard and Enid, Wakarusa, Ind., 52

Rummel, Glenn and Martha, Lorida, Fla., 53

Sincox, Ervin and Leda, Ottumwa, Iowa, 60

Walker, Horace and Sarah, New Oxford, Pa., 63

Weller, Don and Lorna, Springfield, Ore., 50

Whitehead, Eldon and Florence, West Manchester, Ohio, 50

Williams, Andrew and Cora, Flora, Ind., 64

Deaths

Albert, Mary M., 96, Lebanon, Pa., Dec. 22, 1984

Alexander, Martha, 94, Marion, Iowa, Dec. 27, 1984

Barrick, Ken, 68, Port Republic, Va., July 11, 1984

Becker, Fred, 65, Argos, Ind., July 3, 1984

Bennett, Fleta F., 87, Dover, Del., Nov. 17, 1984

Bosler, Edith, 79, Goshen, Ind., Jan. 1, 1985

Copenhaver, Laura, 75, Myerstown, Pa., Dec. 4, 1984

Diehl, Roy, 92, Harrisonburg, Va., Dec. 1, 1984

Esterline, Eber, 92, New Lebanon, Ohio, May 23, 1984

Fishel, Wilfred, 73, Marion, Iowa, Dec. 8, 1984

Flora, Beulah D., Boones Mill, Va., May 2, 1984

Gordon, Ressie, 83, Mount Crawford, Va., July 11, 1984

Grubb, Evelyn, 65, Monroeville, N.J., Oct. 5, 1984

Harsh, Edith, New Philadelphia, Ohio, Aug. 28, 1984

Hart, Melba, 59, Hartville, Ohio, Dec. 17, 1984

Harter, Charles E., 92, Flora, Ind., Jan. 13, 1985

Havens, Martha, 77, Beaverton, Mich., Dec. 14, 1984

Hollis, Melva, 68, Waterloo, Iowa, Dec. 3, 1984

Holsinger, Kerry, 21, Palmyra, Pa., Aug. 24, 1984

Horst, Ivan, 88, Orrville, Ohio, Dec. 28, 1984

Isaacson, Marjorie, 66, Gladwin, Mich., Nov. 17, 1984

Iske, Albert, 79, Polo, Ill., Dec. 8, 1984

Lambert, M. Ruth, 69, Harrisonburg, Va., Dec. 10, 1984

Lefeever, Amanda, 90, Manheim, Pa., Nov. 15, 1984

Peffer, Claude R., 62, Waynesboro, Pa., Dec. 21, 1984

Pfautz, Graybill, 87, Lancaster, Pa., Dec. 8, 1984

Redifer, Leah, 70, Penn Laird, Va., Oct. 31, 1984

Replogle, **Jacob F.**, 74, Bridgewater, Va., Jan. 9, 1985

Riggin, David, 46, Milford, Del., Jan. 12, 1985

Schreck, Frank, 66, East Detroit, Mich., Nov. 18, 1984

Shirey, Anna, 36, Harrisonburg, Va., Aug. 20, 1984

Shirk, Bertha, 83, Ephrata, Pa., Dec. 22, 1984

Showalter, Mary V., 83, Harrisonburg, Va., Sept. 8, 1984

Summers, Roy E., 75, Palmyra, Pa., Dec. 24, 1984

Wagner, Hetty L., 59, Mount Crawford, Va., Dec. 7, 1984

Wike, Foster W., Jr., 72, Harrisburg, Pa., Dec. 9, 1984

Winslow, Helen, 88, La Verne, Calif., Oct. 15, 1984

Yerger, William, 90, Myerstown, Pa., Oct. 17, 1984

editorial

The way the Lord works

I was a poverty-stricken Brethren Volunteer Service worker in Nigeria, trying to spend a holiday as far as I could get from my project with the Church of the Brethren Mission. With a BVS buddy, I had reached Lagos, the capital city, a thousand miles, more or less, from Waka Teachers' College.

To save money we threw in our lot with a rather conservative mission group that maintained a guest house in Lagos. The couple who served as hosts were generous and offered us a free ride back up country a ways. Of course, we did not refuse. But while this saved us some money, we still felt we ended up paying a price. We were constantly exposed to one of the most simplistic theologies I have ever heard articulated: Everything that happened, or had happened, our genial host explained with a little chuckle and a knowing wink, with "Well, that's the way the Lord works, sometimes."

I caught an image of "the Lord" as a well-intentioned old geezer, whose eccentric ways this missionary, through long association, had become so familiar with, that he could recognize the Lord's doings anywhere. Further, he could charitably overlook acts of the Lord that defied human reason.

My mind went back to that missionary and his indulgent acceptance of both calamity and blessing as "the way the Lord works," when I read a *Christian Century* article by Frederick H. Borsch, "Where Was God When the Plane Crashed?" Borsch was in a plane accident, which killed two passengers, while Borsch and the other passengers survived unscathed. Some of Borsch's friends assured him that God had *rescued* him and did not want him to die.

Borsch says, "It is a nice image—God as the stage manager of all of life's events, hearing our prayers and rescuing those especially favored or who still have work to do on earth." That theology is very comforting for those who are rescued, who get another chance to work here on earth. As Borsch understates the matter, "Such a theology works best when things turn out well."

Some of us are foxhole pray-ers. We don't get around to praying until the bullets are whizzing overhead. When we get desperate, then we holler, "Help!" If help comes, we attribute it to divine intervention in recognition of our particular worthiness, give thanks, and make a mental note to trust more completely in God hereafter. If help doesn't come, if that grenade lands right in our foxhole, we may get sour on God or decide that God doesn't have that much clout in the course of human events after all.

I like where Borsch comes out in his reflections on the plane accident: "God was not present to intervene and save me and others from the crash, but God nonetheless was not absent." In the valley of the shadow of death, God is with us.

Borsch goes on: "The God who cannot be seen is yet present as the Spirit of all that is, willing to share in all the consequences of creation—including evil and suffering—and seeking to transform them through love."

As we contemplate the symbol of the cross this Easter, let us keep in mind its great lesson, that while God is willing to share in the pain and tragedy of life, it is not divinely ordered that we should be spared our share of that pain and tragedy. Rather, it is intended that, trusting in God, we bear the pain, survive the tragedy, walk through the darkened valley, knowing that through our sometimes sorrowful pilgrimage we will find new meaning for life and a strengthened faith. Concludes Borsch: "From God comes the power for life's greatest miracle—not some contravention of the natural order, but the possibility that men and women find the trust, in the midst of mortal frailties and tragedies, to care for one another, to struggle for fairness, and to tell of the God who shares with them."

Now *that,* I'd like to tell my old missionary host, is the way the Lord *really* works, not sometimes, but always and forever.—K.T.

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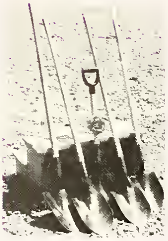

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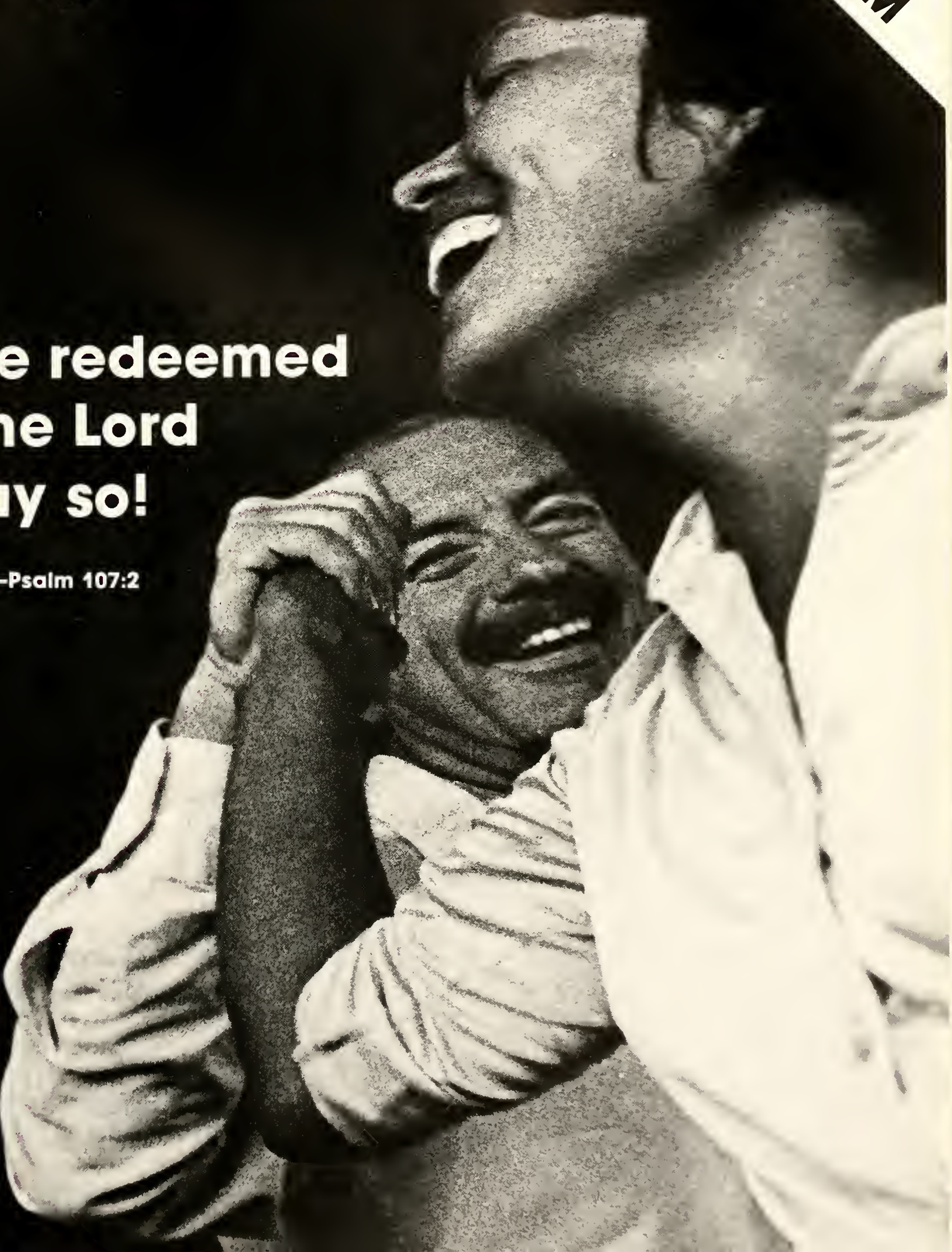
CHURCH EXTENSION LOAN FUND

messenger
CHURCH OF THE BRETHREN
MAY 1985

SPECIAL IN THIS ISSUE:
EVANGELISM



Let the redeemed of the Lord say so!

—Psalm 107:2

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14 **Covenant Evangelism.** A true encounter with the Lord brings a radical "no" to life as we've known it. Henceforth, says Robert W. Neff, we must reflect Christ's life and power so others can see his living presence in us.

17 **What's So Great About Being Brethren.** Nine new Brethren tell what it was that attracted them to the Church of the Brethren.

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messenger

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letters

FAIRER REPRESENTATION NEEDED

I believe that this year at Annual Conference
special committee is to bring an evaluation an
proposed alteration for organization in th
Brotherhood. (*Thinking of the Review an*
Evaluation Committee?—Ed.)

I have noticed that congregations that ar
represented on the General Board and/or distric
boards have more interest and are more respor
sive than those who have no representation.
have a simple proposal: Each congregatio
would elect a representative to the district boarc
The district board would be made up of on
representative from each congregation, electe
for a three- or five-year period, and serving mor
than two terms.

For the General Board, each district woul
elect a representative to a five-year term, eligibl
for re-election once. If anyone who is on th
district board moved to another congregatior
then that person would have to resign immediat
ly. The congregation would elect someone els
The same should be true of a person representin
the district on the General Board. It might b
good to require that no one could serve mor
than 10 years on either board in a lifetime.

One illustration: I am serving as pastor of on
of the smallest churches in Northern Indian
When I came here the congregation had n
representation on the District Board. This rur
about true to form. Finally we got one represer
tative on the district board. And then last yea
after district meeting we had *two* people on th
district board. That means that some othe
churches have none. I have no objections to thes
two people serving except that now we have mor
than our share.

KENNETH W. HOLLINGER
Goshen, Ind.

AGONY AND ECSTASY

Peter Michael's "Ethiopia's Agony" (March)
one of the best articles I have read describing th
hunger situation there. I would like to reprint
in the May issue of *Missionary Messenger,* pub
lished by the Eastern Mennonite Board of Mis
sions and Charities.

I very much enjoy MESSENGER. I remembe
when it was published on newsprint or paper o
that quality. Now I appreciate it, not only for it
content, but for its excellent layout.

JANET H. KREIDER
Editor
Missionary Messenger
Salunga, Pa.

SOCIAL SECURITY NO VILLAIN

M. L. Showalter (February Letters) repeats
common and gross error when he states that 4
percent of the federal budget goes to social pro
grams and to the poor. The President likes to ti
this figure to about 28 percent for the military
He contrasts this to the late 1960s, when thes
percentages of the total budget were approx
imately in reverse order—all of this to play dow
the magnitude of the current military budget
Social Security becomes the villain since it is

ery large part of the 42 percent.

However, in defending the cost of living in-
eases for Social Security, Reagan presents the
uth when he says that Social Security has
othing to do with the budget and the national
eficit. While it is included in the budget, Social
ecurity is only "pass through" money. Its funds
e not for general use; nor are other federal
nds used for Social Security.

It is a savings account in which funds have
ome from participants and are paid out to participants. Its size has become great as millions of
ew workers have enrolled since the 1960s. But
size compared with the military is completely
relevant. It is a *savings*. The military is *expense*.
1984 its fund had a surplus of $1.6 billion.
nly a small part of the 42 percent has anything
do with direct aid to the poor.

Lyle M. Klotz

lympia, Wash.

AUL AND HIS WORLD

Things in Messenger that I don't agree with
ly challenge me to do more thinking on the
bject.

The apostle Paul fulfilled his calling and met
e issues of his day that were ripe for dealing
th and for change. The world at that time was
ot ready for some changes—such as the aboli-
on of slavery. Paul only made a plea to masters
be kinder to their slaves. Consider how hard
e find it to erase the scars of slavery more than
century after its abolition here in the USA, and
en imagine what would have happened if Paul
d called for abolishing slavery in his day.

Violet Liskey

esno, Calif.

ET'S LISTEN TO EACH OTHER

I am distressed by the self-righteousness and
dgmental spirit displayed in some of the letters
at appear in Messenger.

And this judgmental attitude, this smug super-
rity is not the exclusive property of either the
onservatives" or the "liberals" as we argue over
liefs and our use of the Bible. Can't we learn to
alog, to listen to each other in love, to learn
om one another?

Those who understand the Bible as the *literal*
ord of God would do well to hear the other
le's insistence that scripture needs to be understood in its historical context before we can appropriate it with integrity for our own benefit. And those who have a more "critical" understanding of scripture would do well to hear the other side's insistence that if we are to be called Christians, then the Bible must, in some manner, be authoritative in our life.

We need each other, and we need to listen and respond to each other with love.

John Holderread

Billings, Okla.

HOORAH FOR DIVERSITY

I appreciate the way Messenger presents a broad spectrum of viewpoints held by the Brethren. It certainly represents the diversity within us.

From reading some views, I wonder how such people can be so forceful in expressing their intolerance. Do they feel that peace can be achieved with such attitudes of unacceptance? Peace on earth? Even peace within the church?

One of my favorite Messenger features is "In Touch." And I like the way you summarize Annual Conference for those of us who can't attend. Many reports we get lack full information, and I like to know the outcome of each item (even though we do a lot of wheel-spinning).

Thanks for a readable magazine full of information that helps keep us Brethren a cohesive group.

Jean M. Winters

Eglon, W. Va.

A MORE EFFECTIVE EVANGELISM

I listen to the world news and tears come to my eyes. I feel ashamed of my fellow Americans and even of my church. Why can't we do more to help the needy?

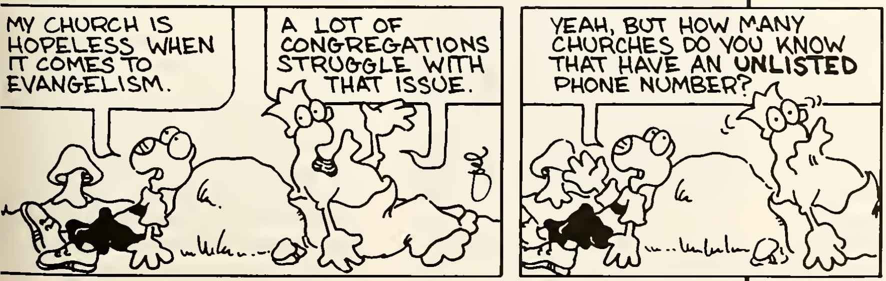
We receive so much promotional material from the church publicizing women's meetings, "Alive in '85" evangelism meeting, tours here and there, all sorts of costly events. I wish we had a most Christ-like attitude. Christ urged us to feed the hungry, clothe the naked, minister to the needy.

Why don't we use the money planned for promoting our own church to do the things Christ called us to do? Many more people will be won to Christ by our help shown to those in need than by our promoting our own growth and other activities.

Nettie Thomas

Warrensburg, Mo.

Pontius' Puddle


MY CHURCH IS HOPELESS WHEN IT COMES TO EVANGELISM.
A LOT OF CONGREGATIONS STRUGGLE WITH THAT ISSUE.
YEAH, BUT HOW MANY CHURCHES DO YOU KNOW THAT HAVE AN UNLISTED PHONE NUMBER?

page one

Joel Kauffmann confesses that his art career began when he took to doodling as a small boy sitting through his father's sermons in the Mennonite Church. Later on, he took an art correspondence course, but "didn't do well" with it.

The creator of "Pontius' Puddle," which makes its Messenger debut this month, spent several of his adult years finding his strong suit among various communication skills. He pursued journalism, but an ambition to be a political cartoonist kept gnawing at him. About six years ago, while employed by the Mennonite Board of Missions, he began a cartoon feature called "Sisters & Brothers." The cartoon spoke to specific Mennonite issues, and appeared mainly in *Gospel Herald,* a weekly publication of the Mennonite Church, published in Scottdale, Pa.

IF YOU'VE SAT ON ONE ROCK, YOU'VE SAT ON THEM ALL!!!

But Joel wanted to expand the issues to broader church concerns. In February 1983, he launched a frog named "Pontius" out onto the ecumenical puddle, and his new cartoon feature has been saucily sailing along ever since. "Pontius' Puddle" now appears in some 40 publications in the USA and Canada.

Pontius occupies only about a quarter of Joel's time, however. He is also part of a nonprofit, independent Mennonite film group called Sisters & Brothers (Where have we heard that name before?), based in Harrisonburg, Va. The group has produced several films with themes relevant to the life of the peace churches. Joel is screenwriter and author of its latest film, now in production in Switzerland and Germany, which presents Anabaptist beginnings, centered on the life of one of that movement's pioneers, Michael Sattler. (See April Messenger, page 8.)

I have to admit that when I first began receiving batches of "Pontius' Puddle," I cynically figured it was some amateurish effort that would soon fold. But I kept looking at them and chuckling at Joel's gentle jibes, and decided there was a place in Messenger for just such a touch of humor. So you will be seeing Pontius in Messenger each month hereafter . . . assuming the puddle doesn't dry up.
—The Editor

in touch

Naomi Wenger: Leaven for the Lord

"I'll bring them in, and you must make them feel welcomed," the pastor challenged. "Fire in the pulpit and icebergs in the pews have a canceling-out effect."

Naomi Wenger was sitting in the third pew. With those words haunting her, she responded to this call of God to alter her style of ministry from that of a traditional deacon and lay member to that of an ambassador of Christ in her home church.

She moved from the front to the very back pew, where she could see and greet visitors after the service. For her, when the worship ended the *service* began. She invited visitors to return, and inquired about their origins and interests. Later she passed on the information to her pastor.

Her missioner role broadened her appreciation for people, eradicated prejudices and stereotypes, and developed the beautiful gift of accepting people as they are.

Recently she befriended a battered wife and mother who appeared in the worship service seeking support. Naomi hugged her, and walked with her through her pain on a journey that led to the baptismal waters and joy in Christ. Now members of the woman's multi-racial family have joined her in worship.

In a recent board retreat at Jennersville Church of the Brethren, where Naomi now worships, the church board chairman testified that "way back 13 years ago, Naomi Wenger witnessed to me." Her spirit and commitment had made an impact on his life and created in him a desire to serve the church.

The story of Abraham in Genesis 12 is Naomi's platform for ministry. God said to Abraham, "Go." Abraham must have asked, "Where?" God said, "Go out from your country, your people . . . and I will bless you."

Abraham went without any guarantees. It was only because he went that he received the blessing: no going, no blessing! Naomi left the Mechanic Grove church where she had been a member for 37 years and went next door to the Lampeter mission field. Five years later, she responded again to the call of her ministry and presence at Jennersville.

Naomi was never a president, never an organizer. "I'm not an administrator. Even the Lord knows that!" she quips.

Rather, Naomi is "leaven" that changes the climate of a congregation. She shares a contagious faith with an enthusiasm that propels her to offer God's love, accepting all persons as they are. Her ministry is hemmed in and intertwined by the thoughts expressed on the burlap banner that hangs on her living room wall:

"A bell is not a bell until you ring it,
A song is not a song until you sing it.
Love was not put in the heart to stay.
For love isn't love 'til you give it away."

—Earl K. Ziegler

Earl K. Ziegler of Harrisburg, Pa., is executive of Atlantic Northeast District and Naomi Wenger's former pastor.

Olga Serrano: Motiva

The remote mountain region of western Puerto Rico is the setting for the pastoral ministry of the Church of the Brethren's only ordained Hispanic woman. Olga Serrano may be far removed from stateside Brethren population centers, but she is a leader in the midst of a growing Brethren witness on the island.

Olga came to the Church of the Brethren in 1982, accepting a call to serve the Rio Prieto fellowship as pastor. Her husband, Mario, is the pastor of the nearby Castañer congregation. They had been acquainted with Brethren in their native Ecuador, where Olga recalls her attraction to their expression of familial love and emphasis on New Testament belief and practice.

Since coming to know the Brethren more closely in the last two years, Pastor Serrano has discovered another Brethren characteristic that both attracts and supports her in ministry. It is the denomination's work for justice, especially in regard to women. "Jesus loved and esteemed women, giving value to their lives and ministry," she says.

It was during her study at the Latinamerican Biblical Seminary in San José, Costa Rica, that she was awakened to the possibility of women serving in the pastoral ministry. Though Latin American culture has inhibited her and other women in fulfilling the pastoral call, Olga has found a greater acceptance for her ministry in Puerto Rico and in the Church of the Brethren.

Because of her example, Olga believes that "more women are recognizing their ability to lead in the church, realizing it is not inappropriate for them to offer their gifts in ministry and carry out the work of God." She is eager for the day when more women pastors will join her as colleagues in Puerto Rico.

Those characteristics that have attracted Olga to the Brethren are the same ones that she strives to communicate to others. For her, announcing the Good News of salvation is only half the task of evangelism; the other half is denouncing injustice and working toward dignity for all people. Her vision is a church where "the woman is placed in her proper position, which is that of equality with man as a creature of God."

r ministry

To witness Olga at work is evidence of her pastoral calling. In addition to her work with the Rio Prieto fellowship, she is active in coordinating Brethren women gatherings in Puerto Rico, working with elderly and handicapped persons, ministering as a chaplain at the Castañer Hospital, and serving on the ministry commission of the District of Florida and Puerto Rico.

When speaking of her motivation for ministry, Olga stands firmly on Jesus' words to the women who saw the risen Lord: "Do not be afraid; go and tell my brethren . . . " (Matt. 28:10). Go and tell without fear. That's what Olga Serrano is about. — STEPHEN NEWCOMER

Stephen Newcomer is associate district executive for Florida and Puerto Rico District.

Judith Georges: Call her compassionate

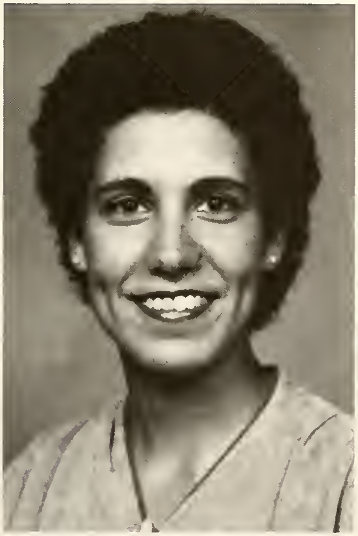
It is time for the children's sermon, and children of all ages pour down the aisles to surround a young woman wearing a clerical robe. For these youngsters, as well as for the other members of the Ivy Farms Church of the Brethren in Newport News, Va., Judith Georges is a very special person.

Last fall, Judy joined Ivy Farms as the only woman pastor in Virlina District. For some, this change was like a breath of fresh air. Others were skeptical. Could they accept a woman as pastor? Was it too much of a change? There had been little to prepare the congregation for this situation, and Judy would have to prove herself.

One of the first things she had to develop was a high level of trust. "This is so new there aren't very many road maps to follow," said Judy.

When the congregation saw her for the first time at a church picnic, some members saw both her youth and her sex as obstacles. But she was extremely open and friendly, and from that time on Judy has opened herself to others in many ways. She has visited in the homes of her parishioners, been part of the fun times of various groups — from youth "lock-ins" to a party for a beloved senior citizen — and has been there for those who were experiencing times of trouble.

Church members speak most often about Judy's openness and compassion. Compassion is something that all ministers should have and that many male ministers do have, remarked one person, but there is something different about the way in which a woman shows that compassion.



That difference is hard to define. Perhaps it is seen not so much in words as in the lack of self-consciousness about emotions. For Judy, the right words just seem to be there, and so is the empathy.

Judy seems to be able to communicate with everyone. Said one young person, "Through Judy I have come to understand our church and what it stands for. I have more enthusiasm for the church service because I not only enjoy the sermons but I also understand them." — JOANN FIVEL

Joann Fivel, a member of Ivy Farms Church of the Brethren in Newport News, Va., is a teacher at Ferguson High School.

Help us get in touch. Do you know someone who ought to be in In Touch? Remember, In Touch sketches are about people who are doing interesting things, are giving a significant witness, or have had a unique experience. Please don't think of them as "tributes." Send us your suggestions, along with a brief statement about them. Write: MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Board speaks on farm crisis, aging, Cuba, and endorses major stewardship program

General Board members spent considerable time at their March meeting discussing and endorsing a major new stewardship program called Adventure in Mission. The energetic effort combines stewardship education and program funding, and is an unprecedented partnership of the General Board, Bethany Theological Seminary, and the districts. (See article on page 7.)

In light of the current farm crisis, General Board members passed a statement that expresses concern for Brethren caught in the crisis and suggests ways for church members to respond within their communities and to state and federal governments. The paper points to the denomination's rural roots and refers members to the 1974 Annual Conference Statement on Church and Farm Issues.

A more in-depth paper on the farm crisis will come before the General Board in July and is expected to be brought before delegates at Annual Conference.

Board members also approved and passed on to Annual Conference statements on aging and genetic engineering, a response to last year's query on tithing, a resolution on Cuba, and a recommendation to establish a Church of the Brethren foundation.

The statement on aging, written by the Task Force on Aging of the Brethren Health and Welfare Association, calls upon the denomination to respond to 16 goals for ministry with the aging. The paper describes the current situation for older adults, gives an ethical and biblical context, and outlines the church's responsibilities.

The paper on guidance in relation to genetic engineering gives cautious approval to elements of genetic engineering, but calls for emphasis on moral guidelines, undergirded by the Scriptures. The paper goes to Annual Conference, which in 1983 instructed the board to monitor the field of genetic engineering and to report to the membership within two years.

"Christian Stewardship: Responsible Freedom" is the General Board's response to the 1984 Annual Conference's request for an update of the 1963 Statement on Tithing and Christian Stewardship. Using the image of the "faithful and wise steward," the paper deals with stewardship of all life, including financial resources.

The resolution on normalizing relations with Cuba encourages the government of the United States to restore normal diplomatic and trade relations with Cuba. Mentioning the unity that Christians experience as members of the body of Christ, the paper describes the relationship that has grown between the Church of the Brethren and Iglesia Cristiana Pentecostal in Cuba.

The recommendation to establish a Church of the Brethren foundation emerged from the work of a General Board committee directed by Annual Conference to make a comprehensive study of foundations. This committee was expected to make recommendations to help a separate Annual Conference committee that is studying the Bethany Hospital Foundation and the Brethren Health Education Foundation.

The General Board committee reported that the denomination urgently needs the services of a foundation, and recommended that Annual Conference appoint a committee to establish one.

In other business, the General Board:

- Approved a Communication Policy for the General Board.
- Studied the issue of the Brethren and law, by reviewing Annual Conference decisions, policies of other denominations, and litigations in which the Church of the Brethren is currently involved. In an interim action, the board decided not to enter lawsuits unless approved by the General Board, or by the Executive Committee if there is not time for board authorization. Guidelines will be formulated and brought to the board.
- Heard and responded to the report of the Review and Evaluation Committee, an Annual Conference committee appointed to review and evaluate the work of the General Board. The committee will report at the Phoenix Annual Conference.
- Elected Connie S. Andes, executive of the General Services Commission, to serve as a representative to the National Council of Churches Governing Board, replacing Ruby Rhoades.
- Expanded the 1985 budget parameters

Laura Sewell

Employees recognized for years of service

At its March meeting, the General Board honored Laura Sewell, the last Church of the Brethren missionary in India, with a citation in recognition of 36 years of service there. She retired last December.

Also cited for service were departing staff members Mervin Keeney, Carol Sherbondy White, and Virginia Hileman Meyer. The life and ministry of Ruby Rhoades was remembered in statements read by Robert W. Neff, general secretary, and Elaine Sollenberger, chairwoman.

Seventeen Elgin-based employees were honored at the annual General Board/Pension Board recognition dinner: John Post, 30 years; Elva M. Ehlert and Donald Stern, 20 years; Charles L. Boyer, Merle Crouse, H. Lamar Gibble, Doris I. Lasley, Eleanor Wooters Plagge, and Clyde Weaver, 15 years; Richard B. Gardner, Dolores Lenz, Vinnia Pease, and Kermon Thomasson, 10 years; Bob Durnbaugh, Robert E. Faus, Cheryl Ingold, and Dale E. Minnich, 5 years.

by $12,500 to allow for research and development of computer technology that cannot be handled within budget. Last fall the Administrative Council established the Advisory Committee for Technological Use (ACTU) to follow up on a major study done by an outside firm. During 1985 the committee will investigate software, survey congregations and districts, and work on a philosophy statement.

- Learned that a committee has been established to study a large deficit in the SERRV budget. SERRV reported an overage of $144,000 in 1984 and is expected to go over budget by $200,000 in 1985. The committee will explore alternatives and propose corrective actions.
- Recommended that Annual Conference appoint a continuing committee to monitor benefits for pastors.

The General Services Commission reviewed the first half of a major Brethren Press production study in preparation for a decision on the future of printing services; approved and forwarded to the board a set of objectives for the communication team; appointed William Eberly to a second four-year term on the Historical Committee; and received an update on the work of the Publishing Council, a staff committee charged with coordinating the publishing work of the board.

The Parish Ministries Commission reversed an earlier decision to narrow the age span of participants at National Youth Conference. As before, all youth who have completed ninth grade through one year of college are eligible to attend. PMC studied reports on the progress of the Brethren-Mennonite hymnal, Hispanic congregations in Puerto Rico and the US, the 100th anniversary of women's work, the Alive 85 evangelism conference, and development of a manual on growing and developing congregations.

The World Ministries Commission spent a major portion of time discussing its relationship to a proposal by the Pacific Southwest district board that the district recognize a congregation in Korea as a new church development project. The commission asked the general secretary and other specific leaders to review the situation and make decisions. WMC also heard a report from retired India missionary Laura Sewell, received a proposal for a Spanish-speaking Brethren Volunteer Service unit, and allocated an additional $5,000 to Heifer Project International because of need in Africa.

Schrock named head of World Ministries

J. Roger Schrock has been named executive for the World Ministries Commission of the General Board, effective May 15.

In his new position, Schrock will administer the programs of Brethren Volunteer Service, peace witness, refugee resettlement and disaster response, the Washington Office, SERRV, New Windsor Service Center operations, agricultural exchange programs in Poland and China, economic justice/global education, and outreach and development programs on six continents. He will also carry broad executive responsibilities as a member of the Administrative Council.

Schrock's career with World Ministries began in 1967, when he took a three-year teaching assignment at Waka Schools, in Nigeria, to fulfill his alternative service obligations. In 1971, after a stint of farming in Minnesota, he was called back to Nigeria to be business manager of the mission hospitals of the Church of the Brethren. Schrock's responsibilities were rapidly expanded, until he headed the Lafiya health care program, which the Brethren were developing at the time. He directed Lafiya until 1976, when the program had matured and begun to be operated by Nigerians.

Schrock returned to farming, but in 1977 he was called to serve as pastor of the Lewiston (Minn.) Church of the Brethren. In 1980 he accepted a position as coordinator of a primary health care program in Mayom, Sudan, serving through the World Ministries Commission, but under the supervision of the Sudan Council of Churches. He left that program in October 1983 to serve as Africa representative on the World Ministries staff.

In his overseas work, Schrock has consistently stressed the training and use of nationals as personnel and in the steady indigenization of all mission program.

Schrock and his wife, Carolyn, are 1967 graduates of McPherson College in Kansas. Carolyn taught at Waka Schools, and served with Roger in both the Lafiya and Sudan health care projects.

Pension Board adopts investment guidelines

The Church of the Brethren Pension Board adopted revised investment guidelines at its March 2 meeting. Priority was again given to investing in securities that support a society consistent with the policy statements of Annual Conference.

New investments are prohibited in 1) the 25 companies receiving the largest dollar volume in contracts from the Department of Defense, if more than 10 percent of their business is with that department; 2) companies operating in South Africa that are not signatories to the 1984 revision of the Sullivan Principles; and 3) companies deriving more than 20 percent of gross revenues from the manufacture and sale of alcoholic beverages, tobacco, or the operation of gambling devices.

The guidelines also set objectives for stability, preservation of capital, liquidity, asset mix, and rate of return.

The Pension Board continued work on the market value accounting recommendation, which goes to Annual Conference this summer. The recommendation will include a provision for three separate investment funds in the active lives reserve. Pension plan members who are not yet receiving an annuity will be able to choose from among the common stock fund, the balanced fund, and the short-term fund.

If adopted, market value accounting will give pension plan members the chance to make a better return on their investments. It will also free the Pension Board to make needed adjustments in the investment portfolio.

Referring to the board's insurance plan, Executive Secretary Wilfred E. Nolen predicted that insurance premium increases will be more modest in the years ahead.

CWS adds $2.3 million to Ethiopia projects

To meet long-term needs in Ethiopia, Church World Service has initiated a rehabilitation project that will provide nearly $2.3 million worth of seeds, agricultural implements, and livestock.

Emergency aid, which has totaled about $2 million in recent months, will continue, but rehabilitation efforts are needed to enable Ethiopians to begin to grow their own food again.

The project includes the following:

- Three thousand tons of maize, sorghum, teff, and wheat seed valued at $1.5 million.
- One thousand plows and 50,000 packets of agricultural implements, each containing a pick-axe, an axe, a shovel, a hoe, a machete, and a sickle. Total value of the implements is $350,000.
- Two thousand oxen and 500 additional animals for breeding purposes. Heifer Project International will assist in this part of the program, which is valued at $462,500.

Church World Service is also beginning to develop a program for water resource management, in cooperation with colleague agencies in Ethiopia.

In related news, Church World Service reported in February that more than $7.5 million has been collected in response to its Global Food Crisis appeal, launched in August 1983 in the face of a steadily worsening world food crisis. The appeal for $6.5 million was the largest in the agency's 39-year history.

The appeal was made because of abnormal food shortages in 40 countries, 30 of which are in Africa. Publicity about the Ethiopian crisis generated almost $3.5 million in cash for that country alone.

Global Food Crisis appeal funds are going to relief and development projects around the world. In addition to Ethiopia, funds have gone to places such as Brazil, the Indonesian Province of Irian Jaya, Mozambique, Ghana, West Africa, Zimbabwe, Argentina, and Uruguay.

Nicaragua volunteer testifies to Congress

Ed Myer, a physician from the Wenatchee (Wash.) Church of the Brethren and a long-term volunteer with Witness for Peace in Nicaragua, testified in a congressional hearing on March 5. Myer, who has interviewed many victims of contra attacks, testified in graphic detail about rapes and murders suffered by civilians in Nicaragua.

He also said that Witness for Peace has identified kidnapping as a pattern for the contras' military recruitment. "I wish I had time here to share with you the grief of the mothers whose young boys were kidnapped. As a physician, I assure you that the mental anguish suffered by these mothers is perhaps more significant than any of the physical scars I have seen."

Myer said the entire seven months he spent in Nicaragua were filled with almost daily occurrences of the type he described. "It is inconceivable to me that with the knowledge we all now have, we would entertain further funding of the counterrevolutionaries who so terrorize and kill the civilian population of Nicaragua." Myer is in Washington state until June, when he returns to Nicaragua for six more months.

Disaster Fund grants given to 3 projects

People in Afghanistan, Kampuchea, and Nicaragua are receiving aid through recent appropriations of the Church of the Brethren Emergency Disaster Fund.

A grant of $7,500 was made in response to a Church World Service appeal for $100,000 to be used for those disrupted by the prolonged fighting in Afghanistan. In many places, agricultural production has ceased, and there is evidence of conscious disruption of the food supply system by the Soviets. Pakistan has already received more than three million refugees, and thousands more are expected if conditions inside Afghanistan do not improve.

Church World Service began working in Afghanistan in 1980, and has channeled more than $3 million in funds and material goods to relief efforts there.

Kampuchea continues to be one of the poorest nations in the world. Except for the voluntary agencies, assistance from the West has been reduced to almost nothing. Church World Service has been working to increase the quantity and quality of food production by rebuilding irrigation systems, developing vegetable production, providing basic agricultural tools to peasant farmers, and providing veterinary services to protect draft animals.

Last September, 500,000 acres of newly planted rice were destroyed by floods. Church World Service, which provided a thousand tons of rice to replace some of the loss, was the only agency to respond in time for the second planting. The Church of the Brethren is contributing $20,000 for continuing development work and for emergency response in Kampuchea.

In response to continued needs in Central America, the Church of the Brethren has given $15,000 to assist refugees on the Atlantic Coast of Nicaragua. The money, channeled through Church World Service, will help relocate Miskito Indians and provide medicine.

Moderator James Myer visits Nigeria church

Annual Conference moderator James F. Myer visited the Church of the Brethren in Nigeria (EYN) for three weeks in February.

"I initiated the visit because of a personal desire that the Brethren in the USA continue to maintain close ties with our brothers and sisters in Nigeria," explained Myer, a 46-year-old minister from Pennsylvania's White Oak congregation. "Also, I wanted to observe at close range the exciting growth of the EYN church, to learn from it ways that can be helpful to us here as we seek to fulfill the 'great commission.'"

Besides attending several EYN district meetings, Myer led a retreat for mission personnel, inspected schools, hospitals, and other institutions, and held discussions with EYN leaders. "One of the greatest needs in Nigeria is to train pastors for the rapidly growing church," said Myer, expressing a hope that Kulp Bible School could be expanded to meet that need.

The moderator was impressed by the Nigerian church's "sound New Testament approach to biblical evangelism." Comparing individual church services in Nigeria with his own White Oak congregation, he said, "I felt right at home when they prayed the Lord's Prayer in unison at each service, and when a congregational 'Amen' concluded other prayers."

Known for his preference for the sisters being "in order," Myer, who currently is vice chairman of the Brethren Revival Fellowship, smiled and added, "I also liked the way Nigerian women came to church with their heads covered."

Myer was accompanied on his trip by his wife, Faye, and by Roger Schrock, Africa representative on the World Ministries staff.

Brethren Press names new general manager

Robert Durnbaugh has been named general manager of Brethren Press, effective March 1. He has been acting general manager since the resignation of James Replogle in June 1984.

As general manager, Durnbaugh administers all Brethren Press activities, including the development, editing, production, and marketing of print media and graphic communication materials. He is responsible for all financial concerns, and supervises a staff of 33 employees.

Durnbaugh, a graduate of Manchester College in Indiana, began his work at Brethren Press in 1979 as manager of sales. Previously he owned and managed a printshop in Barrington, Ill. He has also worked 12 years in public relations at Bethany Hospital in Chicago.

New program focuses on ministry in cities

Four congregations are in on the ground floor of a new program designed to help urban churches become more effective in their ministries.

Representatives from the four congregations met in February at the Urban Academy in Chicago for a four-day orientation to the program, Education for Urban Ministry (EFUM). The churches are Drexel Hill and Pottstown from Atlantic Northeast District and Chicago First and Peoria from Illinois/Wisconsin District.

Participants at the orientation included a "core group" of four or five people from each congregation and a three-member consulting committee from each district. During the four days in Chicago, they shared profiles of their congregations, took part in worship and Bible study, visited a community organization, examined a Chicago church's model of community involvement, and worked in congregational groups to make one-year plans for ministry.

There was apprehension among the participants, since those involved in urban ministry haven't felt much success, said Christine Michael, Parish Ministries staff for urban ministry. "At the same time, there is a real longing to be more faithful and a real willingness to be open to God's call and claim for them," she said.

Michael noted that the Brethren have struggled for years with the question of whether or not they should be involved in urban ministry. Around the turn of the century, the denomination established 25 "urban missions," and church members then raised the same questions that are raised today, she said.

"We have rural people transplanted into cities, trying to do urban things—and then getting frustrated when it doesn't work," said Michael. "It's become imperative to have a program to be both effective and faithful."

EFUM is meant to be a congregational renewal program that works at developing both the congregation's internal life and its relationship to the neighborhood. The process includes self-study, goal-setting, and development of urban ministry skills.

Following the orientation, each church will be involved in two three-month ministry units. The entire program is three years long.

In 1986 two more districts—four additional congregations—will be invited to enter Education for Urban Ministry. By the end of the decade, 24 urban congregations are expected to have been involved in the program.

Adventure in Mission: stewardship innovation

Groundwork has been laid for a new denominationwide stewardship program, which will be unveiled at the Phoenix Annual Conference and at district conferences throughout the year.

Called "Adventure in Mission," the program focuses on both basic stewardship education and mission funding. The General Board, Bethany Theological Seminary, and the districts are partners in the project.

A committee charged with the task of evaluating the previous "Mission 80s" stewardship program cited a number of reasons for the creation of a new emphasis on Christian stewardship, but said the ultimate reason is Christ. "Because he lived and died to liberate men and women from sin and death, we seek now to live sacrificially in order to be good stewards of this gospel," says the committee's report to Annual Conference.

National co-chairpersons for Adventure in Mission are Curtis Dubble, pastor at Lampeter, Pa., and former chairman of the General Board; and Wanda Will Button, Conrad, Ia., former chairwoman of the World Ministries Commission. The two will carry major interpretive assignments for the program.

Five regional coordinators will work with district staffs and volunteer leaders to coordinate the planning and leadership training required by the program. These regional coordinators are Ira Peters, Roanoke, Va.; Ray Kurtz, Schuylkill Haven, Pa.; Stanley Wampler, Dayton, Va.; Harold Mohler, Warrensburg, Mo.; and Lowell Brubaker, La Verne, Calif.

Districts have chosen district coordinators, who were trained in April at national training conferences in Hagerstown, Md., and Kansas City, Mo.

update

Across the wall. Dale Ott, Brethren Service representative in Geneva, and five Brethren Volunteer Service workers in Germany met in January for a weekend seminar in Berlin. The group visited informally with old friends of Brethren Service from both the east and the west, and a Protestant congregation in an East Berlin suburb shared its program and concerns for peace.

Getting bigger. The Brethren Identity Group (BIG) at McPherson College in Kansas has started a newsletter of campus happenings, student involvement in BIG, Brethren concerns in general—and even a Brethren wordsearch puzzle. The first issue of "The Brethren Bulldog" reports on a new Christian Vocations Club, begun by campus minister Herb Smith.

CoBACE conference. Despite a February snowstorm that cut attendance and disrupted plans, 23 church educators gathered near Pittsburgh for the annual meeting of CoBACE (Church of the Brethren Association of Church Educators). Guest leaders Walter Brueggemann of Eden Seminary and Shantilal Bhagat of the World Ministries staff led the group in a study of Christian response to global economics. Participants examined the interrelatedness of economics, society, scripture, and justice, and explored their application to the area of Christian education.

Milestones. The McPherson (Kan.) church is acting out its past to commemorate its centennial. Una Yoder, who wrote a drama for the congregation's 75th anniversary, updated the play to include the last 25 years. The youth group performed the play in February. Especially significant is that one scene is played by descendants of the original people involved. The congregation will continue its centennial celebration with historical observances and social occasions throughout the year. . . . Roger L. Forry, pastor of the Somerset congregation, was the speaker at the 25th anniversary celebration for Southern Pennsylvania District's Camp Eder. Proceeds from the March 30 dinner were used to buy audiovisual equipment for the camp.

Justice jog. The third annual Run for Peace, sponsored by the Lititz congregation, will be held Saturday, June 15, in Lititz, Pa. Profits from this year's run will go toward Brethren aid to Sudan, Ethiopia, and other areas of Africa. For information, contact Bill Longenecker, 4 Limerock Rd., Lititz, PA 17543. Tel. 717-627-6868.

Ministry at Morgantown. In an effort to serve more people, the Morgantown (W. Va.) congregation has become affiliated with the Mennonite Allegheny Conference. The congregation is also trying to build a nurturing community close to the church by providing apartments for newcomers to the area. For information, contact Genevieve Baehr, 241 Highland Ave., Morgantown, WV 26505.

Names in the news. . . . Wesley Brubaker, retired pastor in Walkerton, Ind., has achieved 58 years of perfect church attendance. His record began at the Hollidaysburg (Pa.) church, where he was called to the ministry. Last August he was honored at Hollidaysburg for more than 3,000 consecutive Sundays of church attendance. . . . Gary Zimmerman, chair of the psychology department at Manchester (Ind.) College, will spend a year in mediation and peace work through a Lilly Endowment Fellowship. During the 1985-86 academic year, he will work with the Community Board Program in San Francisco and also with the Resource Center for Nonviolence in Santa Cruz. . . . Roy Plunkett, a 1932 graduate of Manchester College and discoverer of Teflon, has been inducted into the National Inventors' Hall of Fame in Arlington, Va. Plunkett, who is already honored in the Plastics Hall of Fame, now lives in Corpus Christi, Texas. . . . Leon Neher, a farmer from the Quinter (Kan.) congregation, spoke on "The Agricultural Crisis" at a McPherson College convocation in March. . . . *Foundations for a Practical Theology of Ministry* (Abingdon Press) is a new book by James N. Poling and Donald E. Miller, professors at Bethany Seminary. The book proposes a specific method for doing practical theology, and describes its success in typical congregations. . . . The LaPorte-Michigan City yoked parish in Northern Indiana District is honoring retiring pastor Robert A. Byerly, who has served in the ministry 50 years. The special service and reception is May 19 at the LaPorte church. . . . Hilda Gibbel, of First church, Harrisburg, Pa., has been named Pennsylvania's state coordinator of the National Retired Teachers Association division of American Association of Retired Persons (AARP).

Remembered. Paul S. Hoover, 66, who served as a missionary in India from 1949 to 1957, died November 13, 1984, in Windsor, Pa. . . . Elgin S. Moyer, 94, died February 25 in Sebring, Fla. A teacher at Bethany Seminary from 1918 to 1938, he wrote 14 books on church history and missions, and collected materials that were a prime source for the *Brethren Encyclopedia*. . . . The Union Bridge (Md.) church has established a scholarship fund in memory of Joanne Grossnickle, a Washington Office staff member who died last September (see November, page 5). A single scholarship will be given this summer; in subsequent years that number will increase as the fund grows. Direct inquiries to the Joanne Grossnickle Scholarship Program, P.O. Box 327, Union Bridge, MD 21791.

Listening to the Word

Jesus is coming again

by Chalmer Faw

"I will come again and will take you to myself, that where I am you may be also" (John 14:3).

This is a message from the Lord of all the universe telling us that he will one day return. For a number of years I was not too responsive to this teaching on the Second Coming of Christ. I had heard some preachers who seemed to preach on nothing else and others who had charts made of the future, and I was just turned off. Not that I ever really denied this aspect of Christianity. I simply more or less avoided it—put it on the back burner, as we say.

I know that I was not alone in this attitude, for it seemed that most of my contemporaries among the Brethren, especially those who had tasted of "higher education," were of the same mind. In some 50 years of attending Annual Conferences, I can remember hearing only one major address on the Second Coming, and that was the one our present moderator, Jim Myer, gave just a few years back.

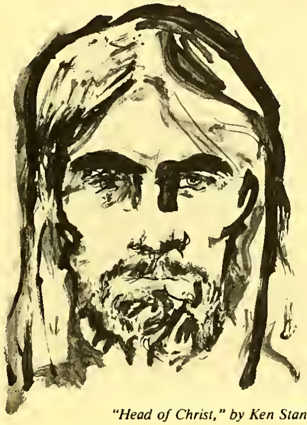
What is Jesus saying in this passage and what does the whole New Testament teach on this subject? Actually a great deal.

The proclamation that Jesus will return some day is found in every part of the charter of our faith. It was on the lips of Jesus, is found in all four Gospels, runs like a thread through all the epistles, and is most dramatically portrayed in the final book, the one we call Revelation.

Acts, our one book of early church history, contains a specific promise of this return, under the sign of which the whole story is told: "This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven" (1:11).

Even James, that most practical of books, is predicated on the faith that "the coming of the Lord is at hand" (5:8). And our favorite "Brethren" text of the "inasmuch as" is cast in a scene of the Lord's return (Matt. 25:31).

What is the significance of this great event? For one thing, it is the opening act of the whole drama of the End-time, what may be called the "consummation" or the Eschaton (from the Greek word meaning "last"). Up until this happens suddenly, the world will be going pretty much as usual. As Jesus put it, "As were the days of Noah, so will be the coming of the Son of man . . . eating and drinking, marrying and giving in marriage" (Matt. 24:37 and parallels). But then "at an unexpected hour" (Luke 12:40) the whole End-time will be ushered in and the many events leading on into eternity will begin to happen.


"Head of Christ," by Ken Stanley

Let us focus on what Jesus says in our text and see its implications for our lives. What *does* Jesus say?

First, look at the context. This particular promise was spoken on the occasion of the Last Supper. Jesus is consoling his disciples as it finally sinks in on them that he is going to leave them. So he says, "Let not your hearts be troubled; believe in God, believe also in me" (John 14:1). The future will require a strong faith, both in God and in Jesus.

Next he talks of the many abiding places ("mansions," "rooms") in the Father's house and the fact that he is going there to prepare a place for his followers.

Then we come to our verse about his return. He will come back, he tells them, to take them *to himself*. This is the first blessed thought about this return as mentioned here. The future will take up where the present rich fellowship of Christ left off. No matter what happens in between, they will once more *be with Christ*. This then is followed immediately with "that where I am you may be also." This is more than mere repetition of an already powerful point. It pushes it on into a never-ending future—all eternity. Just as Christ is eternal, so shall his disciples be. Intimated here, though not spelled out, are all the joys of heaven.

There are other aspects of the Second Coming that are not mentioned here: the return with *power*; the open, visible victory over all the forces of evil; the last judgment; the fact that "every knee shall bow and every tongue confess" that he is Lord. But what is here is sufficient to give us some idea of how grand the prospect is under Christ's End-time glory.

Of what practical value is all this for the here-and-now? One reason for the avoidance of this great doctrine is the feeling on the part of some (myself at one time) that all this is too nebulous and speculative, or a matter simply of a future we can do nothing about.

Not at all! It is of the most practical value when it comes to combatting our present fears about the future and of giving us an anchor "that keeps the soul."

Peter speaks of a "living hope," that is, *a hope to live by* right now, based on an "inheritance which is imperishable, undefiled and unfading, kept in heaven for you" (1 Pet. 1:32). Read all of First Peter and see how it is precisely this hope that keeps Christians steadfast and true through all kinds of trials.

One of the best books of recent years that puts together this strong biblical hope and a realistic view of possible nuclear annihilation is our own Dale Aukerman's *Darkening Valley* (Seabury Press, New York). Read it along with your New Testament and discover that we may indeed find real strength in the assurance that Jesus is coming again. ☐

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across the denomination.

special report

Letters to Nigeria

by Nancy Werking Poling

This past January, nineteen people from the Church of the Brethren in the USA went to Nigeria for a three-week work/study project with the Church of the Brethren in Nigeria (EYN). The American participants worked alongside Nigerians to construct a house for the EYN moderator. In their study time, they visited Nigerian congregations, saw the Rural Health Program in action, greeted Nigerians in their homes, and learned about the past and present roles of the Church of the Brethren Mission.

One member of the group, Nancy Poling, captures in some thank-you notes the essence of the intercultural experience.

•

Dear Bwarama and Dije,

After spending the night in your home and after attending church with you in Maiduguri, I told some members of our group, "If I were to leave after only these one and a half days, the trip to Nigeria would have been worth everything that went into it."

One experience in your home stands out in my mind. Bwarama, I was so moved by your prayer at Sunday breakfast: "God, we know that Nancy is safe and with people who love her. But her family does not know. We pray that you will bring ease to their minds." When you prayed, I knew I was with a sister and a brother.

Being with your family in an urban setting gave a balance to my impression of Nigeria. Information about your job with the Lake Chad Research Institute, Bwarama, provided a good background as I continued to see and ask questions about the scarcity of water. And our conversation about your work in educational television, Dije, helped me become more familiar with the country's problems in educating the people.

Thank you for introducing me to Nigerian hospitality. My greetings to the children—Danladi, Musa, Bala, and Kucheli.

Sincerely,
Nancy

•

Dear Owen and Celia,

Upon my arrival home, I saw a recent newsletter about One Great Hour of Sharing. There was an article on the well-digging projects in Nigeria. When I read about Owen Shankster's role in developing the program, I said, "Hey, I know him." From now on, materials about what the Brethren are doing in Nigeria are going to have a lot more meaning for me.

Owen and Celia, it is clear that you continuously touch the lives of Nigerians. And what a joy it is for those of us who visit to see the fruits of your efforts.

Thanks for touching our lives as well.

Nancy

•

Dear Masons and Waggys,

The workcamp provided the opportunity to develop meaningful relationships with Nigerians, and visits to the Nigerian congregations deepened my understanding of "one great fellowship of love throughout the whole wide earth." But the weekend with you guys in Garkida offered adventure! Waffles cooked on an open fire up on The Rock, and the Dukes-of-Hazzard type bush-buggy ride to Tsirdludlu Falls have their own special niche in my "Nigeria experience."

I don't mean to downplay the educational components of our time with you. It was exciting to see the role that Brethren have played in the health arena—the leprosarium that we built in the 1920s and the Rural Health Program that we are supporting today. Norm, thanks especially for taking the time to show us the health outpost at Mijili. I had read about village health workers using drama as a method of health education. It was great to see the program in action.

The most poignant moment of the weekend was hearing the village head plead with us, on behalf of the children, to help them get a medical dispensary for the village.

Your forms of ministry vary from healing human ills to healing a generator's ills. All of you minister on my behalf and on behalf of the whole denomination to the human need for love. All of you share with many your joy, energy, and sensitivity to life. Thanks for being our ambassadors.

Nancy

(Ralph Mason is responsible for maintenance and repair of vehicles, generators, and other mission and church equipment. Norm Waggy is a physician and medical consultant for the Rural Health Program.)

•

Dear Ada and Monroe,

I know the hectic schedule that preceded our arrival at EYN Headquarters — such as turning a grime-covered workbench into a kitchen counter and getting the snake out of the toilet. I hope that you've had time to relax and that you feel the workcamp was worth your efforts.

Ada, like you I've always considered the kitchen my least favorite place. But the time I spent peeling potatoes and washing dishes with you took away my distaste for

Opposite: *Missionary builder Owen Shankster (left) watches as Phil Rieman and a Nigerian carpenter set a truss into place.* ***Above:*** *Workcampers and their Nigerian colleagues pose after a busy day.* ***Below:*** *Jennie Barwick and a Nigerian friend lay cement blocks inside the new house.* ***Right:*** *The new house for the EYN moderator was almost ready for its roof at workcamp's end on January 22.*

KP duty (temporarily). I learned a lot from those conversations—that chickens cost $15 apiece, that a liter of vegetable oil costs about $20, and that an automobile tire is over $400. Our talks made me more aware of Nigeria's economic problems.

My prayers will be with you and your work there. That you, Ada, will find a teaching job. That you, Monroe, will enjoy teaching at Kulp Bible School. And that you both continue your progress in Hausa.

Thanks for everything you did to make the workcamp meaningful for us all.

Nancy

•

Dear Friends at EYN Headquarters,

I greet you as my personal friends and as representatives of my Nigerian sisters and brothers whom you serve.

What a joy it was to be with you for three weeks! I've told friends here that being among you was like having a reunion with brothers and sisters whom I had not known I had. There was immediate recognition, an instant sense of kinship, and automatic love.

It was thrilling to witness the vitality of the EYN—from the large Maiduguri church with two services to the small congregation at Damboa. But the vitality was most evident in the lives and words of individuals. The EYN members who participated with us at the workcamp clearly love God and center their lives on bringing others to Christ. After being around Nigerian Christians, it is much easier to understand the early church as it is described in the book of Acts.

As a woman, I was particularly excited to see the strength of your women's fellowship. I marveled that the fellowship recently sent out 50 of its members as evangelists to Muslim women. What a witness their sisterhood and energy must be to others!

Thank you for the hospitality and friendship that you extended to us while we were with you. I look forward to seeing some of you at Annual Conference in Phoenix.

Nancy Poling

Nancy Werking Poling is a member of the York Center Church of the Brethren in Lombard, Ill.

Releasing our bes

One reason we hesitate to give our 'best gifts' is clannishness. Often we express this tendency this way: 'If we let too many new people in, we'll lose our Brethren distinctives.' Translated, this means, 'If we let too many people in, we'll lose a certain measure of Brethren coziness.'

by Paul E. R. Mundey

To give is one thing. To give our best is another.

One of my boyhood memories is of a neighbor moving away from my home community. After years of friendship I wanted to somehow show that I cared. For days I struggled with what to do. Should I simply write a note? Perhaps just saying goodbye was enough. Maybe an extra hand on moving day would be sufficient.

I ended up doing all these things, but also one thing more. Walking over to my bedroom bookcase, I pulled out a collection of old and historic papers. This dusty, tattered book was one of my most prized possessions. This is what I need to give to my friend, I thought. And I did.

I still remember that story with a fair degree of emotion. You see, I have given many gifts in my life, but very few best gifts. In spite of all my loving and serving, I still—too often—keep my most important gifts to myself.

I imagine that this is true for others as well—even the church. In spite of all of our caring and sharing as Christ's body, isn't there a tendency to hold some things back?

Take, for example, the fellowship we enjoy in Christ. We clothe and feed the outsider. We stoop and serve the outsider. We protest and cry out for the outsider. But we hesitate to invite and include the outsider. We will give those gifts that flow out of the body, but too often fail to give the gift that is the body.

How ironic. Christ and his church—his body—are the best we have, and we tend to grasp them so tightly.

But how can this be, we ask? Why are we so hesitant to share the very "soul" and essence of who we are?

From my perspective, there are two basic reasons.

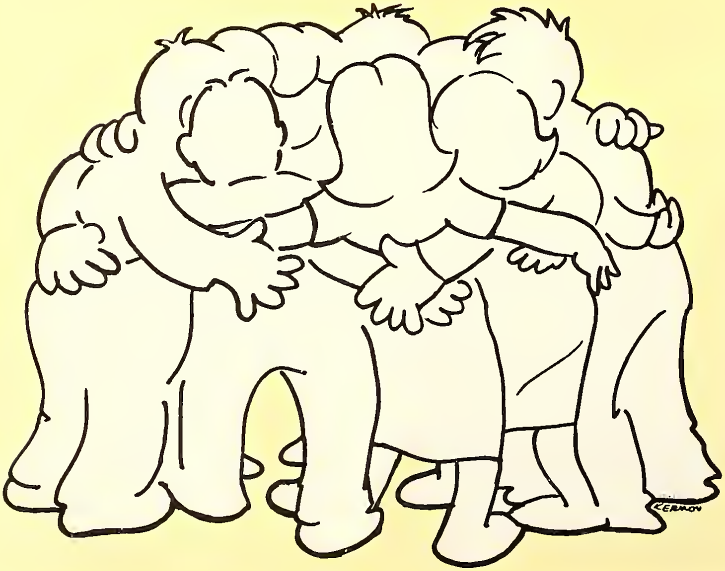
First of all, some of us are not convinced that Christ and his church *are* our best gifts. In particular, some have doubts about the unique contribution Christ can bring. At a love feast I heard a prominent church leader say that it is only appropriate that feetwashing precede the bread and cup since, for Brethren, service really is the essence of who we are.

Is that accurate? Are our ethics our essence?

Thomas Oden, professor of theology and ethics at Drew University, has spoken to that question in a helpful way. In his book, *Agenda for Theology*, Oden observes:

"Jesus' importance to the Christian community is misjudged if seen essentially on the level of his moral (ethical) or religious teaching. . . . Rather (the Christian community does better to focus) on his present life as the vitalizing center of the community of faith. . . . Christ is the reality of the church. It is his presence that makes it cohere. Where the living Christ is not present the church is not present. . . . Christ is the way, the truth, the life, the light, the living word. . . . Christ is misunderstood as merely the one who points the way. He *is* the way."

Oden's words are prophetic. He reminds us that Jesus Christ is the very essence of our message. Our very best message. As crucial as ethical expressions of the faith are, Christ in the midst of community is the best we have to offer. A servant church is actually doing persons a *disservice* when this living reality is not actively shared.



gifts

A second reason for our hesitancy to release "best gifts" is clannishness. If some fail to recognize what is best, others tend to cling to it too tightly.

Often this tendency is expressed as follows: If we let too many new people in, we'll lose our Brethren distinctives. Translated, this means—in many cases—if we let too many people in, we'll lose a certain measure of Brethren "coziness."

Jim Lehman asks a pointed question in the last chapter of his book *Thank God for New Churches*: "Are we a right little, tight little denomination?"

Frankly, I think that in some ways we are. In spite of all that we give, we still hold some things pretty tight, especially our inner fellowship circle.

A new pastor in our denomination once told me of his first experience at Annual Conference. The fellowship and community initially seemed great, he noted. But when he began to try to "connect up" with several individuals, the warmth of the conference seemed to elude him. When persons found out that he didn't share a common genealogy, alma mater, or network of old Brethren friends, they soon turned away and began to talk to others.

Such "turning away" from the outsider happens more often than we probably realize. In a sense, it is inevitable. Brethren fellowship and community is so rich. Which one of us has not been caught up by its warmth and laughter? As we serve a stressful world, it is tempting to cherish—even guard—such close, secure, familiar fellowship.

But we're missing something. Others yearn for such fellowship too! People need our good deeds, but they need our good times as well. Men and women are longing for the unique style of support offered by the faith community. People are lonely; they want to be held. People are drifting; they want to belong.

Brethren talk a lot about the cost of discipleship, the cost of working for peace, the cost of combating injustice, the cost of stooping and serving. Might we also expand that list to include the cost of including others? Faithful discipleship, in my opinion, calls us to do just that—to share even our warm fellowship and treasured friends, to share our rich community in Christ.

Recently I was in an evangelism workshop where hypothetical Brethren bumper stickers were being suggested. In the midst of our sharing, someone—with obvious tongue in cheek—called out: "I have the perfect one: The Few, the Proud, the Brethren!"

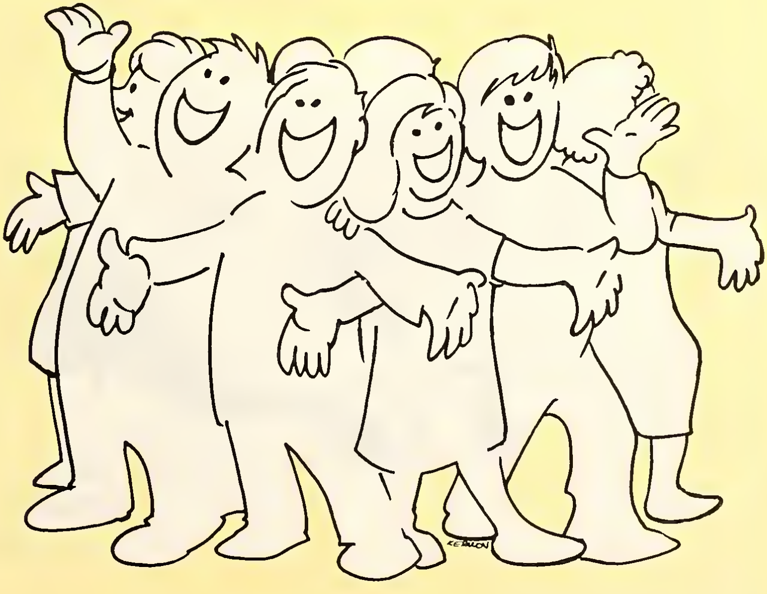
At first I was turned off by that slogan, but eventually I found myself reminded that indeed we could become a rather exclusive, self-righteous bunch.

Such a tight, guarded way of being need not happen, however. Initiatives can be taken to reveal the very essence of our denominational life. What we hold nearest and love best can be more readily expressed.

Such giving from the heart will identify us as neither the few nor the proud, but simply the Brethren. Yes, the Brethren. People who share the very soul and center of life. People who know community and seek to share its challenge and joy. People who know Christ and strive to make Christ known. People who affirm the best they have, and then release it, for the salvation and blessing of the world! ☐

Paul E. R. Mundey is Parish Ministries staff for evangelism.

Faithful discipleship calls us to share our warm fellowship and treasured friends, to share our rich community in Christ.



Covenant evangelism

Covenant evangelism begins with the profound understanding of God's 'no' to all that we say about ourselves—whether it be that we are the defenders of the faith, the preservers of freedom, or the last great bastion of God-believing presence in all the earth. It is these presuppositions that are shaken by God's 'no' to our life.

by Robert W. Neff

When we speak of church expansion and evangelism, I can think of no better place to begin than with Paul, founder of church expansion in the New Testament and also one who has experienced conversion.

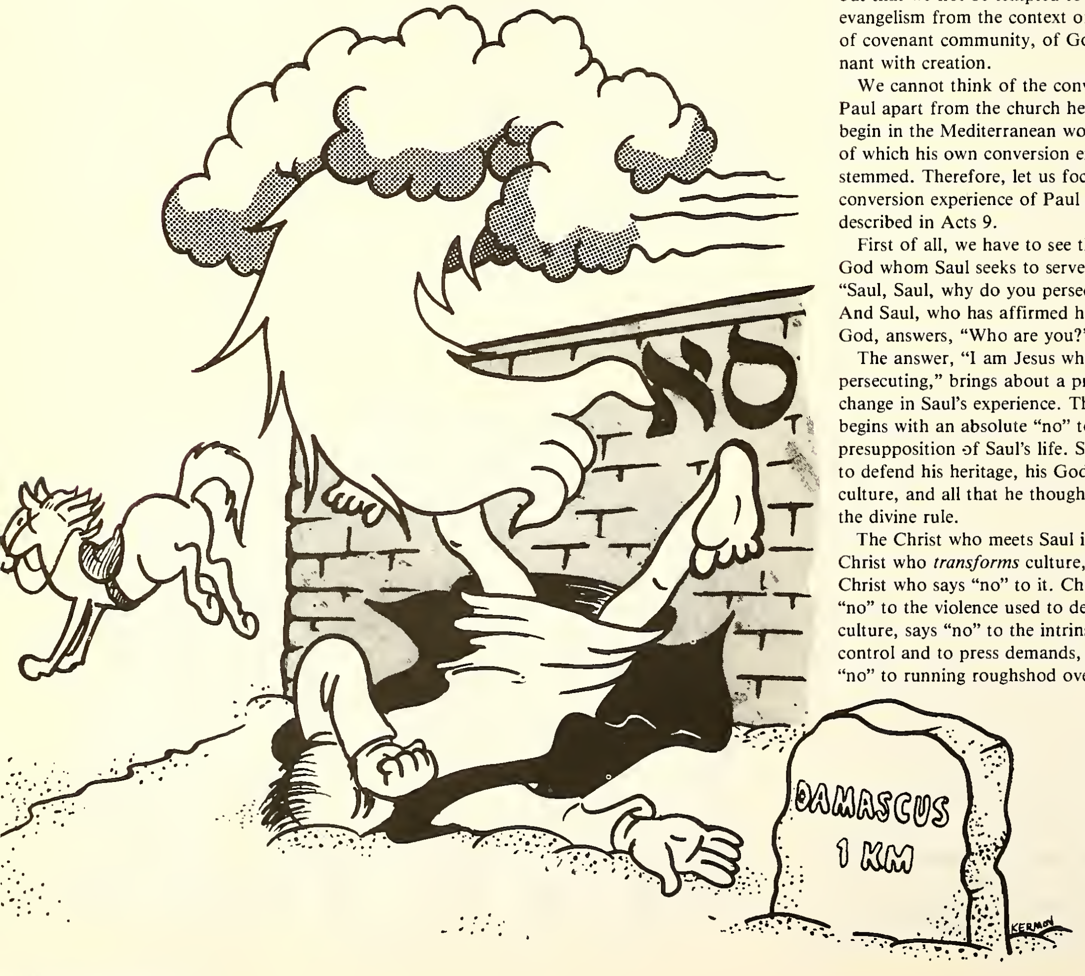
From the perspective of Paul and the Pauline churches, we can come to understand what I want to call "covenant evangelism." My point is not that Paul uses covenant and evangelism together, but that we not be tempted to separate evangelism from the context of covenant, of covenant community, of God's covenant with creation.

We cannot think of the conversion of Paul apart from the church he helped begin in the Mediterranean world and out of which his own conversion experience stemmed. Therefore, let us focus on the conversion experience of Paul as it is described in Acts 9.

First of all, we have to see that the very God whom Saul seeks to serve cries out, "Saul, Saul, why do you persecute me?" And Saul, who has affirmed his service to God, answers, "Who are you?"

The answer, "I am Jesus whom you are persecuting," brings about a profound change in Saul's experience. This change begins with an absolute "no" to the presupposition of Saul's life. Saul was out to defend his heritage, his God, his culture, and all that he thought embraced the divine rule.

The Christ who meets Saul is not the Christ who *transforms* culture, but the Christ who says "no" to it. Christ says "no" to the violence used to defend culture, says "no" to the intrinsic need to control and to press demands, and says "no" to running roughshod over every-



thing that stands in one's way. Christ says "no" to a cultural and religious imperialism that had become a part of Pharisaism of that time. Saul's conversion begins with the erection of a brick wall with "no" written all over it—a collision that brings Saul to a crashing halt.

Covenant evangelism begins with the profound understanding of God's "no" to all that we say about ourselves—whether it be that we are the defenders of the faith, the preservers of freedom, or the last great bastion of God-believing presence in all the earth. It is these presuppositions that are shaken by God's "no" to our life. Without a radical "no" to who we are and what we are about, there can be no conversion.

Covenant evangelism must challenge life to the depth of its existence and will not accept readily the equation of Christianity and America. While it is important in some cultures for Christianity to be rooted in the idioms of cultural life, clearly our problem is the easy equation of American culture and religiosity. That's why so many people from different cultures say that our task is difficult.

This need to shake our very foundations is repeated frequently in the Bible, from the call to conversion by the eighth-century prophets to Christ's announcement, "Repent, for the kingdom of God is at hand." Even for those who could say, "This is the temple of the Lord," Jeremiah could say, "You have not understood the depth of the change required."

The word "repent," *shub* in the Old Testament, means a radical change in direction. It's like being picked up and turned around. In the New Testament, *metanoia,* the word "to repent," has the meaning of fundamental change. It brings about a whole new mindset. It brings with it a new way of looking at the world, a new way of understanding life. The way we think, the way we act, the way we carry on our business, the way we profess our faith are in need of a fundamental change.

In his autobiographical book, *Surprised by Joy*, C. S. Lewis says we can speak religiously about God because there is no danger of God's doing anything to us. We hold God in our hip pocket so that we can continue in our routines with life as usual. Saul's conversion challenges this view and says that our encounter with God brings a radical "no" to life as we know it.

Covenant evangelism also recognizes that a "no" so strong will bring with it a deep need for reflection.

In some circles of evangelism, there's a feeling that we should "strike while the iron is hot." It's as if we're salespersons

A reluctant evangelist

by Donald H. Shank

A woman called me some weeks ago and asked, "Does your church help people?"

What a question to ask a pastor! I assured her we did, and then she got specific.

"We have had nothing to eat since yesterday. Could you give us some money so I can buy some milk and groceries?"

Within an hour I arrived at the motel where she and her children were staying. After she thanked me for the milk and the money, I turned and walked away.

Then the thought hit me. "You just missed an opportunity—again—to witness to your faith." I walked back to the motel room.

The woman answered my knock with a puzzled look on her face. "I just wanted you to know that I gave you this milk and money in the name of Jesus Christ," I said. She smiled, thanked me, and closed the door.

And I walked away, thinking, "Why are you so reluctant when you have so many opportunities to witness to your faith in Christ?"

Do I want to avoid parading my faith as showmanship? That is a weak excuse. Do I feel that my acts of love speak for themselves? That is a weak excuse. Do I think, "I don't want to be like those who try to manipulate their good works as a means of gaining converts"? That is a weak excuse.

The reality is, I have failed to be *invitational* in my evangelistic outreach. Even though I am in new church development work, I have not done very well in actually inviting persons toward faith in Jesus Christ. The woman I helped needed food and money, but did she not also have an even deeper need—need for the "living bread"?

I appreciate a statement by Raymond Fung of the World Council of Churches. Paul E.R. Mundey, evangelism coordinator for the General Board, shared these words at a meeting of the New Church Development Coordinating Committee.

"Unless we are witnessing to our faith, to somebody, somebody with a name and face, our witnessing will not be effective evangelism. In ordinary circumstances, witnessing to our faith is not likely to generate a change of allegiance to Jesus Christ on the part of neighbors and friends unless Christians witness *to* them. This suggests that for witnessing to be effective evangelism, *the act of invitation must be incorporated!* That in addition to communicating, 'This is the God I believe in,' we also find some ways to indicate to our neighbors and friends, 'Would you also serve him as your God?' That after saying, 'This is where I stand as a Christian,' we say to them, 'Would you consider joining me in this journey of faith?' *I think one of the most serious weaknesses in mission and evangelism in many of our churches today is our reluctance to invite others to faith in Jesus Christ."*

To that I say, "Amen!" For too many years, I confess, I have found too many excuses for not "extending the invitation," both as a church member and as a pastor. The challenge for me now is to find those spontaneous and unique opportunities that God creates both in and out of the pulpit, on Sundays and weekdays, to put into practice a new resolve to *invite* persons to discipleship with Jesus Christ. ☐

Donald H. Shank is pastor of Christ the Servant Church of the Brethren, Cape Coral, Fla.

who need to make a quick sale because our opportunity will not come again. But if our child came home and said, "I met the most marvelous person in the world, and I want to get married tomorrow," who of us could say, "You're absolutely right. Let's set up the wedding for tomorrow. Let's strike while the iron is hot." None of us would, for we recognize that a decision so demanding, so important to the future of our loved one, should not be made that fast.

It is significant that Saul is caught in an experience of soul-searching that extends over three days. The physical blindness is a reflection of a psychological and spiritual dimension as well. He is dealing with the sudden shock of being confronted with the glory of the One whom he thought to be a blasphemer and lawbreaker.

During this time, Saul is free of all exterior stimulation. Such undivided concentration frees him from the encumbrance of his culture. He is free to examine his life. In complete darkness, Saul sits neither eating nor drinking. His life has come to a complete stop.

Solitude is a dimension of the conversion because it allows Saul to separate himself from his past. He was forced to break free from all his presuppositions. Covenantal evangelism is not "striking while the iron is hot," but reflecting on what it means to be a Christian—what that commitment means and how that commitment challenges the depth of our existence.

One of the texts important to the early Brethren was Luke 14:27-33, in which Jesus asks whether we would build a tower without first reflecting upon the costs and material needs, or whether a military commander would enter battle without first considering his relative strength. As we reflect on the most important decision that we will ever make, must we not first think through what that decision will mean for our life? Such reflection should be an essential part of covenant evangelism.

Again, we may use Saul's experience as a benchmark for our own calls of evangelism. His conversion is not complete in solitude or isolation. It is not complete in the "no" on the Damascus road. It is complete only when Ananias comes to see Saul. There is no call to discipleship apart from the presence of the church. Covenant evangelism has its roots in the fellowship of the church.

> *The task of evangelism is to hold up Christ so that others may believe. But, having received that Christ, our task as new believers within the life of the church, within the life of the covenant fellowship, is to reflect that life and power of Christ so that others see us and say, 'Behold the living presence of Jesus Christ.'*

Ananias had good reason to fear Saul. As an extension of the church, Ananias was already under persecution. In fact, he could be arrested simply by appearing in Saul's apartment. Apart from the word of God, he had no assurance that he would be received by Saul. Ananias bears the love, the trust, and the care of the covenant fellowship.

He says to Saul, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me that you may regain your sight and be filled with the Holy Spirit." The completion of the process that began on the Damascus road occurs when Ananias, as representative of the church, brings healing to Saul. This healing is physical sight, a return of appetite, a whole new integration. Saul's integration is not only physical, mental, and spiritual, but it is also an integration into the Body of Christ. The isolation is overcome by an integration into the fellowship of saints.

Without this understanding of evangelism, of becoming a part of the body, we remain in a kind of spiritual sickness. The spiritual sickness of American culture is our view of being accountable to no one but ourselves. But the power of the New Testament teaching is that Christ enables us to become integrated within ourselves and to become part of the Body of Christ.

Ananias has brought the physical touch of the church, the sense of belonging that becomes the foundation for Paul's ministry. From then on, Paul constantly places himself in the context of a community, whether it be a synagogue, a group of tentmakers, or friends made on a journey. It's in that context that he talks about the new fellowship made possible in Jesus Christ. Paul's letters continually hold up the power of that community, the trust present there, and the new life that people receive.

Covenant evangelism has at its core the recognition that Christ's love and power bring us into fellowship with other people. Receiving the Holy Spirit is a communal event. It is what enables our gifts, the unique gifts that have belonged to us and have been enlivened by the power of Jesus Christ, to now be shared in the covenant community.

The way we grow in faith is especially important. Christ nurtured the disciples for three years. Covenant evangelism is a recognition that our decision for Christ is only the first step of the journey toward greater and greater maturity in our Lord. Through the fellowship of the church, we are provided with opportunities for growth and development so that we will truly portray Christ in our lives.

The task of evangelism is to hold up Christ so that others may believe. But, having received that Christ, our task as new believers within the life of the church, within the life of the covenant fellowship, is to reflect that life and power of Christ so that others see us and say, "Behold the living presence of Jesus Christ." As we hold Christ up as our personal Lord and Savior, so we are held together in the body of Christ as ones who love and share the Lord. ☐

Robert W. Neff is general secretary of the Church of the Brethren General Board.

What's so great about being Brethren?

What is it about us who've always been Brethren that draws new people to us? What are we taking for granted? Nine new Brethren tell us what it was that attracted them to the Church of the Brethren.

I remember walking into a small room with six people sitting in a circle. I was apprehensive at first, because I was used to a traditional church setting with a large congregation. But my fears quickly dissolved, as this group made me feel welcome and shared their worship service with me.

The church I had been attending left me searching, and I felt drawn to the Brethren group for several reasons. But the simplest was that I was invited. Someone asked me to join them in a Sunday morning service. We often forget that sometimes all people are waiting for is a sincere invitation.

Little did I know that first Sunday would open up for me a bridge over which I could continue a spiritual journey in Christ. I found a non-forceful, yet strong-in-faith, family-oriented group of Christians, living, growing, and giving meaning to the New Testament.

Today it is exciting to be part of the growing Genesis Church of the Brethren, which holds me in its arms when I need support, and is a place where I can divert my energies in Christ's name. — Debbi Wetzel

Debbi Wetzel, a member of the Genesis Church of the Brethren in Putney, Vt., is an artist and craftsperson who runs her own shop.

A friend of mine, Todd Wenger, and I were coming home from basketball practice one evening and were talking about religion. I told him that I wanted to go to church, but was unsure of where to go since I hadn't gone since I was 10 years old. He asked me to come to the church he attended, Mechanic Grove Church of the Brethren. And I accepted.

The first thing that attracted me about the church was the friendliness of the people. The first week I went, I felt as though I already had been a member.

The next thing that attracted me was the youth group. The members were fun to be with, and I learned about other people's feelings about God.

Another thing that attracted me was the church service itself. It was given in such a way that I could relate it to my personal life, yet learn something about the Bible and God.

The main reason I joined, however, was that these people taught me the love of God and how it could help me throughout my life. — Dennis R. Fisher

Dennis R. Fisher, a member of the Mechanic Grove congregation, Quarryville, Pa., is a student at Elizabethtown College.

I became a member of Christ Our Peace Church of the Brethren after being raised in the United Methodist Church.

The Church of the Brethren has appealed to me in many ways. I have found members who have a deeper commitment to Christ and try to live in a Christ-like manner daily — not just on Sundays. I feel this will be a wonderful nurturing atmosphere in which to raise a family.

I also appreciate the church's openness to all God's children — even those from different backgrounds or with different ideas. I have found a strong sense of a loving, forgiving community in the Church of the Brethren. The Brethren I have met strive to show caring to everyone.

Finally, the Church of the Brethren's pacifist, anti-war statement appeals to me because it is consistent with my beliefs. In a world troubled with war and aggression, I find it unique that the Brethren take such a firm and active stand for worldwide peace.

I am looking forward to a long and active relationship with the church, serving in God's name and with his grace. — Brad Dill

Brad Dill lives in Houston, Texas, and is a charter member of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

I became involved with the Church of the Brethren in 1977, when I saw Levi Ziegler at a Dave Wilkerson crusade in Erie, Pa. I was working through some adjustment problems, and I wanted someone to talk to.

Since he was a Brethren minister, it was obvious that he would invite me to his church. At that time, I had received only a taste of Brethren theology. I was later to hold two additional professional positions and work on a master's degree before I moved to Harrisburg to teach at the local community college and again become involved with the church. Pastor Ziegler told me of two Brethren churches in the area. I attended both of the churches and then made a decision.

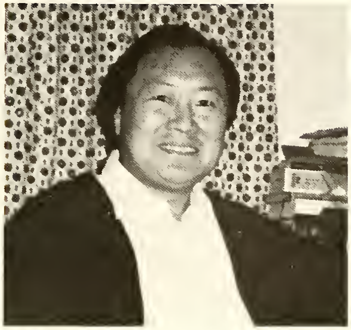
It is not that simple, though. I was reared in the Baptist tradition in a small, predominately black church in Pittsburgh. I cannot say that I strayed away from the church, but I did begin to lose interest.

After attending the Brethren churches in Harrisburg, I began to feel more comfortable about being in the church. I was able to feel that God was someone I could be comfortable with. I no longer saw him as an adversary. I found the people very open and friendly. I really needed friends at that time. I was not sure if I would even be accepted at all. I have attended First church in Harrisburg since 1981 and became a member in 1982. I feel that I have made an important decision in my life. In fact, I am surprised that I was able to make a decision and adjust.

I am most excited about the peace stance of the church. I find the feetwashing ceremony very moving. I find the church a dynamic place to be. — JAMES A. BOSWELL JR.

James A. Boswell Jr., an assistant professor of English at Harrisburg Area Community College, is a member of First Church of the Brethren, Harrisburg, Pa.

In Korea, the people have to do duties for themselves as a nation. These duties include participating in national defense, paying taxes, and becoming educated. After earning my degree in Christian education from graduate school, I entered the navy as a chaplain. Following my discharge, I came to the United States of America in 1973 because I wanted to study for a more advanced degree in Christian education. My intention was to return to Korea and teach. I could not get my degree until June 1984.



Another circumstance influencing my decision to join the Brethren was the establishment in 1979 of the Korean Evangelical Church, meeting in the Panorama (Calif.) Church of the Brethren building. That church's pastor called me several times and asked me to consider joining the Church of the Brethren. He brought me a booklet about the Church of the Brethren.

I like the Church of the Brethren, and now that I have joined it I want to introduce this denomination to the Koreans. I like the Brethren baptism, love feast, feetwashing, and agape meal.

I like the Brethren belief in peace. Peoples are making so many different weapons for war. They are trying to kill each other. No more war! No more war! We have known enough war in the world and in Korea. People need peace. Jesus said that you should be a peacemaker, not a troublemaker.

I believe that we have a mission to witness to the end of the earth and to be peacemakers. — DANIEL KWANG SUK KIM

Daniel Kwang Suk Kim, pastor of Kang Mam Church of the Brethren in Panorama City, Calif., is studying at Bethany Theological Seminary this year.

My name is María Antonieta Calderón. I am a member of the First Church of the Brethren in Brooklyn, N.Y.

I want to tell you that I am very happy to have come to this church. I like the teachings based on the Bible. I also like the special way in which they help the needy, without even caring about their religious background. They try to give help according to the person's needs—spiritually first, then financially, if needed.

It is a very friendly church, and the person who comes here will feel warm and welcomed.

The church has a special program on Sunday nights. It is an English class for Spanish-speaking people who are not able to attend school.

They collect clothes to give to any people who need it.

I am very happy to be a member of the Church of the Brethren, and I try to find out from my pastors what ways I can contribute both inside and outside the church.

My job is not a professional one; I am a laborer. But my greatest privilege is to be part of the church of Christ.

I am a Salvadoran. My family and I go to the Church of the Brethren. We love our church and our pastors, Rev. Earl Foster and Dr. Phil Carlos Archbold. — MARÍA ANTONIETA CALDERÓN

Mariá Antonieta Calderón is a member of the Brooklyn (New York) congregation.

Our sons, Matthew, age 3, and Andrew, age 1, were growing quickly, and each day they became more aware of the world around them. Kathy and I thought it would be good for Matt and Andy to begin going to Sunday school. But where?

My wife and I were still members of the churches we had attended as children, but our attendance had not been very regular.

The Mohrsville Church of the Brethren was near our home, but we knew nothing about it. One day Kathy called one of her sisters' friends, who was a member of that church. She answered all our questions and invited us to attend a worship service. She also mentioned the names of some young people from the church who attended the local high school where I taught mathematics.

These teenagers she mentioned didn't look different, but they were. They had a more loving attitude. They were not caught up in the fads of the day, whether it was speech or dress. The events of the day, no matter how trying, seldom left them frazzled. They seemed more mature than their peers. Something stabilized their lives. Yes, they were "different," but "different" in a good way.

We decided to see if we would like the Mohrsville church. We took the boys to Sunday school, and after a couple of Sundays we stayed for the church service. We found there a godly pastor, strong Bible teaching, and a warm and loving fellowship of Christian believers. Our family had found what it needed—not only a Sunday school for our children, but a church where Kathy and I were led to commit our lives to the Lord. We were baptized about a year later, and two years ago I was called to the ministry by the Mohrsville church.—Neil R. Fisher

Neil R. Fisher teaches high school math and is a licensed minister in the Mohrsville (Pa.) Church of the Brethren.

When I joined Christ the Servant church, I thought it was a sudden decision. I know now that I had been growing toward the Church of the Brethren for a long time.

I am a worrier. Since the atom bomb I have worried about war, with the result that I am now a total pacifist. In the '60s, as I worked with young children, I worried about the effects on them of rampant materialism. The Church of the Brethren teaches the simple life, deemphasizing *things*. In the '70s I worried about the gross injustices between the "haves" and the "have-nots." The Church of the Brethren has a record of giving and world service far beyond reasonable expectations.

I was introduced to this church by a dear friend who knew about my concerns,

and knew, too, that I was desperately in need of a church. The pastor visited me, radiating warmth and friendship, and joy in his faith. I attended a worship service. And another. And knew that I had found my church.

This denomination responds to my deepest needs, and encourages me to *be* rather than to have. In my congregation I found instant acceptance and friendship. Through small group prayer sessions I am given spiritual nourishment and support in spiritual growth. In short, I have found love—God's love, reaching out to me through God's people. And with this, a great and *abiding joy*.—Margaret W. Heppe

Margaret W. Heppe, a retired English teacher, is a member of Christ the Servant Church of the Brethren in Cape Coral, Fla.

The subject of our discussion at a recent congregational business meeting was evangelism. As I looked around the room, I realized that many people there had belonged to a church all their lives—and probably didn't know how it felt not to have a church.

As I spoke up for evangelism, I related to them the feelings and frustrations for going through daily life without the support of a church family.

My husband and I found the Church of the Brethren three years ago, after a few attempts at other churches. That very first Sunday we were greeted with so much enthusiasm and love that we decided to try it out again the next week. My defenses were up, though. I wasn't going to get "trapped" again by any church. I didn't even take off my coat for two months—I was ready for a speedy exit!

We got a lot of inspiration from the Sunday services, and soon found we never wanted to miss Sunday morning at Highland Avenue. We needed Bible study, and when we joined the adult Bible study we were welcomed wholeheartedly. Even though we knew so little, they accepted us and helped us in our studies. We were like sponges and learned fast.

Gradually we learned to trust and love our new friends at church. Besides the support we get, we are challenged to keep moving forward spiritually. Our church family gives us a precious gift—to interact with open, honest Christians on any subject.

God works in mysterious ways, and surely it was his will that directed our feet that first Sunday three years ago.—Joanne Bernas

Of Roman Catholic background, Joanne Bernas is treasurer of the Highland Avenue Church of the Brethren, Elgin, Ill. She is a tax consultant and also, with her husband, Dick, runs a health food store.

Needed: A Brethren hig

I'm saying that the Church of the Brethren has a major challenge to meet on behalf of American Christians, a challenge that is spiritual and patriotic in the highest degree. To even begin to respond to that challenge, Brethren must feel good about themselves, and be at home with themselves and their tradition.

by James A. Gittings

Never before have American Christians had so much need of the testimony of a Church of the Brethren that is self-confident, spirited, and assertive in the development and practice of its unusual traditions.

I, who am a Reformed intruder into conversations about the Brethren future, believe that a faithful effort by the Church of the Brethren to do its duty by the rest of us will lead to the growth and empowerment of the Brethren community and witness. Otherwise, even in eastern and central Pennsylvania and before the deaths of those now in their 30s, mention of "the Brethren" will elicit the question, "Who were they?"

Consider first where *we* are right now, we Christians from other traditions, and then consider who *you Brethren* are and what you have stood for in American history.

Since our history began, we Catholic and Protestant Christians from non-pietist traditions have assented to the right of the state to herd our youth into flocks every few decades for the purpose of sending them out to kill other young people. Since the 1940s, we have also assented to the bombing of noncombatants—the aged, children, men and women in their homes and in their streets. We have assented—or at least did not vigorously rebel—to the further atomic extension of this barbarism in the form of weapons that endanger the genes of the race, in effect sacrificing our grandchildren to the passions of our generation.

Now, pressed to assent to the proposition that the state also holds the right to pollute and depopulate entire provinces, states, nations, and indeed the earth and space, we discover we have little experience in how to resist the state while retaining the possibility of dialog with it and service to its ongoing more beneficent ends.

We Protestant and Catholic Christians have lived out our tradition in the conviction that we belong in the mainstream of American life. The concept of being a "peculiar people"—the plain people, if you will—has not much appealed to us. Therefore we have joyfully participated, throughout most of our history, in the enthusiasms and the bounty of our nation, conceiving it a Christian's duty to bring conscience to the community while remaining indisputably a part of it. We have believed that the gospel is communicated best by people who look and act like other people.

Now we are beginning to sense that many aspects of the national life to which we have conformed rest upon—indeed, are made possible by—the sufferings of other people in the Third World and at home. It does not escape us that the first meaningful signal we can give to our having awakened to this shattering awareness involves nonconformity, reduced consumption, the practice of being different. In these matters we have little experience and, again, we are enfeebled by the fear that, were we to act boldly, our capacity to participate in the public dialog would end.

Mainline Protestant Christians have been proud of their participation in the cultural life of the nation. In most of our recent history we have stood, with some aberrations, as protectors of cultural freedom—the freedom of writers, artists, thinkers, and more ordinary people—to communicate ideas without restraint of law. Indeed, it is my opinion that for Presbyterian, Congregational, and Reformed Christians the highest point of denominational pride in this generation focuses upon the role our groups have played in the development and protection of basic constitutional guarantees.

Now, in many ways, we find free expression to be the servant of filth and impurity. Free expression has degraded human relationships and the processes of love, sex, and birth that we have deemed holy. All our world, it seems, is for sale.

We would like to find a way to register our collective protest to such corruption; we would like to reverse or transform what we see. Our tradition—the way we do things—points us only toward restraint of corruption through the agency of law, through legal restraint. Yet our instincts and our hearts tell us that would be the wrong way to go. We lack experience in how to proceed in other ways, and how to protect our own families from corruption while we are doing it.

Finally, we mainline Protestant people do not handle diversity very well. Typically, in our history, we enter into schism when strain becomes too intense. Out ahead of us, and not very far ahead, surely, is a time of truly excruciating strain as greater and greater numbers of people in non-pietist denominations begin to challenge both the state and community mores.

Shall we non-pietist Christians be condemned to our old split-and-split-again patterns? Will our internal polarities prevent us from recognizing, supporting, and saluting the brave and self-sacrificing

profile

among us? On past performance, unless we find some guidance—somewhere—I am afraid that such will be the case.

And so I come to the Church of the Brethren. You, and in a different way the Mennonites and Quakers, are bridge communities between the opposing options of going all the way out of the general society (such as most of the Amish and your own Old Order types) and our heretofore practicable stance of going all the way in. What do you have to teach us—to teach, that is, not by what you say, but through what you are and have done and now do?

As a non-Brethren Protestant beginning to answer these questions for myself, I'm conscious that I'm surrounded by living monuments to Brethren initiatives: Heifer Project, International Christian Youth Exchange (ICYE), CROP, SERRV, International Voluntary Service (IVS), and similar service groups that belong now to the outreach enterprise of all the churches.

And I'm aware, too, that my thinking is informed by many examples, some now living, some recently dead, of Brethren who have seemed to me among the most admirable Christians of the century. I'm thinking of people like Dan West, Ted Studebaker, M. R. Zigler, Calvert Ellis, my classmate Fran Clemens Nyce, Ruby and Benton Rhoades, Yvonne Dilling, and even my old school principal, Virgil C. Holsinger. I'm thinking of Andrew Cordier too. If he seems an establishment figure now, one forgets how rare and how intoxicating was the voice of a genuine internationalist in our communities when I first heard him back at Juniata College in 1948.

Finally, I'm thinking of some startlingly imaginative and courageous things, for their time, the Brethren have done: the Puidoux Conferences, for example; Nikodim's 1967 visit with its subsequent journeys by Brethren to the Soviet Union; your early engagement with refugees on the frontiers of El Salvador. You have not, you may be sure, gone unnoticed. Your capacity to take risks without fundamentally dividing your fellowship is part of the record.

With these institutions, people, and accomplishments in mind, and with a view to Brethren history, to turn again to my list of mainline difficulties is to see at once how useful is your Brethren experience, and your existence. Thus:

In all *your* history you have been in tension with the state. One thinks, for example, of such events as the imprisonment of the Solingen brethren (1716), the "Short and Sincere Declaration" (1775) explaining why Brethren could not support revolutionary struggle in America; the "Goshen Statement" (1918), later withdrawn, that explained why Brethren might not serve in World War I. Together with and out front of these corporate acts in every Brethren generation have been the acts of thousands of individuals of conscience—your World War II youngsters who served as guinea pigs for the testing of antibiotics; the young people among you now such as Enten Eller, who risk prison rather than register for the draft.

The collective and individual impacts of these acts must create enormous strain in the Church of the Brethren, an outsider feels sure, but somehow the Brethren keep the church-state dialog going. You wound up running the World War II conscientious objector program, received permission to set up the (later) controversial Vietnam Service project (catch a Presbyterian activist being given that

chance!), and even today have escaped the label "subversive" that is so readily pinned upon disarmament advocates in other denominations. Meanwhile, many other Brethren—Andrew Cordier, again, is a prime example—have chosen to support the wider public enterprise but have continued to feel welcome in, and in unity with, your church.

How have you managed to retain, as is so evident, your integrity and witness through this long-standing and interesting quarrel with the state? Teach the rest of us, please, for if our souls are to survive, we too must now challenge the state's supposed lordship over our morals in regard to warfare and our efforts to protect the future of God's earth.

The *Brethren Encyclopedia* speaks of the gradual 19th- and 20th-century Brethren departure from plain dress and speech as "acculturation." It is a phrase I wish they had not used, though cultural pressure was doubtless a principal factor in the gradual changes that took place.

My feeling is that something more was going on, however. From a basic position halfway in and halfway out of the prevailing culture (a position adopted, I believe, to provide opportunity for early Brethren to identify members of that "Believer's Church," the hidden church within the generality of Christendom), these "acculturations" were really recalibrations, repositionings, of the original Brethren stance. With an eye to where the prevailing culture had moved since the days of the Palatinate, you were trying, I believe, to continue to be halfway in, halfway out of society. In this connection, remember that Brethren were thought of as evangelical Mennonites, back there in Germany. They were always trying to reach out, to convert others to their point of view. To do this, they needed to stand in an apartness that was yet *close in* to the opportunity for witness.

In that "close-in apartness" the Church of the Brethren has lived. The result has been a Brethren style. I am sure that Brethren are not so conscious of this style as others are. We outside your community see this Brethren style in terms of what it is *not*—it is not out of date, it is not penny-pinching, it is not communitarian to the point of narrowness—and in terms of what it *is*—almost always understated, measured, a little implacable once set upon a course, given to consultation, but only until decision-time comes. If you are no longer the plain people, you remain a quiet people; frustration does not immobilize you, nor does failure to receive the chief seat at the feasts of Protestantism affront you. We *see* more of you than we *hear* from you, but creative imagination—particularly in the area of service—is a hallmark of your corporate lives.

I bear witness from encounters with Brethren young people on a dozen frontiers of war and human need over a space of 20 years that you have succeeded in passing along these qualities, and the Brethren imperative to service, to your children. They too are the quiet people. They too bring to what they do a creativity, a freedom from frustration, a certain implacability of purpose. They are identifiable in terms of their origins, halfway in and halfway out of the larger community's values, hopes, despairs.

> *Study your history, Brethren, and make a list of your accomplishments. Remind yourselves of what you have stood for, and what your modern martyrs have stood for too. Then go forward with your tradition.*

Now we in the larger denominations are discovering we need to keep at least one foot on ground that does not shift. We need to point up the differences between our ground of being, especially as it relates to morals, and that of the larger community. No longer is it possible with equanimity to view American society as Calvinism with a Detroit gloss.

So we non-pietists look for ways to express ourselves and *our* distinctives *vis-a-vis* the American people at large. But we do not have much experience in developing a distinctive lifestyle and, of course, we do not want to step all the way outside the national family circle. Where can we turn to find a people with experience being halfway in? To the Brethren, and to their experience, perhaps? Well, we will watch them, and see.

Lastly, I have spoken of a need in mainline churches to develop skills in living with polarization. The Church of the Brethren has much skill in this area. You have had your schisms, of course. But since the American Revolution, I know of no Brethren schism that has directly involved the question of church-state relationships or military service. Somehow your church has been large enough, open enough, to enable thousands—indeed, probably a majority—of Brethren young men to do military service, return to their church, resume relationships with others who chose not to serve, and retain both unity and a position as a peace church. To me it seems an incredible accomplishment.

Now, just ahead, increasing numbers of mainline church people will precipitate their churches as never before into church-state tension. If we are to have a prayer of a chance of hanging together, a chance of freely permitting brothers and sisters to respond to God's guidance in ways that are varied, we've got to have models to look at. Your church can be one.

I guess I'm saying that the Church of the Brethren has a major challenge to meet on behalf of American Christians, a challenge that is spiritual and patriotic in the highest degree. To even begin to respond to that challenge, Brethren people must feel good about themselves, and be at home with themselves and their tradition. You do indeed have your failures, your unanswered questions, your unfulfilled obligations. It will be easy to nurture your internal church life and forget about the rest of us. If so, that will be a pity, for it is as true for organizations as it is for persons that "who would save his life shall lose it." I have a better idea.

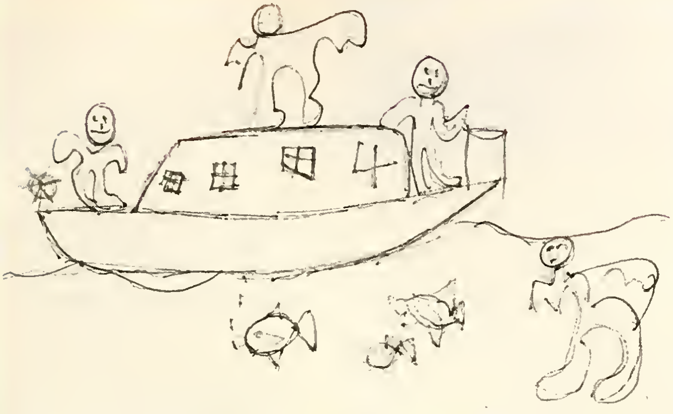
Study your history, Brethren, and make a list of your accomplishments. Remind yourselves of what you have stood for, and what your modern martyrs have stood for too.

Then go forward in your tradition—working with the rest of us when you can—and show us how to do what you have always done best—to follow Jesus by living lives that honor him and our God through service to all of created life. ☐

One of the veterans of Christian journalism, James A. Gittings is currently publisher/editor of Seventh Angel, *an independent news magazine for Presbyterian and Reformed people.*

Small talk

by Karen B. Kurtz



So they took up Jonah and threw him into the sea . . . Jonah 1:15

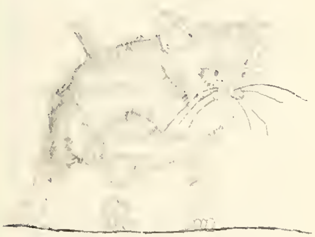
Gary Cross, age 6
Kearneysville, W. Va.

This great earth
Hearing little, little sounds,
Taking great big leaps and
bounds,
Walking under the great blue sky,
Always asking the great Lord why,
Seeing flowers lily white,
Looking at a great bright light,
For I love this great big earth,
And I will and have since birth.

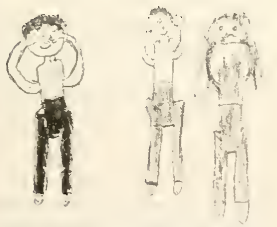
Raquel Brandhorst, age 10
Hudson, Iowa

Dear God,
I wish that soon there will be
more jobs, more food, more love,
happiness, and peace in the
world.

Melissa Clarke, age 12
Bear Lake, Mich.

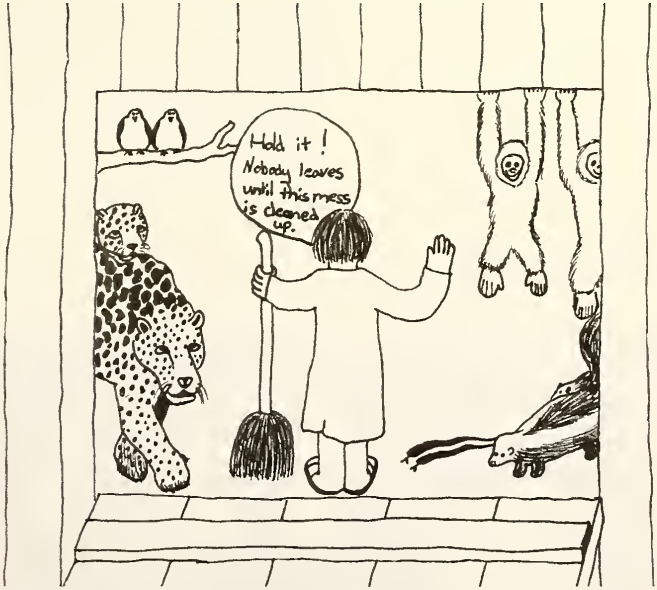


Shawn Mummert, age 10
Lincoln, Neb.



Wouldn't it be great if people didn't see evil, hear evil, or speak evil?

Polly Hoover, age 10
Goshen, Ind.


Hold it! Nobody leaves until this mess is cleaned up.

Noah after the flood

Jon Schrock, age 12
Elgin, Ill.

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to [illegible], 60523 Washington Road, Goshen, IN 46526.

'Needing to grow': Evangelism at Broadfording

Broadfording is a new/old congregation that could have chosen to turn inward. Instead, it is a forward-looking Brethren group that keeps looking for ways to stir new growth.

by Kenneth L. Gibble

What does evangelism, Brethren-style, look like in a local congregation?

To find some answers to this question, I paid a visit to one of our newest congregations, the Broadfording Church of the Brethren, located a few miles west of Hagerstown, Md. There I was greeted by Paul Reid, who chairs the church board, and who has given key leadership in the new congregation since its start. Paul gave me a tour of the building, which was dedicated in the summer of 1984. Of special interest were the solar panels and other features designed to minimize energy usage.

The Church of the Brethren group that remained after Broadfording's 1978 split is housed in a new meetinghouse. From left: Lawrence Ebersole, Rowland Litten, John Hostetter (pastor), Charles Wasson (construction manager), and Paul Reid (church board chairman).

But I hadn't made the trip primarily to see the building. After the tour, I talked with Paul and his pastor, John Hostetter, about how the Broadfording church began and how it has continued to grow since that time.

Although Broadfording is "new" in one sense, in another sense it is a "remnant" of a church that left the Brethren fold. About 35 people who believed in a continuing Brethren presence in the Broadfording area began meeting for worship in a community grange hall. Mid-Atlantic District granted this group fellowship status in 1979 and offered support in numerous ways as the congregation organized itself. Broadfording's growth has been modest but consistent since then. At present, membership stands at 105, and attendance for the past half year has averaged between 90 and 100.

Commenting on this growth, district executive Donald E. Rowe expressed his appreciation for the spirit of openness displayed by the group that formed the new congregation. "They could have chosen just to stay to themselves, to turn inward. Instead, they've done a good job putting a difficult church split behind them and have been positive, forward-looking, and desirous of presenting a new, healthy image in their community. More than that, they continue to think of themselves as *needing* to grow."

As I learned from both Paul and John, this attitude of "needing to grow" is a primary ingredient in the congregation's evangelistic efforts. Said Pastor Hostetter: "Evangelism doesn't just 'happen.' The temptation for us, as for most churches, is to enjoy the warmth of our fellowship so much that we want things to stay just the way they are. So it's very easy to become *ex*clusive rather than *in*clusive. We need to keep reminding ourselves that evangelism means reaching out to new people and making them feel welcome."

One thing the pastor has noticed about the newest members of the church is that they are often the most enthusiastic "welcomers" in the congregation. Because they have found caring in their new church home, they are eager to make others feel welcome too.

What are some ways the "needing to grow" attitude is encouraged at Broadfording? As in most churches, greeters are on hand to meet newcomers on a Sunday morning. During the informal moments in worship, visitors are recognized by having them stand to be introduced by whoever invited them or by someone seated next to them. Ushers are on hand to give visitors an identifying ribbon. The reason for this recognition is two-fold: to make visitors feel welcome and to alert church members so they will make special effort to introduce themselves to the visitors.

During a recent Sunday worship, Pastor Hostetter asked the people in the front half of the sanctuary to turn around and face their fellow worshipers. Then he told both groups, "If you see a face you don't recognize, promise the person seated next to you that after worship you will go and make yourself known to that 'new face.'" Such strategies are designed to keep alive the awareness that growth is important.

For many people at Broadfording, the word *evangelism* had unpleasant connotations of aggressive, door-to-door confrontation. By participation in Mid-Atlantic District's Renewal and Growth program, they have been learning that evangelism is most effective when it emphasizes one person's ongoing relationship with another person. Members are encouraged to think of the people they already know and work with in their community. Within this network of persons, those with no church home can be encouraged to attend worship or some other church function.

Broadfording's new meetinghouse combines simple lines with energy-saving features. The side wall, all glass, captures and stores heat.

As Pastor Hostetter sees it, the important thing is the genuine caring that undergirds this approach. "To think of evangelism as an ongoing process means that I don't stop caring for a person if he or she isn't ready to come to church or to make a faith commitment."

I asked Paul and John about the importance of denominational identification. Both felt that although "being Brethren" is important to some people who come to Broadfording, most are drawn to the church for other reasons. Some, the curious, may come to worship just because the building is new and attractive. But as Paul pointed out, those who return and eventually become part of the church usually do so because they sense the genuine warmth and caring that exists among the members. In addition, the style of worship, which is structured but not extremely formal, has appeal to many of those who have newly joined the fellowship. "People have told me they've found meaning in our worship," said Paul. "They are being fed."

John believes the style of congregational life at Broadfording fits well with how Brethren have traditionally been the church. "We don't proselytize," he said, "and in our area a lot of that goes on. Mostly, it turns people off. Secondly, we Brethren place a strong emphasis on life in community, and that meets people's needs."

What other factors have helped attract people? Again, in keeping with Brethren tradition, this congregation offers an opportunity for serious study of the Bible. Many who come to the church are looking for meaningful engagement with the Scriptures. Another plus: This church is still small enough for people to receive personal attention and also to have opportunities to use their unique gifts. Their pastor believes members of a church want to give as well as to receive; "we offer them the chance to be in ministry almost right away."

Another attraction is the encouragement members get to think for themselves. Coming from a variety of church backgrounds, the people at Broadfording learn that their opinions count and that church members are not expected to have identical beliefs. The resulting variety of opinions causes some interesting discussions, but appeals to those who discovered in other churches in the community that the preachers and other church leaders handed down the so-called "right" ideas about what to believe and how to live. Also attractive is the church's commitment to work at reconciliation and healing.

No one at Broadfording would argue that theirs is an ideal situation. Like every church, this one has its share of problems. But the church is growing, not with a spectacular influx of new members, but with a slow, steady growth that allows for solid integration of newcomers into the life of the congregation.

When I asked Paul Reid what he would name as the most important thing he has learned about evangelism, he said, "It's caring about people. In my work as an insurance agent, I know a lot of people are hurting. We need to extend the arm of invitation for them to come and worship with us, to get some spiritual food. We need to show that we really care for them as persons. Our backgrounds and traditions may differ, but we need to look beyond that and let our Christian grace flow over everything."

With that spirit, evangelism will continue to be alive and well at Broadfording. ☐

Freelance writer Kenneth L. Gibble is promotion consultant for MESSENGER *and interim pastor at the Hagerstown (Md.) Church of the Brethren.*

Bible study

Perfect like the heavenly

"You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5:48).

When I moved from Surinam to the island of Aruba, the authorities requested that I submit a statement of good conduct. Some of my parishioners were upset. Certainly, a pastor would not have to prove his correct behavior! Yet they were wrong. According to the laws of the land, we are equal. But it is that way too according to God's law. There are no exceptions to the rule: We all must be perfect. In that marvelous story by Nathaniel Hawthorne, *The Scarlet Letter*, the one who is least suspected, the minister, turns out to be the father of Hester's child. So you see, the rule applies to all of us. We must be as perfect as the heavenly Father.

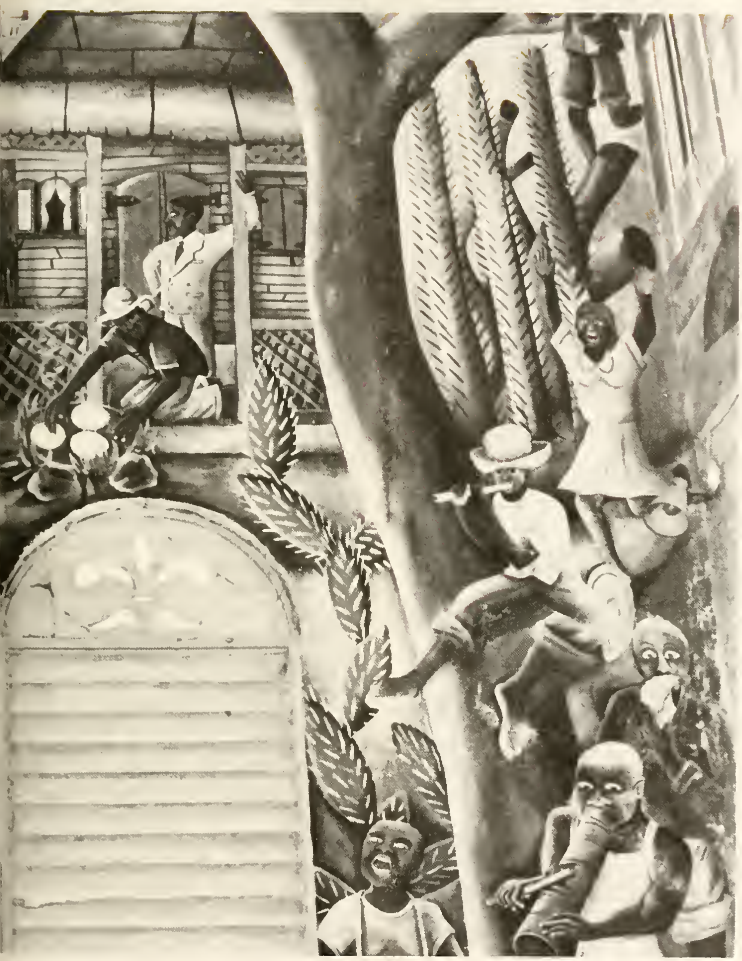
The entire Sermon on the Mount deals with this matter of being perfect. In this connection there are two keys that open our proper understanding of this great discourse by Jesus. The first key is that we must have only one goal, namely the realization of God's rule also here on earth. Jesus' entire life was geared to that goal. The second key is this: Of those who believe in Jesus and his Father, a righteousness is required that is more than a simple equalization. The Sermon on the Mount is full of examples. To the men of old it was said that murder would make them liable to judgment, but Jesus points out that in the eyes of God anger is just as bad. Not only the deed, but also the wish thereto is sin.

Another example concerns adultery. Formerly, the rule was that no adultery should be committed. Jesus, however, adds again an extra dimension: "Everyone who looks at a woman lustfully has already committed adultery with her in his heart." Students of John Wesley once asked him whether it was possible for anyone to be righteous under such a strict rule. Wesley said, "Look, you must see it this way. There is a difference between a fleeting thought, which you do not entertain, and the systematic nurture of an idea. You could say that nobody can help it if birds fly over his head, but you can prevent them from building nests in your hair!"

Yet another example that Jesus presents in this connection has to do with the swearing of oaths. In the past, the rule was that one should not swear falsely, but Jesus warns us against swearing at all. In some cultures swearing has become a way of life. The Arabs have a story about a neighbor who comes to borrow the donkey of an old man. The old man says that the donkey is not around. The

Love can make the common beautiful.

ather



"The Wedding at Cana," by Haitian artist Wilson Bigaud

neighbor claims that he just saw him.

The old man cries out: "I swear by Allah that the donkey is not here!" At that moment the donkey brays in the stable. "You hear?" the neighbor says triumphantly, but the old man is undisturbed. "Do you value the braying of a donkey more than the word of an old man?" In that context Jesus suggests that we let our yes mean yes and our no mean no. When words and deeds match, there is no need to swear.

We must be perfect as our heavenly Father is perfect. We must do more than what is absolutely required of us, and we must do it gladly. You must have heard about that simple monk, Brother Laurence, who was given one of the meanest jobs in the cloister kitchen. He had to clean the pots and pans, which were blackened on the wood fires of his day. He not only made them shine, but he did it with pleasure. He did more than the absolutely required task. The satisfaction about a job well done brightened his face, and he helped others to live more courageously. To such art of living we too are called.

When couples come to me to be married, I always read with them the story of the wedding at Cana in Galilee, where Jesus turned water into wine. The point of that story is that common, everyday things can become extraordinary and beautiful when love is added to them. In marriage and family life, too, we are called to be perfect as our heavenly Father is perfect. One might question whether such perfection is humanly possible. Jesus certainly did not suggest that we might be God's equals. He did, however, strongly urge us to develop within ourselves the characteristics that are so descriptive of God's way with us—love and truth. When Jesus says of marriage, "What therefore God has joined together, let no man put asunder," it is clear that he considers divorce an instance of disobedience.

The same words can also be applied to other areas, such as faith and the life based upon it, or to the connection between the freedom to make decisions and the responsibilities that those decisions entail, or between our humanity and justice. In all these areas we are called to do better and more, to be perfect as our heavenly Father is perfect. It is not an easy task, but when we put ourselves to it, we will discover that we are given power to follow our heavenly Father wherever he leads. More power be to us! ☐

Anthonie van den Doel, former missionary to Nigeria, Indonesia, and Surinam, is pastor of the Protestant Church in the island of Aruba, just off the coast of Venezuela.

by Anthonie van den Doel

Roots and the wind

When Beacon Heights wanted to highlight its Brethren heritage, it looked for a theme that would relate to both the past and the future.

by Debbie Ritchey

The black-clad, grandmotherly figure slowly climbed the stairs to the pulpit, stepping out of our past and up to the modern-day microphone. She beckoned us to look back into the past with her, into our heritage, to glean from it a sense of where our roots lie and how they affect our lives.

Roots can bind,
roots can free;
roots can provide safety, stability, security.
We are free to accept our heritage or reject it;
to carefully examine and selectively choose from our roots;
to affirm those values and traditions that are valid for us today.

Thus began the three-Sunday series called "Roots and the Wind," in which the Beacon Heights Church of the Brethren in Fort Wayne, Ind., celebrated Brethren heritage.

It was a creative series, filled with many symbols that added both meaning and interest to a sometimes too-familiar theme. It was a worshipful series, expressing gratitude to God for the blessing of our roots and for the richness of our fellowship. It was a series geared toward all Brethren, not only to those whose familial ties to the church go back many generations. And it was a useful series, emphasizing practical aspects of our heritage that can be applied to our lives and our faith today.

It had been seven years since our congregation had focused special attention on our heritage, and Pastor Guy Wampler, who headed up the planning committee for the worship services, felt "it was about time again that we have a sense of who we are." The committee chose a theme that would relate to both the past and the present, one that would allow us to look at our roots and to see how their principles have withstood the winds of time and continue serving us today.

"Roots and the Wind" also looked at the wind as a source of power and as a freeing force. The primary symbols for the series were all wind-powered objects: a kite, representing freedom to soar and symbolizing the principle of "no force in religion"; a windmill, which converts wind into power for work, symbolizing the practical faith of the Brethren; and a dove, symbol of peace, which helped us focus on peacemaking and reconciliation.

Recognizing the diverse backgrounds represented in our congregation, the committee sought to avoid too much nostalgia and narrowness, which might tend to exclude newer Brethren. Instead the series focused on our deeply rooted faith and how that rootedness can strengthen us for contemporary life. It stressed convictions rather than rituals. It sought to help us joyfully recognize our identity and joyfully affirm who we are.

The key word is "joyfully." The committee wanted the series to be fun.

We enjoyed listening to "Grandma" Rachel Kiracofe, who was our hostess for each of the three Sundays. She shared stories of her childhood, her earliest memories of the church, and its centrality in the life of her family. She recounted memorable experiences such as having to give up her own bed for visiting ministers who stayed in her home.

She spoke of the special preparations for Love Feast, the traditions involved with making communion bread, and the tantalizing aroma of the communion beef cooking. ("Nothing else in the world smells like it.") She probably awakened memories for all of us as she described

Above: Clowns interpreted Andy Murray's ballad about Ted Studebaker. Upper right: "Simple Gifts" was performed by a ballet troupe. **Right:** *"Grandma" Rachel Kiracofe hosted the three Sunday programs, sharing her memories to make the past come alive to the present-day congregation.*

how hard it was to sit still through long sermons and services, where themes like "Be ye doers of the Word and not hearers only" were frequently preached.

And all of our modern-day children enjoyed the story Rachel told them about her grandmother's bread basket and how it was frequently filled with food to be taken to the ill or the grieving. This day it was filled with cookies like Grandma used to make, and each child received a special treat.

Other special treats were a ballet troupe's beautiful interpretation of "Simple Gifts," the audiovisual "Journey of a Kite," and our clowns' moving presentation of Andy Murray's ballad of Ted Studebaker. The hymns we sang were all written by Brethren (Kenneth Morse's "Move in Our Midst" was used every Sunday), and our song leader lined some of them for us. A heritage dinner the first Sunday featured the products of a noodle and apple butter-making party two days before.

The use of these many visual symbols was quite intentional. The planning committee hoped that the series would be long remembered because of things like Rachel in her black bonnet and shawl; the worship centers featuring kites, windmill, and doves; the delicious mincemeat pie and chicken and noodles; the graceful movements of simply dressed dancers; and a clown who was "brave enough to die making something instead of tearing something down."

All of these made an impression on our minds, and perhaps the next time we see a windmill we will remember the one that sat on our altar one Sunday, calling us to reflect on the practical faith, the simplicity and honesty which we have inherited from the early Brethren.

The Sunday following the heritage series was a time to focus on unity with brothers and sisters of other faiths. We had looked inward and backward to clarify and affirm our identity. The next step was to look outward with an openness to others as we share with them who we are and what strengths we bring to the larger church, and to join with them in carrying out the work of Christ. ☐

Debbie Ritchey, a registered nurse, is a member of Beacon Heights Church of the Brethren in Fort Wayne, Ind.

messenger study guide

Did you know that every month MESSENGER publishes a study guide to the magazine? It contains helpful questions to guide thinking and discussion, and suggestions on the guide's use.

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opinions

On scripture criticism, E

Dave Polley

Believers should question Bible

Loren Martin's "Opinion" (January, page 30) that as a "believer one must never question the validity, the significance, or the worth of any of the Holy Scriptures" is astounding. From Jesus Christ to the present, believers have been questioning the Holy Scriptures. Christ questioned the suppositions and the accepted ways of scriptural understandings in his day. The church councils in which various writings were chosen to be included in the New Testament were filled with questions about validity and significance. The books of James and Revelation barely made it into the canon, and how different the Church of the Brethren and the fundamentalist groups today would be, if that were the case.

Paul's matter-of-fact acceptance of slavery (1 Tim. 6:1 and Eph. 6:5) and his candid belief in the inferiority of women (1 Cor. 11) must be criticized. Any respected, secular forum in this country today would denounce these statements. No council of war today would agree to the harsh and barbaric demands of Yahweh in relation to the Israelite conquest of Canaan (Josh. 6:21 and 10).

Loren Martin quotes from Deuteronomy 4:2 that one shall not add or subtract from the commands of God without stating that the context is the Mosaic ordinances received on Sinai. These were truly holy and sacred for those people. But it is incomprehensible to accord the historical, poetic, and wisdom literature of the Bible the same significance.

We must question the Scriptures. The believers of Beroea were upheld as examples because they searched and examined and questioned the Scriptures daily (Acts 17:11). Job is blessed, not because he accepted the common religious understandings of the day that his friends underscored, but because he questioned God. And a most insightful occurrence concerning the issue of questioning God takes place in Exodus 32:7-14: God is bent on destroying the Israelites for their idolatry, but Moses argues with the Lord and causes the Lord to repent (verse 14).

Jesus commissions his followers to discover the truth, and in doing that, we shall be free. But discovering truth involves questioning. May God grant us grace and wisdom and courage in this search. ☐

Dave Polley is a Brethren Volunteer Service worker at the inner-city project at Harrisburg First Church of the Brethren, Harrisburg, Pa.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers. These reader responses do not necessarily represent the opinions of the magazine's editors.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

John Forbes

Reading Paul in context

Brother Jobie E. Riley has taken Paul to task for his shortcomings, and surely Paul himself was the first to recognize them. But before we throw out the baby with the bathwater, we should consider three things:

1) Paul is victimized by mistranslations and misunderstandings. When he states, in the famous passage of Romans 13:1-2, that we all should be subject to authority (*exousia*), he does not necessarily say that we must obey the government, or that all governments are instituted by God. Authority-*exousia* is not the same as government, but rather a quality of being able to command.

2) Paul can go overboard, but if we know the Scriptures it is easy to rectify. When he says that all authority-*exousia* is from God, he is wrong. The devil told Jesus that authority-*exousia* over this world had been given to him (Luke 4:6), and the two beasts of Revelation have authority-*exousia* (Rev. 13: 12). Our job is to figure out if authority is legitimate, that is, from God. If not, it will be overthrown. And most, if not all, authority these days is definitely not from God.

3) Paul corrects himself. If we know the

alvador war, pastors' salaries

whole body of Paul's writings, we can easily correct misinterpretations. Against all Paul's restrictions on women (Jesus placed none at all), we need only read the magnificent statement in Galatians 3:28: "There is no such thing as Jew and Greek, slave and freeman, male and female: for you are all one person in Christ Jesus." If we are all one in Jesus, we all share *equally*, and racism, classism, and sexism have no place whatsoever in Christianity.

We need to shut out the fanatic voices that would use this or that thread of Paul to force us into obedience in outmoded notions of a long-dead past. Our creed as a denomination is the entire New Testament, and as a whole it proclaims God's love over all the pettiness of humanity. Let us too, as a denomination, proclaim God's love, which sweeps aside all oppressions. And if we read Paul right, and in context, we will find in him an eager helper, human like us, but filled to overflowing with the love of God. ☐

John Forbes is a member of the Castañer Church of the Brethren in Castañer, Puerto Rico.

Ronald Brunk

El Salvador war no east-west issue

The excellent and timely article "Hope Rises from the Land," by I. W. Moomaw (January, page 18), examines one of the most basic and important themes and concerns of our time.

I had the good fortune to spend two weeks in January visiting farms and talking with farmers and farm leaders in Nicaragua. The Nicaraguans in the recent revolution overthrew, as brother Moomaw so clearly described in reference to Latin America in general, "a system of exploitation that has kept them down too long." Nicaragua now is attempting to organize its economic structure in a bold new direction.

I talked with vegetable co-op, beef cattle co-op, cotton co-op, and grain co-op members who had been landless farm workers just a few years ago. They were now working and managing together on the newly formed co-ops. I talked to private farmers who are helped by the government with low-interest loans for supplies and equipment so that they can produce more. I talked to enthusiastic members of a farm service cooperative much like a miniature co-op elevator in Iowa, where the individual farmers can buy needed seed and veterinary supplies and where they sell their corn or beans.

The conversations seemed to point out many of the same conclusions. They were often struggling to get their production units started or improved. They needed more tractor repair parts, tires, and tools, but the continual drain of money, manpower, and resources caused by the US-financed war against them had made it harder and harder to accomplish agricultural development.

In the northwestern coffee regions, the attacks by the guerrillas (whom President Reagan now calls "freedom fighters") on

Windows in the Word

by Timothy K. Jones

Journeys

I still recall the mingled feelings. One afternoon almost two years ago I climbed into the cab of a 24-foot U-Haul. I pulled out of the driveway of the Germantown Brick parsonage in Virginia and pointed our truck to a new home in Texas, 1,200 miles away.

I've pulled up roots many times. Growing up in California, attending school in New Jersey, pastoring churches in three states—I couldn't add the miles I've traveled or count the things I've seen.

But all the memories of these travels pale when placed next to another course I'm tracing. I'll never plot it on a map or log it in a travel diary, but I find myself drawn forward on an absorbing quest.

Something tugs me out of my ruts of self-containment. This wanderlust has little to do with geography, everything to do with the Spirit. I'm restless not for new sights, but for the larger world of God's reality.

I sometimes catch the spirit of a wilderness camper hunting up last year's tent stakes and slipping a map into a back pocket. Or I understand what possesses quiet retirees to hop into a camper or trailer home and crisscross the States for months at a time. I can sense the urgency of an Abraham walking into unseen horizons, energized by God's promise of a new land, obeying only "by faith . . . not knowing where he was to go" (Heb. 11:8, 9).

I understand because I see life and faith not so much as standing still as moving forward. Not sitting down but pressing on. Faith is a coming home, to be sure, but it is also the beginning of the journey. For just when we think we've "made it," God has a way of poking us out of our complacency, nudging us again and again to not just settle, but to venture out and explore the land of promise.

We may hold to a rock-like God, we may find God a stationary place in a fast-changing world. But we do more than root ourselves in tradition and old truths. We open our eyes and let God point us in new directions. We walk after the Spirit's leadings, we follow Jesus into the territories of compassion and service.

Now, I'm not breathless to see exotic scenery on the other side of the globe, or anxious to haul my possessions to another corner of the country. But I am itching to stay on the journey. I want to sojourn like Abraham, to stay moving into that exciting future God holds out ahead.

So when you and I can't sit still from wanting to serve the poor, or experience the love of God, or know the power of the Spirit, we're not to worry. We are simply joining the long line of pilgrims in the faith. Like Abraham, we gladly, if sometimes haltingly, journey toward the horizons of faith. And just as God has opened countless roads and paths behind us, he can be trusted to reward our longings with new adventures ahead. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

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isolated farms; the torture and killing of farmers, women, and children; and the destruction of production facilities have made it difficult to harvest and market their crops.

The US administration shouts "communism" to rally the citizens to generate fear in North Americans. However, it is not a conflict between east and west, but instead between landlord and corporation interests on one hand and the peasants, workers, small farmers, and humanitarians on the other. By supporting the bloody guerrilla attacks on Nicaragua and trying to cut Nicaragua off from international trade, President Reagan's policy now seems set to do just what I. W. Moomaw says we cannot do—"defend our own freedom by denying to others, in circumstances different from our own, the right to seek freedom in their own way." ☐

In 1983-84, Ronald Brunk of Eldora, Iowa, served one year at Campamento Nueva Vida in Ecuador, through the World Ministries Commission.

D. Luke Bowser Jr.

Brethren pastors get trickle-down

Many of us Brethren were disturbed by the so-called "trickle-down" theory of economics that was being espoused in our nation's capital. Was it such a new idea, however?

We Brethren have espoused that same theory for years. We have assumed that, if we encouraged our more affluent congregations to give more adequate salaries to their pastors, then the less affluent congregations would do likewise. In other words, we Brethren have been assuming that there is and will continue to be a constant "trickle down" bringing more adequate benefits to our pastors at the bottom rungs of the salary ladder.

Unfortunately the "trickle-down" theory is a bit defective. Just ask the pastors who are on the lower rungs of the salary lad-

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FOR SALE—Home in Bridgewater, Va. Custom built, 4 BR, 2½ baths, family and rec. room, laundry, LR, central vacuum and intercom, double garage with two storage rooms, shop and root cellar, small fruit and nut orchard. Tel. (703) 828-3141.

FOR SALE—York County, Pa., family practice of deceased physician. Modern up-to-date offices and attached residence on approximately five acres. Excellent hospital nearby. Owner financing available. Contact Mrs. Paul S. Hoover, Windsor, PA 17366. Tel. (717) 244-4474.

OPPORTUNITY—A new congregation of the Church of the Brethren seeks pioneers to join its growing witness in a suburb north of Houston. Christ Our Peace Church emphasizes Spirit-empowered living and Christ-led concern for the world in a warm congregational atmosphere. Its location provides access to Houston area job opportunities. For more information contact Tim Jones, P.O. Box 8431, The Woodlands, TX 77387. Tel. (713) 292-2282.

SCHOOL—Alternative high school education in the heartland of America. Stimulating combination of community life, work and academic excellence. Scattergood Friends School, James A. Allan, Director, R. 1, B. 32, West Branch, IA 52358. Tel. (319) 643-5636.

TRAVEL—Juniata College Tours. Post Conference Tour: Alaska with Inside Passage Cruise from Phoenix or your city. July 14-28: Russia and Crimea. $1,899 includes everything from New York. Late July/Aug.: Canada by train, Vancouver to Toronto (Banff, Lake Louise). Sept. 19-Oct. 6: Egypt and Africa Safari (Kenya). Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

WANTED—Caring individuals needed for an ecumenical community specializing in the treatment and rehabilitation of individuals with psychiatric difficulties. Housing, utilities, food, and master medical provided in addition to cash salaries depending on level of responsibility. Contact Kent Smith, Gould Farm, Monterey, MA 01245. Tel. (413) 528-1804.

WANTED—Historical sources concerning Snow Hill German 7th Day Baptist congregation and cloister. Need access to such for the writing of in-depth historical research paper. Also, access to any other material or information concerning Ephrata/Beisselite movement or German 7th Day Baptist denomination will be appreciated. Please respond soon if you are willing to lend sources or give information. Doug Graham, Bethany Theo. Seminary, Butterfield and Meyers Rds., Oak Brook, IL 60521. Tel. (312) 620-2342.

ANNUAL CONFERENCE BULLETINS

INVITATION—Driving to Annual Conference via Interstate 70? West Charleston Church of the Brethren, Tipp City, Ohio, invites Annual Conference travelers passing Dayton on Interstate 70 to sleep over at our homes. Camp sites or bed and bath are available. Please call David or Patty Dinsmore in advance to make arrangements. Tel. (513) 667-2889.

INVITATION—Driving to Annual Conference from out east? We're offering free parking for campers or rooms in our homes. Peace Valley Church of the Brethren, Peace Valley, Mo. Contact Mrs. Fred Bastin, R. 2. Box 273, West Plains, MO 65776. Tel. (417) 277-5669.

love is in the feet

The Hausa-speaking Christians in Nigeria have a unique saying, "Kauna a kafa take." Literally it means, "Love is in the feet."

The saying reflects deep insight into the calling of the Christian. The message is that you cannot sit on the good news or keep it in your house; you must take it out and share it. Hence, love is in the doing . . . love is in the feet.

A writer from another culture and another time expressed a similar view—

"How beautiful upon the mountain are the feet of those who bring good tidings"—Isaiah 52:7.

A program of evangelism taking shape in the Church of the Brethren today builds on this understanding. It is called "Passing On the Promise."

The appeal of this effort is that the promises of God are not something merely to stand on or to keep. The promises are to be passed on. They are to be shared with a neighbor, a friend, a loved one, a colleague at work or play. They are an invitation to know God and to experience the community of faith. They are for sharing that others may find their center in Jesus Christ.

Heed the wisdom of Christian sisters and brothers in Nigeria by letting your life proclaim:

Love is in the feet.

Church of the Brethren
Passing on the good news of Christ
and his peaceable kingdom.

opinions

der. One pastor learned that he stood in 28th place out of 39 pastors in his district in salary received. He had already found it necessary to begin receiving his church annuity to supplement his salary. That pastor, a college and seminary graduate, says he and his wife will "bungle through." They are near retirement. But what about the 11 other pastors? Some of them have families to support. How are they to manage?

Now if one multiplies the above situation by the number of church districts, then the magnitude of the problem becomes more evident. Can we blame one pastor who simply shrugs and says, "No one sees. No one is listening. No one cares"?

At times statistics are shared to point out that there has been improvement. It is true. There are many pastors whose salaries have been brought up to scale or close to scale. Still that does not speak to the needs of the pastors who, along with their families, continue to live in a financial bind.

The time has come for the Church of the Brethren to renounce the "trickle-down" approach in dealing with the needs of pastors. The time is here to aggressively and creatively reach out to meet the needs of our lower-paid pastors and their families. The time is here to help the small congregations that these sisters and brothers in the ministry are serving.

When Dan West dreamed of farmers giving heifers to relieve the hunger of little children, there were short-sighted people who said, "It cannot be done." When Europe was devastated at the end of World War II and Brethren church leaders undertook to enlist the aid of the Christians of America to help relieve the massive suffering and hunger, there were many timid souls who said that it could not be done. But something was done. There was a great deal done!

Just so can there be something done about the needs of many of our pastors and their families. The organizational machinery is already in place to act. What we lack is the will to act.

In reality, what we are talking about is brotherhood in action. ☐

D. Luke Bowser Jr. is pastor of Eagle Creek Church of the Brethren in Forest, Ohio.

turning points

Do you have information for Turning Points? For anniversaries, please give the first name of husband and wife, town and state of residence, and number of years married (50 years or more only). For deaths, give the name; town and state of residence at time of death; age; and month, day and year of death.

Send information to MESSENGER, Turning Points, 1451 Dundee Ave., Elgin, IL 60120.

Pastoral Placements

Anderson, Ralph W., from Lima, N. Ohio, to Lewiston, N. Plains, interim

Flory, Dee C., from Blue Ridge Chapel, Shen., to Timberville, Shen.

Gibble, Ann Earhart, from secular to Arlington, Mid-Atl.

Gibble, Kenneth, from Hagerstown, Mid-Atl., to Arlington, Mid-Atl.

Kintner, Emery, from Pleasant Chapel, N. Ind., to North Webster, N. Ind., part-time

Manning, Gerald R., to Rocky Mount, First, Virlina, part-time

Richard, Sue, to Lima, N. Ohio, interim part-time

Richard, Wesley, to Lima, N. Ohio, interim part-time

Shattuck, Everett, from Sidney, Trinity, S. Ohio, to Waterloo City, N. Plains

Shattuck, Lois, from Sidney, Trinity, S. Ohio, to Waterloo City, N. Plains

Watson, Dale F., from New Hope, Virlina, to Danville, First, Virlina, part-time

Wolf, Burton H., from West Alexandria, S. Ohio, to West Milton, S. Ohio

Licensing/ Ordination

Diller, Dwight, licensed Jan. 27, 1985, Troutville, Virlina

Gibble, June A., licensed Jan. 13, 1985, Highland Avenue, Ill./Wis.

Hanna, Raymond, licensed Feb. 3, 1985, Philadelphia, Bethany, Atl. N.E.

Jeffrey, Charles F. Jr., ordained Jan. 21, 1985, Ill./Wis.

Miller, Kathleen L., licensed Aug. 26, 1984, Naperville, Ill./Wis.

Newcomer, Stephen A., ordained Jan. 13, 1985, Rocky Ford, W. Plains

Stern, Pattie B., licensed Jan. 20, 1985, San Diego, Pac. S.W.

Wallace, Robert B., licensed Dec. 16, 1984, Bristol, First, S.E.

Anniversaries

Babcock, Lorin and Vera, Cerro Gordo, Ill., 50

Baker, Berlin and Ruth, Brookville, Ohio, 60

Bridenbaugh, G. Herbert and Gertrude, Martinsburg, Pa., 63

Brumbaugh, Eli and Emma, Martinsburg, Pa., 54

Bucklew, Jesse and Mary, Brookville, Ohio, 63

Bush, W. Floyd and Dorothy, Martinsburg, Pa., 57

Greenleaf, H. Lester and Kathryn, Martinsburg, Pa., 55

Heckman, Mr. and Mrs. B. Frank, Waynesboro, Pa., 50

Hinkle, Mr. and Mrs. John, Louisville, Ohio, 50

Kagarise, I. Harvey and Alice, Martinsburg, Pa., 59

Kessler, Roy and Clara, Falls Church, Va., 55

Little, Arthur and Marie, New Enterprise, Pa., 50

Miller, N. Ray and Marie, Martinsburg, Pa., 57

Mow, Baxter and Anna, Roanoke, Va., 64

Ramirez, Fred and Bonnie, Garden City, Kan., 70

Rebuck, Mr. and Mrs. Glenn, Greencastle, Pa., 50

Reinecker, Chester and Lizzie, Hanover, Pa., 53

Wagner, Harold and Ruth, Cerro Gordo, Ill., 50

Deaths

Baker, Viola, 89, Greenville, Ohio, Feb. 3, 1985

Baker, Welton Jr., 64, Seattle, Wash., Jan. 10, 1985

Brant, Ruth, 86, Berlin, Pa., Jan. 29, 1985

Brechbill, Margaret, 62, Chambersburg, Pa., Sept. 21, 1984

Brumbaugh, Eileen, 46, Martinsburg, Pa., Nov. 14, 1984

Butzer, Glenn, 48, Akron, Pa., Dec. 17, 1984

Cox, Lois E., 44, Bassett, Va., Jan. 19, 1985

Cranch, Robert G. Jr., 73, Eden, N.C., Jan. 26, 1985

Dean, George F., 70, Eden, N.C., Dec. 11, 1984

Dull, Vernon, 89, Brookville, Ohio, Nov. 24, 1984

Eisenzimmer, Teresa, 29, Hecla, S.D., Oct. 20, 1984

Ferree, Rocella, 76, Seven Valleys, Pa., Jan. 21, 1985

Hall, Cora L., 86, Warrensburg, Mo., Feb. 6, 1985

Hammock, Lewis C., 86, Eden, N.C., Jan. 15, 1985

Hertzog, Elmer, 69, Ephrata, Pa., Dec. 23, 1984

Krall, Cyrus B., 71, Pine Grove, Pa., Jan. 24, 1985

Lemmon, Eugene C., 62, East Berlin, Pa., Dec. 20, 1984

Lowe, Andrew, 76, Manheim, Pa., Jan. 24, 1985

Mann, Edgar Z., 78, Waynesboro, Pa., March 6, 1985

Meyer, Helen, 70, Mishawaka, Ind., Dec. 28, 1984

Mikesell, Claude, 88, Greenville, Ohio, Dec. 30, 1984

Patterson, Larry A., 71, Ashboro, N.C., Jan. 28, 1985

Rowland, Ruth, 64, Waynesboro, Pa., Jan. 27, 1985

Smith, Ethel, 74, Middletown, Md., Dec. 31, 1984

Smith, Harriet M., 94, Martinsburg, Pa., Nov. 29, 1984

Speicher, Robert, 74, Bridgeville, Del., Jan. 26, 1985

Steele, Gladys, 76, Cando, N.D., Oct. 27, 1984

Stremmel, Nora, 87, Seven Valleys, Pa., Jan. 29, 1985

Terwilleger, Laurie K., 77, Lacey, Wash., Feb. 11, 1985

Van Nort, Bertha H., 90, Arlington, Va., Feb. 23, 1985

Weaver, Ward, 87, Greenville, Ohio, Jan. 15, 1985

Whitmore, Spencer, 93, Chambersburg, Pa., Dec. 1, 1984

Wilkinson, Kenneth, 44, Hatboro, Pa., Feb. 8, 1985

Wilkinson, Paul J., 75, Hanford, Calif., Jan. 25, 1985

Wolff, Howard, 47, La Verne, Calif., Feb. 10, 1985

Wright, Odessa R., 88, Bridgewater, Va., Feb. 5, 1985

Yoder, Kenneth, 50, Elkhart, Ind., Apr. 20, 1984

Yoder, Thelma, 74, New Paris, Ind., July 20, 1984

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How's your evangelism playing?

How would you react if a stranger visited your church and later printed a critique of the Sunday morning service in the local newspaper? Would you be aghast to hear the pastor dismissed as dull, and scored for reading her sermon from notes? Would you be incensed to learn that the organist played too loud and the soloist was off key? Would you be miffed at someone comparing the worship center arrangement to a department store display window? And would you be hurt to have your congregation written off as user unfriendly, even hostile to strangers?

In Columbus, Ohio, church members brace themselves for such critiques ever since the *Citizen-Journal's* religion editor, George R. Plagenz, took to critiquing local churches in the style of film and theater reviews. Every Sunday he visits a different church, unannounced, sits near the back of the sanctuary, and takes notes on all he observes. In his reviews he uses four categories —worship service, sermon, music, and friendliness. The highest rating in each category is three stars. A 12-star rating is tops. Needless to say, the Columbus churches have developed a healthy respect for the innovative editor and dread getting a "bad review."

Plagenz hasn't measured the effect of his reviews to see if church services really are getting better. But he did drive by one church and notice on its signboard the phrase, in big letters, "Approved by George Plagenz."

"The main idea of church criticism is to make the churches more aware of the importance of public worship," explains Plagenz. "If the worship services are done poorly, the church has no way to redeem itself. A church has approximately 60 minutes a week to show the public what it's all about—and if it fails, the church fails."

Naturally, some folks take offense, calling Plagenz sacrilegious. But he doesn't agree. "I'm not rating God—I'm rating the church services. God can't be rated, but I like to see how good a job the churches are doing in communicating God to the people."

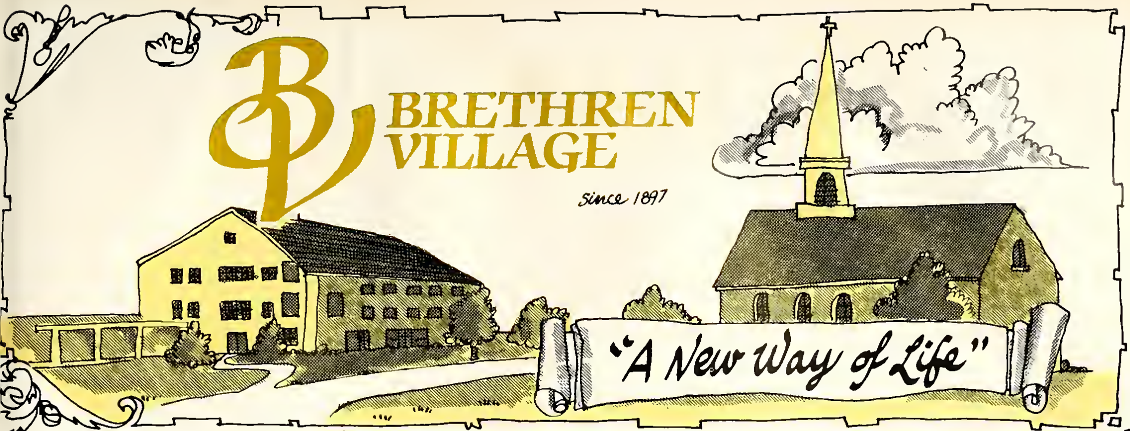
As we think about pushing evangelism with new vigor in the Church of the Brethren, Plagenz' thoughts are worth taking seriously. He says, "One thing I always keep in mind in giving my ratings is this: How friendly is the church to a stranger? I go into each church as a stranger, and if I don't feel that friendliness, then it's going to show up in the rating I give. There is no excuse for a church to be unfriendly to a stranger."

That's getting mighty close to the essence of the gospel itself, the gospel that writers Paul Mundey, Bob Neff, Don Shank, Jim Gittings, and Ken Gibble are challenging us this month to offer overtly to others—welcoming the strangers, making them feel at home, caring for their needs, sharing with them the love of Christ.

I don't expect the Plagenz idea to sweep over American journalism overnight, so while you are waiting to catch someone with a notepad, sitting on a back pew in your church, why not critique your own church's services? If you were a stranger, would you feel like returning the next Sunday? If there aren't 12 stars in your critique, will there be any stars in your crown?—K.T.

BRETHREN VILLAGE

since 1897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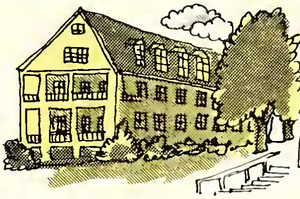
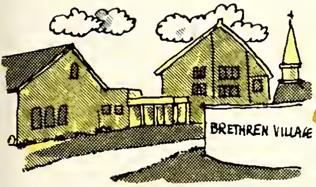


We began in 1897 in Manheim, PA as the Church of the Brethren's Home of the Homeless. Today, Brethren Village is a Christian Community of more than 450 residents. The Village maintains close affiliation with the Atlantic Northeast District of the Church of the Brethren.

to grow meant moving south from Manheim to our present location. At this time in Village history, Founders Hall, a Village landmark, was built and has been in continuous use since 1910.



larger growth in the 1970s was phenomenal. This growth brought about additional cottages, a health care center, an administrative center, a Village Chapel, Village Manor, and Oakwood House.

and still larger in the 1980s. An addition to our health care center known as the Graybill Nursing Wing was added along with Village Terrace Apartments.

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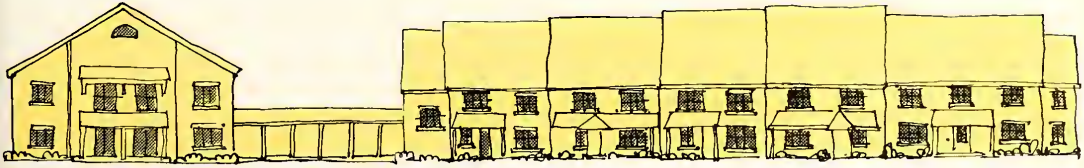

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199th Recorded Church of the Brethren Annual Conference

Phoenix, Arizona
July 2—7, 1985

CALLED TO MAKE DISCIPLES, the 1985 Conference theme, will focus on the Great Commission of Jesus Christ and His mandate to tell the good news of the Gospel to all people (Matt. 28:18-20). The Commission is our call to evangelism. Evangelism involves telling the story of God's love to the world. It is "one beggar telling another beggar where to find bread."

—James F. Myer, Moderator

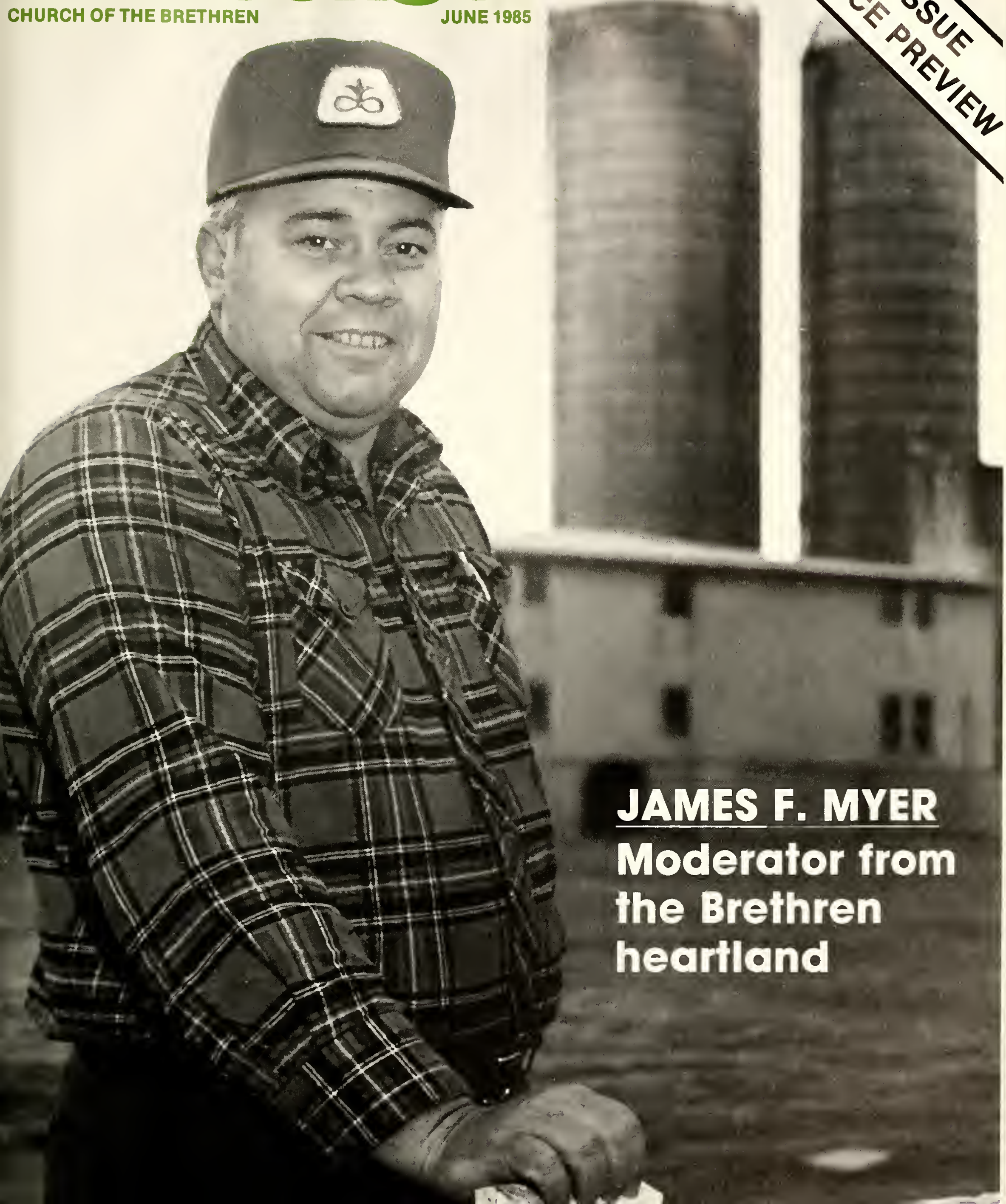
The Convention Center at the Phoenix Civic Plaza and two nearby hotels will be the site for all the business sessions, worship services and related Conference programs. Special programs and opportunities for Christian fellowship are being planned for all age and interest groups. The worship services will begin each evening at 7:30, Tuesday through Saturday, and Sunday morning at 9:30 in the Phoenix Civic Plaza assembly hall. Topics and speakers are:

- Tuesday, July 2, Moderator James F. Myer, free minister at the White Oak congregation, Manheim, Pennsylvania will speak at the opening worship service. Topic: "Brethren and the 'Go' Commission."
- Wednesday, July 3, Lila Wright McCray, ordained minister from Elkhart, Indiana. Topic: "God's Love . . . Reaching."
- Thursday, July 4, Arthur Gay, Jr., senior minister at South Park church, Park Ridge, Illinois. Topic: "Baptism: Commitment That Goes Public."
- Friday, July 5, Robert W. Neff, general secretary of the General Board, Elgin, Illinois. Topic: "Teaching Them to Observe All That I've Commanded You."
- Saturday, July 6, a program in observance of the 100th anniversary of women's work in the Church of the Brethren. Coordinator, Theresa Eshbach.
- Sunday, July 7, Nancy Rosenberger Faus, Bethany Theological Seminary faculty member, Oak Brook, Illinois. Topic: "Last Things First."

Called to Make Disciples

messenger
CHURCH OF THE BRETHREN
JUNE 1985

IN THIS ISSUE
CONFERENCE PREVIEW



JAMES F. MYER

Moderator from the Brethren heartland

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messenger

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letters

WE ARE THE WORLD

Some people just don't think about the starving people in Africa, Ethiopia, and other lands. Many children and grown-ups die every day fron starvation, which is a nightmare to them.

I just wish I could send all the money I get t the starving people. Day and night, as long a they live, they have no shelter to keep their starving bodies in. They have no TV, no telephone and not even a table to eat the little scraps o food they may get. All they have is their torn dirt-coated clothes, and maybe one little pot t eat out of.

The situation is getting worse, because plane can't land on the rough land to transport th food. This problem may go on forever, but I want the whole world to just pitch in. During Christmas time, all these singers from Englanc got together to sing a song called "Do They Know It's Christmas?" It was a hit, and they raised lots of money for the starving. Now the American singers got together and made a new hit song called "We Are the World." It's a great song and they are raising lots of money for the people.

I'll pray day and night for the starving until they get what they need—love and food. If they had all that, I would be very happy! I just wish they could hear me say this, but I have, and always will, have a place in my heart for them!

So, dear God, please bless the starving people, and feed them so they can have a functioning body, to make people smile!

"We are the world; we are the children."

JENNIFER SAULSBURY
Easton, Md.

REEXAMINING MATTHEW 18

I read with dismay the April letter by Robert Fredericks in which he condemned, in effect, obedience to our Lord's instruction in Matthew 18. By repeating Christ's words to the Pharisees, "Let him who is without sin among you be the first to throw a stone," the writer has presented a shattered fragment instead of the full counsel of the Word.

After the mob has been humbled, Jesus puts into practice his own instruction for the disciplining of a sinning brother or sister. In a private confrontation, he assures the adulterous woman that "Neither do I condemn you." However, he does remind her of God's displeasure and calls her to repentance by his command, "Go, and do not sin again."

With perfect economy our Lord has defined the role of the church as guardian of the purity of the Bridge of Christ. Our Lord loved this woman enough to die for her (and you and me). Yet he could not ignore or tolerate her wickedness; he judged her actions as sin and offered her another chance for reconciliation.

Love, compassion, and understanding, as Mr. Fredericks said, are essential elements of church discipline. Still, if we cannot pinpoint and cleanse the sin among us, we shall never be rid of it. And we must be zealous of being rid of it, even if total obedience to the instruction of Jesus

Matthew 18 brings us to the unhappy duty of eparating the unrepentant from among us. We nnot, for the love of Christ and our Brethren, e tolerant.

JAMES RALPH
kron, Ohio

ODAY'S NAZIS

It's really chic for us liberal, broad-minded rogressives to attack the values of Jerry Falwell nd Ronald Reagan, as Kathryn Mohler did in er letter, "Watch on the Potomac" (April). She bjects to their support for school prayer and eir opposition to abortion for poor women, as their positions on these issues are what dis- edit them the most.

I'm not for school prayer, though I'm more or ss indifferent to the issue. I find Reagan and alwell's support for militarism and nationalism pugnant. However, like all people who believe at life is sacred, I share their opposition to ortion.

Hitler would have been pleased to offer poor omen abortions, especially if they were mem- ers of minority groups. A Nazi decree of Oc- ber 19, 1941, established abortion on demand the official policy for Poland, and this decree as later extended to all the Eastern occupied rritories. Wasn't it nice of Hitler to give non- ryan women this liberating right?

All of us as Christians have an obligation to eak up for the victims of the American Holo- ust. Pro-abortionists, not pro-lifers, are the iritual descendants of the Nazi butchers.

JERRY C. STANAWAY
lmhurst, Ill.

ARMERS NEED OUR HELP

After reading about the Minnesota farmers March, page 5), I can't begin to tell how sad I el. We in this land of plenty must come to grips ith ourselves. I suggest that everyone reading is article do something to help these needy and urting people. Would it be possible to set up a ecial fund for these farmers?

I am not Brethren, but my in-laws are. I elieve we should help one another in a crisis like is, as we are all part of God's plan on this rth.

If our government won't help out, it is up to us release our faith and do what we are able. here would we be without the farmers? They eed us now.

MRS. KENNETH KULP SR.
phrata, Pa.

TORIES OF JOY AND SADNESS

The March issue of MESSENGER hits the heart avy with the stories of famine in Africa. My art, prayers, and tears are for those people.

Since I am in prison, I am limited in my means helping those who need help. I am a member the Bear Creek Church of the Brethren, Day- n, Ohio, and am so grateful to my congrega- on for providing me with the subscription to ESSENGER. There are so many articles that ing me to tears, and in prison that's an unusual sight. Here it is called a sign of weakness. But when I think of Jesus and his show of compassion, I realize it is my sharing pain and compassion with him. Jesus was in no way a weak man, yet the Bible clearly states, "He wept." I thank God for the tears I shed when sharing a story of joy from other Christians or a story of sadness such as "Hunger in Africa" (March).

Your magazine has been a blessing to me many times. May God bless this work, and those who take part in it.

JAMES HOWARD
Columbus, Ohio

GOING INTO THE WORLD

The March MESSENGER, which deals with hunger in Africa, is excellent. "Charity begins at home," we often hear. We who are Christians should hear Christ's "Go into all the world." The world is home for Christians, and missions in the world parish is our priority.

Ivan and Mary Eikenberry, who are busy at the MICAH Mission witness, have told the mission story as related to the biblical call. Their good witness speaks well for Brethren. Opportunities and challenges are open for greater response. Let us give a greater service and witness.

JAMES L. HOUFF
Eden, N.C.

ADVICE ON THE HYMNAL

In response to your article on the Hymnal Committee (March, page 7), I hope they don't emasculate all the poetry of the hymns. A few years ago, I witnessed an emasculated baptism. There was no Father or Son.

Also, let's have bold type for the words. The thin, poor type was the bad feature of the 1951 Hymnal.

JAMES Q. BUFFENMYER
Lombard, Ill.

ON LOVE AND TOLERANCE

Mark Bowser's Opinion (February, page 26) should result in an increase in MESSENGER subscriptions. It made the magazine look good and him bad.

His Opinion exudes self-righteousness. Try as hard as I might, I could find no love or tolerance in it.

He could spare his family and the Mathias church his monthly spasm by dropping his subcription to MESSENGER. However, he would not do that lest he lose some of the choicest grist for his agony. He must impatiently await the mail carrier on the day MESSENGER is due.

My curiosity led me to check the Church of the Brethren *Yearbook* to see if the seams of the Mathias church building were bursting when he tells it like it is. It shows that there are 235 members and that 120 come on Sunday to get the message. None subscribe to MESSENGER, and there was a net loss of 2 members in 1983. Doesn't sound like too much overflowing.

CHAUNCEY SHAMBERGER
Fruitland, Idaho

page one

Glenn and Ethel Harris have been reading MESSENGER for a long time. When the Harrises were asked to serve as MESSENGER representatives for Southern Plains District, they enthusiastically took on the assignment. Recently they came up with a plan to underwrite the cost of sending MESSENGER to all resident families in several district congregations that had no subscribers. They believe that when people begin receiving MESSENGER, they will want to continue reading it.

Ethel and Glenn Harris

Within the past year, 20 of our church's 24 districts have appointed persons to serve as district MESSENGER representatives. The Harrises are the only husband/wife team, but there *is* a mother/son team. In this case, however, mother (Wanda Miller) serves one district—Oregon/Washington—while son (Randy Miller) serves another—Pacific Southwest.

What kind of people are our district representatives? They range in age from the 20s to the 80s. They include a retired pastor, a church administrative assistant, three pastors, two pastor's spouses, and the wife of a district executive. Two of them are former BVSers who served as MESSENGER interns (Judd Mellinger-Blouch and Randy Miller).

What do they do? For one thing, they keep an ear to the ground for happenings in their district that might be of interest to the editors. Secondly, they encourage individuals and congregations in their district to make MESSENGER an important resource in the life of the church. They frequently appear at district conferences with a MESSENGER display. Some of them have visited congregations in their district to encourage readership of our church magazine. Some have written articles about MESSENGER for their district newsletters.

Just as the congregational MESSENGER representatives carry on often unsung, yet valuable service to the church, so do those who tell the MESSENGER story at the district level. Our thanks to all of them.—KENNETH L. GIBBLE

in touch

Jane Keeney: Tracing grandfather's footsteps

Jane Keeney walked alone through the Nigerian village of Garkida. She stood reflectively for a few moments before a small cluster of tombstones at the top of a little knoll. One of them marked the grave of her grandmother.

Then she walked down to the edge of the village, where a large tamarind tree stands. There in 1923 her grandfather, Stover Kulp, with his missionary partner, Albert Helser, held the area's first Christian worship service. A bronze plaque on a boulder beneath the tree commemorates the event.

Jane went to Nigeria last January as a participant in a workcamp sponsored jointly by the Church of the Brethren Mission and Ekklesiyar 'Yanuwa a Nigeria (EYN), the indigenous Church of the Brethren in Nigeria. The trip was, in a way, a personal pilgrimage as well. She wanted to see the country where her mother had been born, the country that her grandfather had called home.

All the workcampers received a warm welcome from the Nigerian church. But whenever Jane was introduced to EYN congregations as Stover Kulp's granddaughter, there was a murmured "Ahhh," approving calls of "Yauwa!" and then hearty applause.

A highlight of the trip for Jane was her time spent with Audu "Kulp" Mamza, who served many functions in the Kulp household, as well as being a close companion of Stover Kulp until the end of his missionary career. Audu showed Jane the house in which her mother had been born and told her stories about the family. He led her through the Mubi market and proudly introduced her to friends, who joyfully shook her hand.

Jane left Nigeria with a deepened appreciation for her grandfather. She marveled at the spirit of this man who had traveled to a faraway land and quickly learned its languages and customs, this man who had organized a mission in spite of Muslim and political opposition. He had also known personal tragedy—the loss in Nigeria of two wives and a granddaughter.

To many American Brethren, Stover Kulp is a barely remembered name from the past. But to the Nigerian church he was a man who shared with them his most precious possession—his faith in Jesus Christ.

The Nigerian church remembers Stover Kulp, and Jane Keeney has been touched by its love for him.—NANCY WERKING POLING

Nancy Werking Poling is a member of York Center Church of the Brethren, Lombard, Ill.

Richard A. Heffner:

When 50 adult leaders of the Prince William District of the National Capital Area Council, Boy Scouts of America, met recently at the Woodbridge (Va.) Church of the Brethren for a day of training, it seemed quite proper that the pastor of the host church was asked to begin the meeting with a devotional. There was an unusual element, however.

The Woodbridge pastor, Richard A. Heffner, happens himself to be a member of "Troop 12," the designation given the leaders' group. In fact, few if any of his Scouter colleagues can match his lifetime participation in the organization begun by Robert Baden-Powell in 1910 to help boys learn and practice religious and moral values. And in this, his 47th consecutive year as either a Scout or Scouter, Richard has been chosen to be a chaplain for the 1985 National BSA Jamboree at Fort A. P. Hill in Virginia, July 24-30.

This remarkable record of volunteer service has brought to Richard nearly every award that can be earned or bestowed in Scouting, including the top Scout rank, Eagle, and the supreme plaudit given to a Scouter, the Silver Beaver. In 1950 he was the youngest Scoutmaster to lead a troop at the Valley Forge National Jamboree, and in 1962 he was named Scoutmaster of the Year in the Daniel Boone Council, Reading, Pa.

It was at Reading that Richard became convinced of the value of Scouting for boys. While serving as Scoutmaster for a troop sponsored by a Lutheran church, he was assigned the probation of several first-offense youth who were to participate in Scouting in lieu of incarceration. Richard and his wife, Olive, became surrogate parents for these boys, often entertaining them in their homes as well as guiding them in the Scouting program. In each case the rehabilitation "worked," and in fact, one who at first was most resistant to Richard's nurturing efforts eventually became a minister and keeps in regular contact with the Heffners.

Richard may well be the first Brethren pastor to serve as a National Jamboree chaplain when he takes that position next month. In addition to assisting in the planning for the week's worship services, he will be available for one-to-one counseling with both Scouts and their

ministry of Scouting

leaders. Since he will be listed in the Jamboree directory as a pastor of the Church of the Brethren, he hopes to meet some Brethren scouts among the expected 30,000 Jamboree participants. He notes that in 1984 there were 112 BSA troops chartered to Brethren congregations, involving nearly 2,800 youth.

"Scouting has been a part of the church's ministry since its early days," according to Richard, "and its program and the mission of the church are complementary. For me, it's as natural a part of my life as brushing my teeth or combing my hair."—FRED W. SWARTZ

Fred W. Swartz is pastor of the Manassas (Va.) Church of the Brethren.

Joel Flory & Tedd Weddle: Pages for a day

"The church should talk more about government," says Joel Flory of McPherson, Kan.

"The government makes so many decisions, and helping one group of people could hurt another," adds his friend, Tedd Weddle.

Government work can get very complex, according to Joel and Tedd, seventh graders in the McPherson Church of the Brethren who served as pages in their state capitol for a day.

"Christians should become involved in government," the boys say. "But it's a very responsible position. Decisions you make carry tremendous weight and affect many people. Sometimes that might mean sacrificing your own interests because you've been elected to represent all your people."

"It takes a great deal of research to represent others well," adds Joel. "You have to be knowledgeable in many subject areas."

What if representatives feel pressure to vote against their personal religious convictions? Tedd advocates a process of reaching consensus despite differences.

"No one has the whole truth," he says. "Get groups together on both sides to talk. That can happen in town meetings, or maybe even in church. People can often understand if they have the opportunity to talk. Sometimes they can even come up with a solution acceptable to most."

Can one person make a difference? "Not alone," they explain, "but if you become active and convert others to your cause, yes. That means Christians who feel strongly about certain issues must be committed to carry through and work for what they believe."

Tedd and Joel, who have strong Brethren family ties both in McPherson and in Elgin, Ill., were among 10 young people on duty that day in January. They ran errands, sat in on House sessions, and ate lunch with their representative.

They also experienced some frustration that teens have so little say in government decisions, and they advocate classroom situations to help students understand the political system.

"One government decision can counterbalance all the good we try to do," they say. "More teens from church should be a page for a day so they can learn how to work in the government system."
—JEANNE JACOBY SMITH

Jeanne Jacoby Smith is director of publicity for McPherson College, McPherson, Kan., and a member of the McPherson Church of the Brethren.

Tedd Weddle (seated) and Joel Flory visit with Governor John Carlin of Kansas.

JED event focuses on youth programs

For Peter Walz, a Brethren high school student from Madison, Wis., a recent national youth event was the culmination of two years of work.

Walz was one of five youth on the design team for the 1985 Joint Education Development (JED) Youth Celebration, held in late March in Montreat, N. C. At the event itself, the Church of the Brethren was also represented by five youth and four youth leaders from four districts. Another Brethren youth, Rodney Boleyn, of Morgantown, W. Va., served as photographer for the conference.

The conference, which attracted more than 160 participants from 10 denominations, was timed to coincide with International Youth Year, as 1985 has been designated by the United Nations. The conference theme, "Dandelions: Seeds to the Wind," symbolized a deeply rooted faith that spreads.

Idea-sharing took place at various levels and settings. Major themes and denominational youth programs were presented to the group as a whole. Ongoing reflection groups, made up of 10 to 12 members, met daily to discuss issues raised in main sessions.

Workshops also became important channels for discussion. Topics ranged from the practical (youth ministry resources, program planning, group dynamics) to the personal (human sexuality, faith sharing, the devotional life).

The UN International Youth Year and its peace theme were emphasized in a service of celebration in which ethnic diversity was lifted up and reflections on peace and justice were shared. Global emphasis was also apparent in some of the workshop options, an early morning prayer time concerning Central America, and the global awareness exercises included in the morning sessions.

While the conference aimed to recognize "unity in diversity," the emphasis was clearly on the unity. Some participants said they would have appreciated background on individual denominations as a formal part of the program.

Chris Michael, Parish Ministries staff for youth and young adult ministries, led the Church of the Brethren delegation in a brainstorming session about youth programing on both national and local levels.

Some participants expressed the desire for a better communications network that would link youth between districts and provide a more unified feeling. A major struggle for all was combating the apathy prevalent in youth groups: How could they share their excitement with others and get them involved? The group also discussed the concern that youth are often a "tacked on" program rather than an integral part of today's church.

JED is made up of 13 denominations in the US and Canada who cooperate to develop curriculum resources and train leadership.

Brethren participants in the Joint Education Development Youth Celebration were (seated) Gail Armstrong, Nathan Poling, Krista Spangler, Jeriann Heiser, and (standing) Dennis Brown, David Steiner, Peter Walz, Christine Michael, Roger Glick, and Ruth Gunn.

Two districts begin evangelism program

Introductory rallies for the denomination's new evangelism program have been held in two districts—Southern Ohio and Virlina.

The April events were a chance for all interested people to learn about Passing on the Promise. Congregations were then to decide by June 1 whether they would join the program. The three-year program continues with an orientation seminar for representatives from each congregation.

A national coordinating committee currently being formed will include several field staff for each district, coordinators of various programs (such as workshops, evangelism academies, and training for congregational advisors), and several national and district staff.

Already in the planning stage is the first evangelism academy, coordinated by Timothy K. Jones. The August event will be led by Myron Augsburger of the Mennonite Church; Earl Ziegler, district executive of Atlantic Northeast; and Richard Armstrong, professor of evangelism at Princeton University. The committee is also working with the Alban Institute of Washington, D. C., to design the training program for Passing on the Promise.

Next in line to enter the program are Shenandoah and Northern Ohio, which will hold introductory rallies next fall.

Two English teachers join China exchange

Janet West Schrock and Beverly McGaughy, both of Washington, D. C., are completing one-month assignments in the People's Republic of China. They are the first English teachers to be sent from the US through the Church of the Brethren Chinese Agricultural Exchange program.

Schrock and McGaughy have been teaching English intensively to agricultural scientists who are trying to perfect their English before coming to the United States. The two have been working in Nanjing, where the Ministry of Agriculture is building a language training center at the agricultural college. They took samples of curriculum, videotapes, and language tapes to help the staff at the new training center.

A third Brethren English teacher, Susan Mast, is scheduled to begin a one-year assignment in Nanjing in September. She is currently teaching English in Poland.

New Windsor, Elgin report staff changes

David W. Miller of Silver Spring, Md., has been named director of computer services on the General Board's General Services Commission staff. He assumes his new duties July 1.

Miller has been a senior associate programer at Computer Application Specialists Inc., in Beltsville, Md. He has also worked as an assistant programer during a year of Brethren Volunteer Service at the New Windsor Service Center in Maryland.

A graduate of Juniata College, Huntingdon, Pa., Miller serves Mid-Atlantic District as BVS representative, and as a member of the Mission '80s task team. He is also active in young adult programing, peace events, and other church responsibilities.

Micki Smith, director of marketing for SERRV Self-Help Handcrafts, based at the New Windsor Service Center, resigned her position April 30. She managed the resale and retail departments, supervised Gift Shop managers, and handled SERRV promotion work.

David W. Miller

Micki Smith

Smith held this position since 1982, after having worked three years as coordinator of public information for the center. She has taken a position as director of tourism for Carroll County, Md.

New curriculum focuses on current farm crisis

Why should the family farm survive? That question is the basis of a new adult curriculum produced by Brethren Press.

Written by Shantilal Bhagat, World Ministries staff for economic justice, the six-part curriculum focuses on the current farm crisis. After providing a biblical base for the discussion, it gives a historical overview of agriculture, describes the structure of agriculture and its evolution over the years, emphasizes how technological change has affected agriculture, examines the current crisis, and asks questions about the future.

Bhagat has received assistance and encouragement from other church people working on the farm crisis issue, and the curriculum appears to be a unique and timely publication. In preparing the manuscript, Bhagat has worked closely with the Working Group on Domestic Hunger and Poverty, within the National Council of Churches.

Disaster teams finish Mount Olive project

Exactly one year after a series of tornadoes hit the Carolinas (see June 1984, page 28), the Brethren said goodbye to a town that they had come to love.

At a Mount Olive, N. C., area worship service on the one-year anniversary of the storm, townspeople broke into spontaneous applause when the Church of the Brethren volunteers stood to be recognized. Disaster response coordinator R. Jan Thompson thanked the community and said, "We have worked in many communities, but none have brought us into their hearts the way Mount Olive has."

By the end of March, the Church of the Brethren had provided 366 volunteers, 76 of whom returned for additional weeks. That meant they gave 623 work weeks, or 2,728 work days. The volunteers provided child care, built six new homes, rebuilt eight more, tore down 38 houses, and cleared debris from Mount Olive and surrounding areas. The Brethren stayed longer there than on any other disaster project.

Expenditures for the project were much smaller than expected, since the American Red Cross paid $6,400 for all groceries, and various other living expenses were donated by local groups.

As the anniversary drew near, local newspapers and area residents heaped praise upon the hundreds of volunteers who had donated time and energy. In turn, the volunteers talked glowingly of the hospitality and warmth offered them in Mount Olive.

"We're really getting back much more than we're giving," said Frances Knicely of Bridgewater, Va., to a Mount Olive reporter. "This has been the greatest experience in my retired life," added her husband, Orvin Knicely.

Seminary group tries to pay taxes with food

Three days before the April 15 income tax filing deadline, a group of Brethren showed up at the Lombard, Ill., Internal Revenue Service office and tried to pay part of their taxes with bags of groceries. The group from Bethany Theological Seminary included about 33 students and faculty member Dale Brown, and they wanted to let the IRS know that they objected to paying taxes for war. "I believe in paying taxes, but not for defense," said Brown. The group took about $160 worth of food to the IRS and contributed about the same amount to peace organizations. IRS officials refused the groceries, which were then given to local food pantries and soup kitchens.

FOOD
CHURCH OF THE
BRETHREN
FOR
PEACE

Two BVS units complete orientation

Two Brethren Volunteer Service units have completed orientation in recent months. The Brethren Volunteer Service/Brethren Revival Fellowship unit, held at Camp Swatara (Bethel, Pa.) in January, included biblical reflection and sessions on service, peacemaking, personal evangelism, and building personal relationships. Members of the unit are pictured in the top photo. **Front:** Lois and Brooke McCleary, Marion and Tracy Auker, Brenda Myer, Liz Radford (leadership). **Second:** Brian McCleary, Kevin Auker, Dale Bower, Ron Copenhaver, Martha Dubble (leadership), Grace Brubaker, Myron Dubble (leadership), and Alice Bricker.

Unit 169 was held in March at the Institute of Cultural Affairs in Chicago. The 18 volunteers discussed issues such as cross-cultural communication, faith-sharing, Chicago city council and politics, criminal justice, human sexuality, global awareness, peace, discipleship, stress and burnout. Working in neighborhood shelters was a high point.

Members of the unit are pictured in the second photo. **Front:** David Miller, Kent Arnold, Carolyn Haag, Tina Ritchie, Edward Venner (leadership), Scott Damon. **Second:** Joe Detrick (leadership), Stephen Leininger, Glenn Simonsen, Barbara Chantry, Michael Warner, Peggy Kreider, Ramona Coffman, Liz Radford (leadership). **Third:** Max Nowosad, Joyce Gingrich, Tim Bushong, Jon Tucker, David Moore, Glenn Stouffer, Dorothy Stouffer.

Stephen C. Morgan

Gerhard E. Spiegler

ULV and Elizabethtown name new presidents

The University of La Verne in California and Elizabethtown College in Pennsylvania have named new presidents.

Stephen C. Morgan began his assignment in February. A 1968 ULV graduate, he was employed by the university from 1968 to 1976, beginning as a development representative and moving through a succession of promotions to vice president of development in 1976. He has also served as director of development for special programs at the University of Southern California and as executive director of the Independent Colleges of Northern California, Inc.

Morgan holds a doctor of education degree from the University of Northern Colorado and a master of science degree in educational administration from USC.

Gerhard E. Spiegler begins his duties as president of Elizabethtown about July 1. Currently he is chairman of the department of religion and chairman of graduate studies at Temple University. He joined the Temple faculty in 1973, after having served as provost and dean of the faculty at Haverford College.

Spiegler holds bachelor of divinity, master of arts, and doctor of philosophy degrees from the University of Chicago.

Military aid proposal opposed by churches

The Pennsylvania Council of Churches and religious peace activists are opposing a bill before the state legislature that would require public high school administrators to provide the names of graduating seniors to military recruiters.

If they cannot defeat the bill, religious opponents hope to amend it to make all participation voluntary. The bill provides that parents who object to the recruitment may sign a "discretion list" and have their children's names removed.

Similar laws have already been enacted in 18 states. The Pennsylvania bill is not being pushed by military recruiters, but by veterans groups.

Milestones. Camp Alexander Mack in South/Central Indiana District marks its 60th anniversary on June 9 with guest speaker Paul Hoffman, president of McPherson College. An open house and vespers round out the afternoon. Guests have been invited to bring photographs of their days at Camp Mack, to be displayed in the auditorium. . . . The Messiah (Kansas City, Mo.) congregation is celebrating its 75th anniversary this year, and opens its doors to all former ministers, elders, members, and friends on their way to Annual Conference or vacationing in the area. There's ample space for campers and motor homes, and all are invited to spend the night or join in worship services. A Homecoming Day is planned for December 1. . . . In commemorating its 75th anniversary, First church in Roaring Spring, Pa., is highlighting the role women have played in its beginnings and growth. A play written by Dona Kensinger describes how Sister Susan Replogle formed a Sister's Sewing Society, whose nine members diligently raised money and negotiated to purchase building lots with their first $500. The resulting church building was dedicated in 1910. Several of her grandchildren were characters in the play. Other anniversary events are scheduled throughout the year, with an October homecoming celebration concluding the commemoration. . . . As part of a 10-day celebration of the anniversaries of both its chartering and its first settlement, the town of Bridgewater, Va., has designated August 4 Religious Heritage Day. The four churches, including the Church of the Brethren, will dramatically recreate their histories and the histories of their mother churches. A community-wide worship service will be held that evening. Bridgewater was first settled in 1760 and chartered in 1835.

Fund for farmers. Rural Iowans who need emergency assistance can draw upon the newly established Rural Crisis Fund, set up by the Iowa Inter-Church Agency for Peace and Justice and the Iowa Inter-Church Forum. The aid will be channeled through three programs—the Neighbor Helping Neighbor program, the Farm Survival Hotline, and the Farmers Health Project. The Church of the Brethren's Tri-District helps support the Inter-Church Forum.

In the news. Stanley R. Wampler, retired district executive of Shenandoah, was honored by Bridgewater College as a leader in religion. . . . Donald Clague, executive vice president of the University of La Verne, received the school's annual Community Builder Award. . . . The Westernport (Md.) congregation is celebrating homecoming June 16. Emmert Bittinger and Guy E. West, of Bridgewater, Va., are the main speakers.

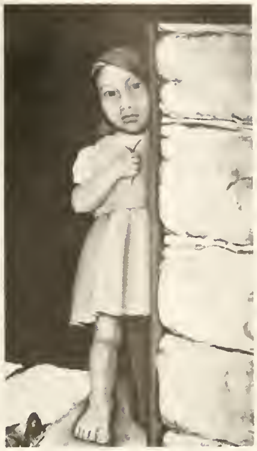

Exhibit available. An exhibit of 17 paintings by freelance artist Jeanine Wine was displayed at the General Offices in Elgin, Ill., and is now available for other communities. Wine, a member of Chicago First church, painted the series after a Witness for Peace trip to Nicaragua. The paintings are her interpretation of Nicaragua's struggle from the time of the 1972 earthquake to the present. Contact the artist at 1750 W. 19th St., Chicago, IL 60608.

Nigeria openings. A short-term volunteer is needed to work August through October as maintenance manager at Hillcrest School in Jos, Nigeria. A broad range of maintenance skills is needed, but no second language is necessary. In addition to transportation and living expenses, the volunteer will receive a short excursion to become acquainted with the Nigerian church. . . . The church in Nigeria has an opening for a technical shop teacher and manager at Garkida. In addition to teaching a nine-month course, this person will be responsible for maintenance of all vehicles and equipment used on the mission field. . . . A couple is being sought to work with Nigerian staff members in the North Margi outreach project. The husband will carry responsibilities in evangelism, and the wife will be involved in health work. For information on all openings, contact David McFadden, Office of Human Resources, 1451 Dundee Ave., Elgin, IL 60120.

Continuing presence. Witness for Peace, a grassroots, nonviolent, faith-based movement to change US policy in Nicaragua, is seeking volunteers for six-month teams in Nicaragua and the US. Contact US Long Term Team, Witness for Peace, 515 Broadway, Santa Cruz, CA 95060, or Nicaragua Long Term Team, Witness for Peace, 1414 Woodland Dr., Durham, NC 27701.

Remembered. Elmer Baldwin, 69, of North Manchester, Ind., died March 24. He and his wife, Ferne Strohm Baldwin, served as missionaries in Nigeria, 1944-62. Ferne chairs the department of sociology and social work at Manchester College. . . . Hazel Minnich Landis, 85, died April 13, in La Verne, Calif. She served as a missionary in Nigeria from 1938 to 1952 with her husband, Herman, who survives.

See you in Phoenix!

When the Brethren gather in Phoenix for the 199th recorded Annual Conference, the emphasis will be on *invitation*.

Phoenix area residents are being invited to attend Conference worship services, and the local planning committee is working at publicizing the event and interpreting who the Brethren are.

In addition, small cards will be available for all conferencegoers to give to people they come in contact with. The cards give brief information about the Brethren and invite people to worship services.

Worshipers will have at least two opportunities to either rededicate their lives to Christ or make a first-time decision. Altar calls will be made at the opening worship service on Tuesday night and again on Thursday night.

Annual Conference begins Tuesday, July 2, and winds up on Sunday, July 7. On these pages, MESSENGER outlines the basic details and the program activities, introduces the individuals on the ballot, and describes the business agenda.

Theme. "Called To Make Disciples" (Matt. 28:18-20).

Moderator. James F. Myer, free minister in the White Oak Church of the Brethren, Manheim, Pa.

Delegates. 1,050. Estimated participants: additional 4,000 to 5,000.

Fees. Delegates, $65 ($70 for late registration). Non-delegates, $12. Youth, $5. Under 12, no charge. Conference booklet, $5.95.

Tuesday evening. Preacher: James F. Myer, Annual Conference moderator. Topic: "Jesus Says 'Go.'"

Wednesday evening. Preacher: Lila Wright McCray, ordained minister from Elkhart, Ind. Topic: "God's Love . . . Reaching."

Thursday evening. Preacher: Arthur Gay Jr., senior minister at South Park church, Park Ridge, Ill. Topic: "Baptism: Commitment That Goes Public."

Friday evening. Robert W. Neff, general secretary of the General Board, Elgin, Ill. Topic: "Teaching Them to Observe All that I've Commanded You."

Saturday evening. Program in observance of the 100th anniversary of women's organizations in the Church of the Brethren. Coordinator: Theresa Eshbach.

Sunday morning. Preacher: Nancy Rosenberger Faus, faculty member at Bethany Theological Seminary, Oak Brook, Ill. Topic: "Last Things First."

Bible studies. Wednesday through Saturday mornings, 7:30-8:30. Five electives led by Ronald Good, Doris Jean High, Mary Jeanette Ebenhack, Earl K. Ziegler, and Opal Pence Nees. A sixth elective will be in Spanish, except for Saturday, and has different leaders each morning: René Calderón (Wednesday), Guillermo Encarnación (Thursday), Olga Serrano (Friday), and Otto Kladensky (Saturday). Bible studies also on Wednesday through Friday evenings, 9-10. Two sessions each evening led by Paul Grout and Nancy Wiles Holsey.

Weekday scripture teaching will be held in the Civic Plaza assembly hall.

Pre-conference meetings. Meetings will be held in the Hilton or Hyatt hotels.

Standing Committee meets Sunday morning to Tuesday noon. General Board meets Monday, 1 p.m., through Monday evening. District executives meet Monday morning, 8-12.

The Church of the Brethren Homes and Hospitals Association holds its annual meeting Monday, 1:30-3 p.m. Brethren Health and Welfare information/educational sessions Monday, 3-5. BHWA Conference Monday, 7 p.m., through Tuesday afternoon.

The Ministers' Association meets Monday, 7 p.m., to Tuesday afternoon. Guest leaders are Alexandra Kovats and Matthew Fox of Holy Names College in Oakland, Calif. Their three sessions are on "Creation-centered Spirituality and Our Images of God," "Meister Eckhart's Spiritual Journey and Ours," and "The Mystic as Prophet: Tools for Ministry."

100 Years of Women's Organizations in the Church of the Brethren meets Monday evening through Tuesday afternoon.

The Day of Intercession is Tuesday, 9-5. Disaster Emphasis Day is Tuesday, 10-5. The Womaen's Caucus meets Tuesday, 3-5.

Committee hearings. Tuesday, 9-10 p.m.: Leadership Development and Ministry Issues, Membership Study, Review and Evaluation Committee, Conditions of Childhood in the US, Christian Stewardship and Adventure in Mission, Taxation for War, Forum on National and World Councils of Churches. Thursday morning, 7:30-8:30: Health Foundations, Scholarships for Brethren Volunteers, Genetic Engineering, and four consecutive hearings on 1) Guidelines for Pastors' Salaries and Benefits, 2) Increased Insurance/Pension Benefits, 3) Pastors' Compensation/Benefits Advisory Committee, and 4) Pension Board: Market Value Accounting.

General Board report. Presentation Friday morning and a formal written report to delegates Saturday morning.

Breakfasts. Tickets are $5.25. Saturday—Conditions of Childhood, On Earth Peace Assembly. Sunday—Single Adults.

Luncheons. Most tickets are $7.25. Monday—Homes and Hospitals Association Fellowship. Tuesday—Brethren Health and Welfare annual meeting and luncheon. Wednesday—Ecumenical. Thursday—Womaen's Caucus, CoBACE, Brethren Journal. Friday—Hispanic Caucus, Brethren Volunteer Service, Brethren Health and Welfare, Association for the Arts Tour ($6.75). Saturday—all colleges, district Health and Welfare Committee representatives, Renewal and Growth lunch and rally (sack lunch $5.25). Sunday—On Earth Peace Assembly (sack lunch $5.25).

Dinners. Most tickets are $8.25. Wednesday—New Church Development and Evangelism. Thursday—MESSENGER ($7). Friday—Higher Education, World Ministries. Saturday—Doctor of Ministry Health Professionals Fellowship.

Tickets for the above events will be sold at ticket sales booth at Conference, but people are encouraged to take advantage of early ticket sales through the Annual Conference office, using order forms in information packets or *Source* mailings.

Single adult activities (25 years and older). Wednesday through Saturday evenings, 10:15-11:30 and Sunday. The purpose of single adult activities is to affirm singleness, provide opportunity for sharing among singles, and to encourage singles ministry in the church.

Young adults (to age 30). Program activities planned throughout the week. Nominal registration fee.

preview by Wendy Chamberlain McFadden

Senior high (grades 9-12). Program ac- ities planned throughout the week. gistration is $12.

Junior high (grades 6-8). Program ac- ities planned throughout the week. gistration and all activity fees, $17. Pre- gistration was required by May 20.

Children's activities (grades 1-5). Fees $6 per day. Pre-registration was re- ired by May 20.

hild care service (infants through ndergarten). Service fees are $1 per child r session. Sessions begin with Tuesday ght's worship service. Pre-registration s required by May 20.

Insight sessions. Wednesday through turday mornings, 7:30-8:30, and ednesday through Friday evenings, 9-10. sight sessions are related to programs of General Board or special interest oups.

Early evening concerts. Wednesday rough Saturday, 6-6:45 p.m. in the yatt Hotel. Groups performing are in- umental and vocal musicians from the Verne, Calif., church (Wednesday); he Breath of Life Singers," directed by ndy Mainiero of La Verne, Calif. hursday); a Musical Variety Showcase several groups (Friday); and "The Spirit artet" from the Kang Nam church in norama City, Calif. "The Breath of fe Singers" will have cassette tapes of eir music available for purchase.

Conference choir will rehearse Tuesday, 45-9:45 p.m., and Wednesday through turday, 4:45-5:45 p.m. Gerry Pence of Verne, Calif., is the director.

The Friday evening worship service gins at 6:45 and will feature the ildren's choir.

Exhibits. General Board program ex- bits; 40 to 50 Board-related programs aturing Brethren groups and their in- rests; colleges and other agencies. The ethren Press exhibit will include Chris- n education resources.

Ministry to the deaf will be provided, th interpretation for worship services d possibly other sessions upon request. n exhibit booth will be operated by ose concerned about disabled people in Church of the Brethren.

Quilting bee. Churches are invited to eate 8½-inch squares to be worked into quilts at Conference. The quilts will be auctioned to benefit General Board program and the Association for the Arts. One quilt will be designated to be a gift of appreciation to the moderator. Conferencegoers can "purchase" the quilt by making donations to the AACB's Art for Hunger project.

Art for Hunger exhibit. Original paintings, prints, sculpture, ceramics, and other art forms depicting both the artists' skill and their concern for hunger. Profits from sales are divided between the artist and the Association for the Arts.

Day of Intercession. Prayer for the unity and vitality of the church will be held during the Day of Intercession, 9-5 at the Hilton Hotel. The day is sponsored by the Parish Minstries Commission, the Brethren Revival Fellowship, and the Holy Spirit Renewal Committee. Prayers will be led in half-hour segments.

Blood drive. Conferencegoers are challenged to give a total of 400 units of blood, through United Blood Services of Arizona. Last year, at the first Annual Conference blood drive, 306 units were donated. ☐

Unfinished business

Bethany Hospital Foundation/Brethren Health Education Foundation. The Committee on Health Foundations has been studying the relationship between Annual Conference and these two foundations. It recommends that the two merge, that the new foundation maintain an active relationship with the Brethren Health and Welfare Association and the General Board, and that it provide a written report to Annual Conference. Committee members are Larry K. Ulrich, Jay E. Gibble, Dorothy G. Murray, Hazel Peters, Graydon F. Snyder, and Stewart Kauffman.

Leadership Development and Ministry Issues. Following endorsement of its direction from last year's Annual Conference, this committee continued work in three areas. The committee brings a plan for a new Training in Ministry program; a report on calling and ordination; and a report of actions taken regarding educational standards for the set-apart ministries, consistent oversight of those ministries, and care for individuals called into those ministries. Committee members are Warren F. Groff, William A. Hayes, C. Henry Hunsberger, Alice Martin-Adkins, Carroll M. Petry, and Robert E. Faus.

Membership study. The 1983 Conference assigned this committee the task of studying the meaning of membership. The committee proposes a new statement on membership polity, along with recommendations to help the church work at specific membership concerns. Committee members are Hubert R. Newcomer, Richard B. Gardner, Judith Hershey Herr, Howard A. Miller, Harold E. Yaeger.

Review and Evaluation Committee. Elected by the 1983 Conference, this committee brings its evaluation of the General Board in terms of its mandate from Annual Conference. Committee members are Wanda W. Button, A. Blair Helman, Wilbur R. Hoover, Dean M. Miller, and Nevin H. Zuck.

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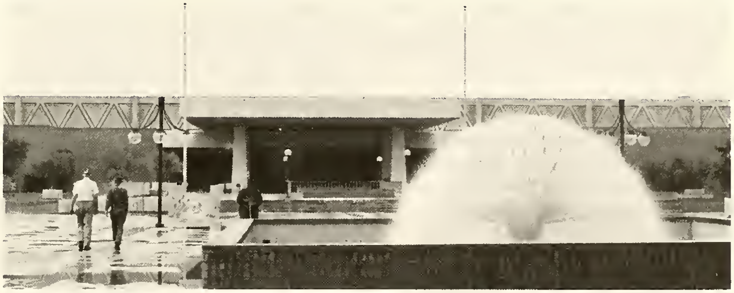

Phoenix convention center

Conditions of Childhood in the United States. The committee asks for a one-year extension to complete its work, but offers interim recommendations because of the urgency of the concern. Committee members are Theresa Eshbach, John Carlson, Donald Booz, Gordon Klopfenstein, Olive Wise, and Jay Gibble.

Scholarships for Brethren Volunteers. Last year's Conference asked this committee to study the feasibility of offering scholarships to those who serve in Brethren Volunteer Service and then attend a Brethren-related institution. Based on its findings, the committee is not recommending that a separate scholarship fund be established, but instead recommends four actions designed to deal with the concern. Committee members are L. Wayne Fralin, John Eichelberger, Auburn A. Boyers, Laird Bowman, Sara Wilson, and Joyce Stoltzfus.

Tithing and Christian Stewardship. In response to a query last year that Annual Conference update its 1963 statement on "Tithing and Christian Stewardship," the General Board brings a statement, "Christian Stewardship: Responsible Freedom."

Taxation for War. The assignment from last year's Annual Conference was twofold. In response to a request that the committee study and recommend how Brethren should respond to the dilemma of paying taxes for war, the committee chose not to write a new position paper. Instead it recommends that Brethren undertake an extensive study of earlier position papers and then determine more specifically what, in addition to the previous papers, is called for in the query.

The committee was also asked to make a recommendation about General Board payment of the federal telephone excise tax. The committee recommends that the decision be made by the board itself, because of the liability of individual officers. Committee members are Gary L. Flory, Violet Cox, Richard O. Buckwalter, Arlene R. May, Philip W. Rieman, and Charles Boyer.

Guidance in Relation to Genetic Engineering. The General Board is bringing a study paper and recommends that it be reconsidered in two years, with the possibility of revisions at that time. ☐

New business

Petition for Housing. The Michigan District query asks that housing be made a General Board priority and objective for the 1980s.

Guidance Toward a Response to Violence and Pornography in the Media. West Marva District asks Annual Conference to study the problems of violence and pornography in the media and to give guidance to churches.

Guidelines for Selection of Delegates by Congregation. Middle Pennsylvania asks Annual Conference to study the process of choosing delegates and to suggest guidelines for churches so that the delegate body might be more representative.

Query on Gambling. In light of the proliferation of legal gambling opportunities, Mid-Atlantic District asks Annual Conference to study the issue, issue a policy statement, and develop a program that works at reversing the current trend in gambling.

Query on New Hymnal. Western Pennsylvania asks the Hymnal Committee to study and update the 1972 study of the church's needs in music, and to set forth explicitly the guiding principles it plans to use regarding inclusive language, variety, and the needs of the church.

Guidelines for Pastors' Salary and Benefits. The committee assigned to bring recommendations to Annual Conference regarding pastors' salaries and benefits is presenting guidelines and suggested salary scale for congregations to use in negotiations with pastors.

Recommendations for Increasing Insurance and Pension Benefits for Pastors. The same Conference committee is recommending increased insurance and pension benefits for pastors, with the increase in term life insurance to take effect as soon as possible, and the increase in contributions to the pension plan to begin in 1988

Pastoral Compensation and Benefits Advisory Committee. The General Board recommends that Annual Conference set up a standing committee named "The Pastoral Compensation and Benefits Advisory Committee," which would report a least every five years, act as an advisory group, and meet as needed to consider specific issues.

Pension Board: Market Value Accounting. The Pension Board proposes changing the accounting basis of member accounts from book value to market value. This action would bring the Church of th Brethren pension plan into compliance with ERISA and would provide more flexibility in investment options for members

Resolution on Normalizing Relations with Cuba. The General Board recommends the adoption of this resolution, which asks government leaders to restore normal diplomatic and trade relations with Cuba, end restrictions on travel, and encourage communication between the two nations.

A Comprehensive Study of Church of the Brethren Foundations. Following a Conference request for a major study of foundations, this General Board committee recommends that Conference approve the general direction of the establishment of a Church of the Brethren foundation that will seek to provide services to any Brethren-affiliated entity needing such services.

Adventure in Mission. The General Board has affirmed the new Adventure in Mission program and asks Annual Conference to affirm and adopt the planned program for assisting congregations in challenging their members to grow in Christian stewardship. This business item will be handled in tandem with the unfinished business item on "Tithing and Christian Stewardship."

Statement on Aging. The General Board recommends adoption of this statement, with responsibility for implementation assigned to the Brethren Health and Welfare Association. ☐

Called
to Make
Disciples

Joan George Deeter

Doris Cline Egge

Warren M. Eshbach

Guy E. Wampler Jr.

:andidates for moderator-elect

ɔan George Deeter:
North Manchester, Ind. (South/Central Indiana), West Man-
iester congregation. Age 54. Pastor/adjunct seminary pro-
ssor. Education For a Shared Ministry, supervisor. District
oderator; board; nurture commission, chair; children's work,
rector; discipleship/reconciliation committee. Standing Com-
ittee delegate, nominating committee. Annual Conference study
ɔmmittee; Bible study leader. County mental health association,
ɔrmer executive director. College women's club, president.
hurch school curriculum writer; denominational journal
ssociation, chair.

'arren M. Eshbach:
New Oxford, Pa. (Southern Pennsylvania), West York con-
regation. Age 45. District executive/pastor. Local churches
oderator. District board, chair; nurture, ministry commissions;
nior high, Christian education, and peace fellowship commit-
es; education for ministries program, director; camp counselor.
nnual Conference committees; insight sessions. Co-author for
ɔundation curriculum, statement on amnesty, book on aging
rocess. Health and Welfare Association member. Regional fair
umenical service, minister.

Doris Cline Egge:

Roanoke, Va. (Virlina), Williamson Road congregation. Age 61. Coordinator of elementary public school guidance program. Church moderator; board, chair; choir. District moderator; board; nurture commission, chair. Standing Committee, nominating committee. General Board, vice chair; General Services Commission, chair; denominational observer-consultant to American Baptist Churches; higher education design committee. Bethany Seminary board. Denominational journal board, assistant editor. Clinical pastoral education advisory board, chair; round table of community services.

Guy E. Wampler Jr.:

Fort Wayne, Ind. (Northern Indiana), Beacon Heights congregation. Age 50. Pastor. District moderator; board, chair; youth pastoral counselor. Standing Committee. General Board, vice chair; Goals and Budget Committee, chair; Mission '80s committee, chair; denominational observer-consultant to American Baptist churches. Annual Conference speaker; study committees. Seminary board of directors; seminary pastor-in-residence. Governor's community corrections committee. United Way.

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nitial 1985 ballot

General Board/Pension Board, district
presentatives. (Five-year terms. Select
x.) Betty Ann Ellis Cherry, Huntingdon,
a.; Ralph Z. Ebersole, Tyrone, Pa.;
imes O. Eikenberry, Batavia, Ill.; J.
lelvin Fike, Farmington, Pa.; Ronald R.
eming, Windber, Pa.; Roger L. Forry,
ɔmerset, Pa.; Esther Meyers Frey,
lount Morris, Ill.; Marlys Witkovsky
ershberger, Woodbury, Pa.; Donald O.
iankster, Cerro Gordo, Ill.; Dorothy
reenleaf Steele, Martinsburg, Pa.; David
. Wilson, Johnstown, Pa.

General Board/Pension Board, at-large
presentatives. (Five-year term. Select
ɔur.) Marla Bieber Abe, Akron, Ohio;
ouise Rust Blickenstaff, Bradford, Ohio; Sidney Olsen King, Twin Falls, Idaho; Phyllis Olwin Kinzie, Cushing, Okla.; Judy Mills Reimer, Salem, Va.; Shirley McCracken Spire, Dandridge, Tenn.; Christy Jo Waltersdorff, York, Pa.

General Board/Pension Board, at-large representative. (Three-year unexpired term. Select two.) Ray E. Glick, McGaheysville, Va.; Duane H. Ramsey, Washington, D. C.; Marvin W. Thill, Wenatchee, Wash.

Annual Conference Central Committee. (Three-year term. Select two.) Deanna Brown-Ciszek, Kalamazoo, Mich.; Lena Rodeffer Miller, York, Pa.; Romy Eicher Mueller, Modesto, Calif.; Margaret James Petry, North Manchester, Ind.

Committee on Interchurch Relations. (Three-year terms. Select two.) Norman L. Harsh, Blacksburg, Va.; Robert D. Kettering, Mount Joy, Pa.; Anita Flowers Metzler, Nappanee, Ind.; Jane Copsey Shepard, Portland, Ore.

Bethany Theological Seminary electors, clergy. (Five-year term. Select two.) Glen A. Campbell, Monticello, Ind.; Phyllis Noland Carter, Goshen, Ind.; J. D. Glick (incumbent), Harrisonburg, Va.; Galen L. Miller, Wenatchee, Wash.

Bethany Theological Seminary electors, laity. (Five-year term.Select two.) Elsa Zapata Groff, Castaner, Puerto Rico; Ruthann Knechel Johansen, Princeton Junction, N. J.; La Rue Cook Jones, Westminster, Md.; Joanne Newcomer Valentine, Fort Wayne, Ind. ☐

Rendering to

Last year's Annual Conference answered two related queries on payment of war taxes by establishing a committee to study and recommend how Brethren should respond to the issue. The two queries were brought by the General Board and Michigan District.

After studying the queries, the committee decided not to write a new paper on the subject. Instead it recommends that members of the church study the Annual Conference documents already in existence, particularly the 1973 Statement on Taxation for War.

On these pages, Vernard Eller, a member of the earlier committee that wrote the 1973 paper, gives his interpretation of the Bible's passages on payment of taxes. Dale Aukerman, a noted peace activist, offers a rebuttal.

by Vernard Eller

The report to Annual Conference of the Committee on Taxation for War shows a great diversity of opinion within the committee itself. Accordingly, there is at present no inclination to try for any change of policy. Rather, the recommendation is for a churchwide study of the Conference statements already on the books. And because I find myself highly in favor of this proposal, I offer this article as a contribution to the study for which the reports calls.

I address myself solely to the matter of scriptural evidence and interpretation.

Accidentally, as it were, I have been doing major research on the subject—for a book even now in press. I had no intention of studying tax resistance *per se*, but was addressing the much broader question of how a Christian should relate to the host of regimes, parties, and ideologies competing with each other in the effort to direct and control society.

My mentors in the matter make up a 150-year-long string of biblically oriented thinkers who constitute the modern theological tradition I feel comes closest to Brethrenism. These people are Soren Kierkegaard, J. C. and Christoph Blumhardt, Karl Barth, Dietrich Bonhoeffer, and Jacques Ellul. And as I chased them down on my particular topic, I found them regularly going to the New Testament tax passages. It became apparent that this was not so much their doing as that of the Bible itself.

The logic of the move is this: The all-dominating political reality of Palestine during the New Testament period was that of a most evil and vicious Roman regime occupying, oppressing, and eventually destroying the homeland of the Jewish people (and earliest Christians). Over against this power was pitted that of the Jewish liberationists and freedom fighters commonly known as the Zealots.

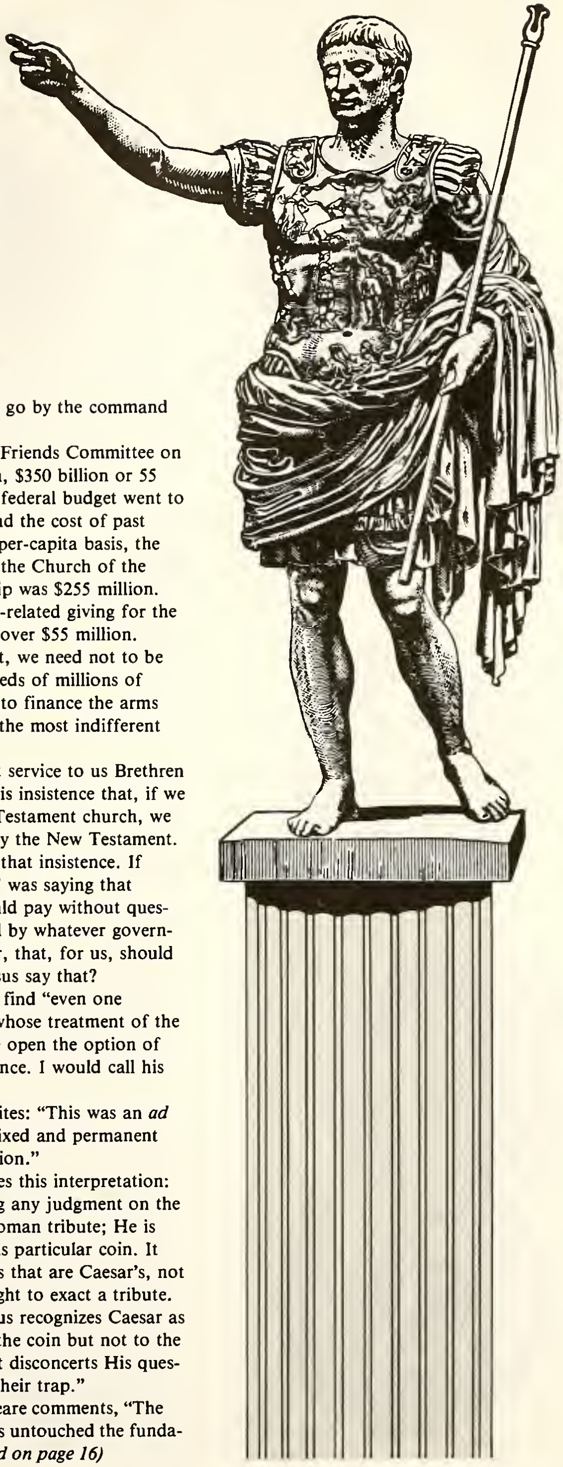
Thus, the pattern of political decision forming the context not only of our tax passages but of all New Testament political counsel is one that applies as well to almost any issue, ancient or modern: One can either (1) *legitimize* the presently established regime as representing God's will for the nation, or (2) follow God's will in supporting the efforts of the *revolution* against that regime. "Revolution" here does not necessarily imply terrorism, guerrilla warfare, or other forms of physical brutality, but identifies any bringing to bear of political power in the effort to overthrow an evil regime or to pressure it into becoming good.

By its very nature, of course, the gospel would have as much as prohibited Christians from any desire to legitimize a cruel and pagan Roman Empire. Yet, also, by its very nature, the gospel would make it very tempting for Christians to align themselves with liberation movements and efforts at just revolution. Accordingly, on the one hand the New Testament consistently refuses to *encourage* any legitimizing tendencies—while on the other hand it actively *discourages* the greater temptation of revolution. And "tax revolt"—i.e., withholding taxes as a power-play against government evil—becomes the New Testament's regular signal and symbol of Zealot liberationism in particular and, in general, all forms of revolution. (It is significant that this symbol has Christianity opposed to revolutionism quite prior to and apart from its physical violence.)

Regarding particularly the exegesis of Mark 12, in addition to the five thinkers named above I consulted four contemporary New Testament specialists: Martin Hengel, Günther Bornkamm, Leander Keck, and Howard Clark Kee. All nine

(continued on page 14)

Caesar



by Dale Aukerman

If the explosive power of the Hiroshima bomb is thought of as the width of a lead pencil, the destructive potential of the current nuclear arsenals is the height of Mount Everest. If the United States were to explode a bomb each day to destroy a city, the present stockpile would last more than one hundred years. The Reagan administration plans to build 1,700 additional nuclear bombs a year and press ahead in an arms buildup that is taking us into the war that can destroy God's earthly creation.

Or to give just one example of the increasing ghastliness of conventional weapons, white phosphorus bombs have a sticky jelly, which adheres to the human body, burns at a temperature of more than 3000° Centigrade for at least 24 hours, and turns victims into agonized human torches. The United States has been supplying these bombs to a number of countries, including El Salvador and Israel, which used them against civilians in its invasion of Lebanon.

As for the huge sums in federal tax dollars needed to purchase all these weapons and much more, Brother Vernard Eller seems to say: No problem; we have the clear command of Jesus to pay up.

After the Romans destroyed Jerusalem in A.D. 70, they changed the Temple tax mentioned in the Matthew 17:24-27 story into a tax for the temple of Jupiter Capitolinus in Rome. Some governments have levied taxes so exorbitant as to leave children and others starving. Certain taxes have been imposed specifically for financing a war. A government could use half its budget to keep masses of people in concentration camps or to run a network of brothels for the diversion of the male population.

Vernard evidently says: No problem basically; Christians go by the command of Jesus.

According to the Friends Committee on National Legislation, $350 billion or 55 percent of the 1984 federal budget went to military spending and the cost of past wars. Figured on a per-capita basis, the fraction of that for the Church of the Brethren membership was $255 million. All Brethren church-related giving for the year was somewhat over $55 million.

As Vernard sees it, we need not to be troubled that hundreds of millions of Brethren dollars go to finance the arms buildup; paying is "the most indifferent thing in the world."

Vernard's greatest service to us Brethren has come through his insistence that, if we claim to be a New Testament church, we must strive to live by the New Testament. I stand with him in that insistence. If Jesus in Mark 12:17 was saying that disciples of his should pay without question every tax levied by whatever government they are under, that, for us, should settle it. But did Jesus say that?

Vernard failed to find "even one reputable scholar" whose treatment of the passage would leave open the option of Christian tax resistance. I would call his attention to some.

A. M. Hunter writes: "This was an *ad hoc* answer, not a fixed and permanent rule for every situation."

Jean Lasserre gives this interpretation: "Jesus is not passing any judgment on the lawfulness of the Roman tribute; He is speaking only of this particular coin. It represents the things that are Caesar's, not a foreign tyrant's right to exact a tribute. In other words, Jesus recognizes Caesar as having the right to the coin but not to the tribute. This is what disconcerts His questioners and breaks their trap."

Francis Wright Beare comments, "The famous saying leaves untouched the funda-

(continued on page 16)

Eller

(continued from page 12)

scholars are in total agreement, each reading the tax passages in the context of the historical situation described above.

In the process, the scriptures come clear, manifesting their theological consistency as warnings against Christian involvement in political revolutionism. My researchers are not exhaustive; but I failed to come across even one reputable scholar doing serious biblical exposition who concludes that these passages actually imply a support for (or even a leaving room for) Christian tax resistance.

The crucial New Testament passages are three: Mark 12—which is actually Mark 12:13-17 (the fact that both Matthew and Luke later pick up the incident for their own Gospels adds no new meaning but does corroborate the significance it held in the eyes of the early church); Romans 13—which is actually Romans 12:14-13:10; and Matthew 17—which is actually Matthew 17:24-27.

All of my nine, except the Blumhardts, address the Mark 12 passage—and all agree as to its reading. The earliest writer, Kierkegaard, says it best. (Consider that, in the historical context, to make Jesus "king" or to call him "Messiah" politically could mean nothing other than "revolutionary leader against Rome.")

> The small nation to which Jesus belonged was under foreign domination, and naturally all were intent upon the thought of shaking off the foreign yoke. Hence they would acclaim him king. But, lo, when they show him a coin and would constrain him against his will to take sides with one party or the other—what then? Oh, worldly passion of partisanship, even when thou callest thyself holy and patriotic—nay, so far thou canst not stretch as to break through his indifference. . . . No, he posits the infinite yawning difference between God and the Emperor: 'Give unto God what is God's!' For they with worldly wisdom would make it a question of religion, of duty to God, whether or not it was lawful to pay tribute to the Emperor. Worldliness is so eager to embellish itself as godliness, and in this case God and the Emperor are blended together in the question, . . . that is to say, the question takes God in vain and secularizes him [by implying that whether the Emperor does or does not get his tax coin is an issue somehow related to or comparable with whether God does or does not get what belongs to him]. But Christ draws the distinction, the infinite distinction, and he does this by treating the question about paying tribute to the Emperor as the most indifferent thing in the world, regarding it as something which one should do without wasting a word or an instant in talking about it—so as to get more time for giving God what belongs to God.

Barth, Bonhoeffer, and Ellul speak a single mind on the Romans 13 passage. Each finds it to be in complete agreement with Mark 12; Ellul thinks that Romans 13 even shows that Paul was familiar with the Mark 12 incident. Yet Barths's exposition is easily the most extended and insightful of the three:

> The revolutionary seeks to be rid of the evil by bestirring himself to battle with it and to overthrow it. He determines to remove the existing ordinances, in order that he may erect in their place the new right. . . . The revolutionary must, however, own that, in adopting his plan, he allows himself to be *overcome of evil* (Rom. 12:21). . . . What man has the right to propound and represent the 'New,' whether it be a new age, or a new world, or a new spirit? . . . *Overcome evil with good.* What can this mean but the end of the triumph of men, whether this triumph is celebrated in the existing order or by revolution? . . . There is here no word of approval of the existing order; but there is endless disapproval of every enemy of it. It is God who wishes to be recognized as He that *overcometh* the unrighteousness of the existing order. . . . Even the most radical revolution—and this is so even when it is called a "spiritual" or "peaceful" revolution—can be no more than a revolt; and that is to say, it is in itself simply a justification and confirmation [not of God's "new" but] of what already exists [namely, one human ideology or another] . . . . *For this cause ye pay tribute also* (Rom. 13:6). Ye *are* paying taxes to the State. It is important, however, for you to know what ye are doing.

If I might interpret: If you are *paying* those taxes as a positive legitimization of the state and its evil activity, you are wrong. If, on the contrary, you are *withholding* those taxes as an act of protest and defiance against the evil of the state, you are wrong again. "But what other option is there?"

Well, if Jesus is correct that Caesar's image on the coin is proof enough that it belongs to him, then, rather than saying that we *do* pay him taxes, would it not be more correct to say that we *do not* try to stop him from taking what is his, *do not* revolt, *do not* return evil for evil? As Barth puts it, "It is important for you to know what you are doing."

The Matthew 17 *incident* is not as crucial as the first two; only a couple of our scholars mention it—and that merely in passing. However, the *words* Jesus speaks on this occasion are as significant as anything we find on the subject.

In the process of explaining *why* he pays the tax, Jesus forestalls any idea that a Christian's payment of taxes is to depend upon the relative righteousness or unrighteousness of the collecting regime. He says, in effect, that no human regime is righteous enough for the Christian ever to *owe* it anything. No, there is only one Father and King of whom Jesus knows himself and his followers to be "sons." No one except that "father" can claim anything from these "children." So the kings of the earth will have to do their collecting from "others," not from Jesus and the children of God.

Thus, when Jesus goes on to say that he *chooses* to pay the tax even though he doesn't owe it, he is saying that Christian payment never is made as recognition of either the rights or the righteousness of the State. No, it is made to regimes good, bad, and indifferent—and that sheerly out of obedience to God's command to love, not revolt, and not cause offense.

It strikes me that the word of God speaks quite clearly on the matter of tax resistance—and that that word is hardly in support of the practice. I do fully honor the conscientious integrity of those who feel led to withhold some of their taxes; but I cannot confirm that leading as being *biblical*. ☐

Vernard Eller is a professor of religion at the University of La Verne, La Verne, Calif.

Matthew 17:24-27

When they came to Capernaum, the collectors of the half-shekel tax went up to Peter and said, "Does not your teacher pay the tax?" He said, "Yes." And when he came home, Jesus spoke to him first, saying, "What do you think, Simon? From whom do kings of the earth take toll or tribute? From their sons or from others?" And when he said, "From others," Jesus said to him, "Then the sons are free. However, not to give offense to them, go to the sea and cast a hook, and take the first fish that comes up, and when you open its mouth you will find a shekel; take that and give it to them for me and for yourself."

Mark 12:13-17

And they sent to him some of the Pharisees and some of the Herodians, to entrap him in his talk. And they came and said to him, "Teacher, we know that you are true, and care for no man; for you do not regard the position of men, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not?" But knowing their hypocrisy, he said to them, "Why put me to the test? Bring me a coin, and let me look at it." And they brought one. And he said to them, "Whose likeness and inscription is this?" They said to him, "Caesar's." Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they were amazed at him.

Romans 12:14-13:10

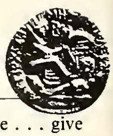
Bless those you persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited. Repay no one evil for evil, but take thought for what is noble in the sight of all. If possible, so far as it depends upon you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." No, "if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head." Do not be overcome by evil, but overcome evil with good.

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence, "You shall love your neighbor as yourself."

Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

Aukerman



(continued from page 13)

mental problem: how are we to draw the line between the legitimate requirements of the society to which we owe allegiance, and the demands of loyalty to God?"

The insight of Paul S. Minear is most helpful: "By his reply Jesus forced them, as students of the law, to decide for themselves where to draw the line between God's jurisdiction and Caesar's. . . . The riddle remains that each must solve for himself or herself. Keep in mind that the first audience for this riddle was neither the crowd nor the disciples, but only their adversaries."

Jacques Ellul, whom Vernard points to as one of the six thinkers decisively supporting the pay-without-question interpretation, states in *The Ethics of Freedom* that Jesus "refuses to answer the question whether he is for or against Caesar or whether taxes should be paid or not." In any case, appealing to the authority of European theologians within other church traditions has not for Brethren been a main way of discovering what faithful discipleship to Christ is.

Those enemies of Jesus thought they had the perfect trap. If Jesus said, "Don't pay the tax," they would denounce him to the Roman authorities. If he said, "Pay the tax," they would trumpet that to the common people, who hated the tax as symbolizing Rome's repressive occupation of their country. His enemies could spread the word: "The Messiah is to liberate us from Roman rule, but this fellow supinely tells us to pay the tax."

The reply, "Don't pay the tax," would have pleased Jesus' adversaries the most, and that they did not get. According to the interpretation Vernard advocates, they did receive the other answer, "Pay the tax," and could proceed with their strategy contingent on that reply. That is, their trap did catch Jesus. But the close of the story in each Gospel brings out that the trap did not succeed. "And they were not able in the presence of the people to catch him by what he said; but marveling at his answer they were silent" (Luke 20:26). Jesus had not said, "Pay the tax."

Jesus' enemies were intent on exposing him as a collaborator, if not a Zealot revolutionary. When they produced the detested Roman coin, they—not Jesus—were exposed as the collaborators.

When the Jewish leaders brought Jesus to Pilate, they accused him of "forbidding us to give tribute to Caesar" (Luke 23:2). They would hardly have used that accusation if Jesus a short time before, in a public context charged with excitement about him, had counseled payment of the tribute.

Usually people quote, "Render to Caesar the things that are Caesar's," and omit the rest. This pernicious misuse of the saying has had immense significance in the history of the West. Vernard emphasizes that the second part of Jesus' reply is vastly more important than the first, but he remains within the traditional interpretation by holding that on the matter of taxes we can take the first part and know its meaning for us without the second part.

Brethren historically have held that young men should not simply comply with whatever notice comes from a draft board and that what can rightly be given to the government has to be discerned in relation to giving ourselves totally to God. Brethren who are deeply concerned about paying money into a monstrously expanding military buildup are not advocating refusal of all taxes, complete noncooperation with government, or trying to overthrow it. But we believe that we can come to a Christian understanding of taxes that should be handed over to the government only in the light of Jesus' supremely central command that we give ourselves fully to God. The crucial issue is whether the first part of Jesus' reply is taken by itself as a clear, sweeping command or whether it is seen as a riddle calling for the discernment that can come within our striving to love God and follow Jesus.

Jesus, as a Jewish male between the ages of 14 and 65, was subject to the Roman poll tax of one denarius a year. We have no record that he paid it (his adversaries could have cornered him on that point)—or that he did not pay it. But in Matthew 17:24-27, the tax in question was for the Temple in Jerusalem. Jesus told Peter that children of the heavenly King are free from any obligation to pay taxes, but "not to give offense . . . give the shekel to them for me and for yourself."

Here too Jesus did not command that all taxes are to be paid regardless. (Much of what Vernard finds in the passage is not there at all.) The key consideration is that one not give offense, cause others to fall away from faith. Had Jesus refused to pay the Temple tax, he would have appeared to reject the Mosaic law (Exodus 30:11-16) and the Temple itself.

But in some circumstances paying a tax can constitute giving offense, impelling others away from God. When national leaders are stumbling blindly toward slaughtering unimaginable multitudes of those for whom Christ died, casual payment of all the money asked for toward their mad projects amounts to abetting them in their fateful falling away from God. To resist paying such taxes can provide opportunities for pointing agents of government to Jesus as Lord.

On the Romans 13 passage John Howard Yoder writes: "Verse 7 says 'render to each his *due*'; verse 8 says 'nothing is *due* to anyone except love.' Thus the claims of Caesar are to be measured by whether what he claims is due to him is part of the obligation of love. Love in turn is defined (verse 10) by the fact that it does no harm." Paul was probably restating the teaching of Jesus found in Mark 12:17 and his Master's call to the most careful discrimination between what under God can be rightly rendered to the ruling authority and what cannot.

Thus we have cogent reasons for concluding that Vernard's article, the Brethren tradition of paying all taxes without question, and the 1973 Annual Conference Statement on Taxation for War (of which Vernard was a principal writer) depend on a mistaken understanding of the words of Jesus. There is no easy answer—certainly not in four Greek words in Mark 12:17 taken by themselves. In this issue we need together to seek a fresh discernment of what from us belongs to God. ☐

Dale Aukerman is a peace activist and a member of the Union Bridge (Md.) congregation.

JAMES F. MYER:

Moderator from the Brethren heartland

Interview by Kermon Thomasson

James F. Myer is a different kind of Annual Conference moderator. He even *looks* different. With his "plain garb" from eastern Pennsylvania, Jim Myer speaks plainly and does not hesitate to state his theological beliefs, his concerns about the direction the Church of the Brethren is following, his views on scripture, and his opinions on issues the Brethren face today. MESSENGER sounds out the 1985 moderator on these and other topics.

Jim, everything about you projects the image of a dyed-in-the-wool Dunker. What *are* your Brethren credentials?

I was born into a Church of the Brethren home in 1939. My mother had been Brethren in Christ before her marriage to my father. As I was growing up, we occasionally attended Brethren in Christ services as well as our regular Church of the Brethren services in the White Oak congregation in Manheim, Pa. When I was 10 years old, I accepted Christ at a Brethren in Christ revival meeting. During the invitation, a woman in back of me saw I was troubled. She just leaned forward and said, "Don't you think you ought to go up to the altar?" It was just as if she were my mother; I listened to her, and went right up. I was very much under conviction.

Did you join that church?

No, several weeks later I was visited by two Brethren in Christ ministers to see what I wanted to do. I was also visited by two ministers from White Oak, so I got a double dose of instruction. And I ended up being baptized in the Church of the Brethren.

So you have both Church of the Brethren and Brethren in Christ background.

Then I married a Mennonite. At least Faye Heller was Mennonite until two weeks before we were married. So I had my feet in three anabaptist groups. If anyone ought to make it to heaven, I should!

Your parents had been farmers, and also operated a convalescent home. So you grew up as a farmer?

Yes. I was a farm boy. After I was grown, I rented and later bought my dad's farm. I eventually bought more land, and we and our two boys operate a dairy business.

How did you become a minister?

To begin with, I had no formal education after high school. In 1962, a year after my marriage, I was called to the ministry. White Oak was planning to elect one man, but there were two of us—22 years old. The vote was almost evenly divided, just one vote apart. Somebody moved that they take both of us, and so they did.

And you just instantly became a minister?

It wasn't quite like that. But no minister visited me to teach me how to prepare a sermon or to write notes. I learned from listening to the older ministers. We had about half a dozen of those. You just fit in as one of the boys, and grow up in the system—learning by observing, and trial and error. Later on I took the Three-Year Reading Course.

When did you preach your first sermon as a new minister?

The morning after my election I had opening devotions in the service. I was told then that three weeks later I should be prepared to bring the message.

How did you choose your text?

We followed the rotation method of preaching, where we go chapter by chapter through the New Testament. My text was John 5, on honoring the Son.

You got through that all right?

I preached about 15 minutes. Then I was exhausted!

So then you began preaching regularly?

Yes. Then in 1965 I was asked to take a two-week evangelistic meeting at White Oak—17 sermons. Up till then, my preaching had been mostly there at home, so those all had to be new sermons.

And you have continued holding such meetings?

I've had over 80 evangelistic meetings since then. Then in the 1970s I had a six-year term on the Atlantic Northeast district board. Next I was elected to the General Board. I thought I'd get off that in 1983, but I became moderator-elect and then moderator, so I still keep going to board meetings.

With your work as a minister, evangelist, and denominational leader, how do you find time to farm?

In a "normal" year, I spend about 50 percent of my time in farm work. This year I probably give about 20 percent of my time to farming. Our boys, Nevin and Nathan, do most of the work. When I'm home I always get up at 5 a.m. and help milk. Depending on the season, I do more or less of the other farm work.

Are you looking forward to a less hectic schedule after Phoenix?

I have about 30 evangelistic meetings promised over the next half-dozen years, which will keep me pretty busy. I'm looking forward to less travel after Phoenix. But serving as moderator does give you visibility, and you're liable to be invited more often to be a speaker after that for a while.

I think that you're enjoying being Annual Conference moderator. Tell me, what aspect of your task in Phoenix gives you the most satisfaction?

I'm happy to be moderator the year our Conference theme is "Called to Make Disciples." It fits right in with the evangelistic theme of the Brethren Revival Fellowship. I appreciate Conference having a focus on something I have strong feelings and convictions about. I would be a fish out of water, if Conference were following a trend I couldn't appreciate.

'I feel very comfortable in people knowing that I believe in the inerrancy of scripture.'

It's been 30 years since we had a clear-cut theme of evangelism.

Now, maybe there are people who have difficulty accepting me as moderator because they see me having a narrow perspective. But it hasn't been causing me problems.

So how do you feel about the present evangelism emphasis the denomination has through General Board program?

It's essentially a good program. But I'm not yet convinced that the denomination as a whole is ready to move on evangelism.

Why isn't it?

Evangelism is tough work in the United States. I traveled in Nigeria this past February. Over there you can just "strike a match" and evangelism takes off. But here in the US we have an altogether different culture. There are too many satisfactions of life Americans get caught up in that keep them away from the church. That's what we are working against here, and it makes evangelism a real challenge. It's not something to which you can give token priority and expect results, so I'm behind what we are doing in evangelism. But it's going to be tough.

Aside from the evangelism theme of Annual Conference, does it seem to you that we have a heavy business agenda to deal with at Phoenix?

It looked earlier as if the agenda would be light, and I was glad for that, because I thought we could have an inspirational conference—one that gave people lots of help to strengthen their congregations, to teach them to be strong, biblical evangelists, to send them home with lots of challenge. But we've gotten loaded with business . . . as usual. Still, the Phoenix agenda won't have so many controversial issues to deal with, unlike in some recent years.

You don't like controversy?

Oh, don't get me wrong! There's nothing wrong with the denomination dealing with controversial issues. And you know I've been in the thick of them—issues such as biblical authority and inspiration, human sexuality, and so on. That's healthy. That's necessary. I'm just saying that in recent years, controversial issues have dominated the agenda, taking up the time we could have spent training ourselves, learning the strategy and expertise for effective church growth—learning better how to reach people with the message of Christ. We've been in danger of thinking the whole purpose of the church is to settle every controversial issue, when in most cases we have been debating issues that can never be permanently settled.

You're saying we have made some wrong Conference decisions?

Well, some Conference decisions seem to me to have been decisions of expediency, rather than attempts to be truly faithful. You know, it's interesting to me, that as long as the denomination was willing to spell out what it means to be Brethren and to require adherence to certain standards, the denomination grew. And when we relaxed church membership standards and became more ecumenical—made it easier for people to come in—that's precisely when they *stopped* coming in. I'm not saying that's the *only* reason our membership stopped growing, but I think it's probably the most significant one.

Jim, some people can't think of you without thinking of the Brethren Revival Fellowship. What's been your relationship to the BRF? Have you been part of it since its beginning?

No. The BRF started in 1959. I was elected to the BRF committee in 1966—19 years ago. I eventually became chairman of it. Right now I'm vice chairman.

Did BRF folks think 19 years ago that anyone from the BRF would be elected Annual Conference moderator?

No, but we're gratified that it's eventually happened. When the BRF started, it was resisted by denominational leaders. Obviously that attitude has changed.

How do you account for this?

I think the church has seen the merit of the BRF focus on biblical authority, evangelism, and its appreciation of Brethren heritage. The message of the BRF has, to some extent, gotten through to the church.

I know the BRF has always wanted to work within the Church of the Brethren, so, in a sense, you are seeing some BRF goals being realized.

Well, there are some encouraging signs. But this group is the Brethren *Revival* Fellowship. "Revival," by its very nature, implies that you never get to the place where you can say your job is done. The need for revival in the church is constant.

As a BRFer, do you feel as if you are moderator of the whole denomination, or do you feel you are the "token BRFer" who became moderator?

At the beginning of the 1983 Annual Conference election process, I clarified for the nominating committee that they must understand that my nomination had come from them. None of my BRF "buddies" had nominated me. I pointed out that there were some things in the Brotherhood I would have difficulty defending. I asked the nominating committee what I should say if I were asked about such matters. The committee responded that I should be true to my convictions. So I was elected, and I try to stand true to my convictions. I have not forsaken any of my beliefs, and there is room for people with those beliefs in the Church of the Brethren. So I truly feel I can be moderator of the whole denomination.

Tell me, has serving on the General Board and as moderator changed you?

Not having attended college, my education beyond high school has all come from experience—being exposed to new information, absorbing new experiences, having leadership opportunities, hearing different viewpoints. That's an education too. In that sense, all experiences "change" you. All experiences test your convictions. I do not feel I have sacrified any of them.

So you haven't become "liberalized"?

I don't think so. I have learned to appreciate the way the more liberal end of the church is organized to get things done, where conservatives tend to be slow in moving. I consider myself basically a person of action, so I am impressed by the Elgin Offices being able to produce materials and get things done. And I have learned to work with people who have points of view different from mine. I used to condemn and write off the liberal end of the church, but sitting side by side and face to face with people with viewpoints different from your own, you find you can develop friendships even though you totally disagree with your friend on some issues.

So, are you a typical BRF member or not?

Well, I suppose so. I am from White Oak, you know. Brethren there have always seen areas of Brotherhood program they could participate in. White Oak always sends delegates to Conference, even though they might disagree with a lot of the trends of the church. All that has surely flavored my own ability to relate more easily with people I don't totally agree with.

Still, you surely find some points where the differences cause you pain.

Oh, sure. The biggest problem I have is any expression that tends to cast doubt on the Bible, that expresses uncertainty or a lack of faith in the Bible. I consider the Bible perfectly reliable.

So you believe in the inerrancy of scripture?

I am very comfortable in people knowing that I believe in the inerrancy of scripture. The inspiration of the Bible means to me that God, through those who were selected to write down the Scriptures, guaranteed a correct transmission of truth.

Every jot and tittle is factual then?

The actual words of scripture are accurate. The ways of conveying truth are numerous. There are parables and other illustrations of scripture; there are figures of speech, of course. But through it all, God's truth is being conveyed. The Scriptures are reliable. There are things in the Bible I can't fully explain, but I'm willing to wait on those.

Do you believe that new discoveries—such as archeological discoveries—can change our views of the Holy Scriptures?

New information, such as the Dead Sea Scrolls, add understanding, but all this simply strengthens the reliability of the Scriptures. I have no problem with that.

Which version of the Bible do you prefer to use?

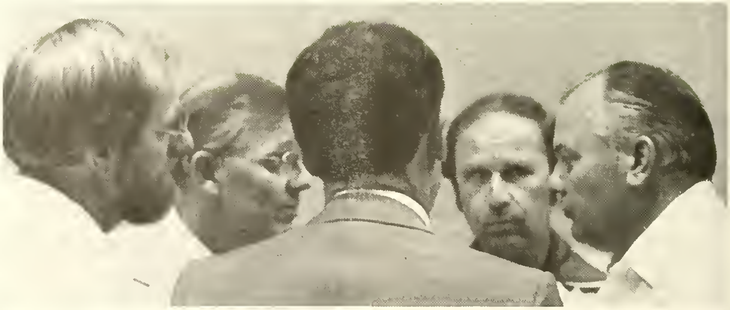
I like the King James Version, because I grew up on it, and did most of my memorizing of scripture from it. But I'm not hung up on it. The English language of 375 years ago needs a certain amount of explaining today. I have many of the new versions of the Bible, and I use them in my studies.

You sound pretty broadminded on this.

Well, my biggest problem is people who start down the road toward assuming the freedom to accept only certain passages of scripture as being their authority. I don't mean to suggest I live out all the Bible myself. I fall short, but my intention when I come to the Scriptures is that I am the servant and this is my Lord, that both Christ through the living word and Christ through the written word are my authority. I need to obey that voice and that word. ☐

As a denominational leader, Jim is known for his ability to see through an issue and to clarify details for others.

‘My education has come fron



CHURCH OF THE BRETHREN MINISTRIES

perience.’

Opposite: *Jim’s counsel is sought by other leaders because of his honesty and shrewdness in dealing with issues. As moderator, he meets regularly with the General Board, a body he has been a member of since 1978.*

Top center: *Jim, with the help of sons Nevin, 22, and Nathan, 18, operates a dairy business that produces about 15,000 lbs. of milk every other day. He keeps about 175 Holstein cows on his 300-acre farm.* **Above:** *A highlight of his year as moderator was a trip to Nigeria with his wife, Faye. Toma Ragnjiya, an EYN churchman studying at McPherson College, enjoyed seeing photos of the trip.* **Left:** *A ready smile makes the moderator easy to approach.* **Below:** *Jim’s chief supporter is his wife, Faye, who has traveled some this year, but often keeps things going at home while Jim is on the road. At home also is daughter Kristelle, 14. An older daughter, Brenda, 21, is in BVS in Jackson, Mississippi.*

God's favorites

"Even the hairs of your head are all numbered" (Matt. 10:30).

"For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Matt. 5:45).

There is nothing more dangerous than to feel that we are special in God's sight.

There is nothing worse than to feel that we are not special in God's sight.

The one leads to a self-defeating arrogance.

The other leads to hopeless despair. In so many ways the faith we possess—and by which we are possessed—has to be expressed and understood paradoxically. A tension has to be maintained to avoid one destructive extreme or the other.

One of the painful, but helpful, insights I've come to over the years is to realize that I am as vulnerable as anyone else. Anything that can happen to another person can happen to me. I'm not immune to any tragedy, failure, catastrophe, accident, disease, stress, or temptation. I'm not special. Job and Jesus were not special in that sense. They were not spared the pain and humiliation of suffering and loss.

Those of us who take our faith seriously are apt to believe that just the opposite is true. Those of us who serve God in the set-apart ministry are perhaps more inclined to believe that we are something special in God's sight. There is the particular danger of feeling that our office or calling insures us of an immunity to life's tragedies and cruelties. Righteousness is as effective as a small-pox vaccination. We're good little boys and girls. God is not going to let anything bad or sad happen to us. I operated under that assumption for awhile—and still struggle with it at times.

The fallacy of such a faith premise hit me head-on when our youngest daughter contracted meningitis. She almost died. It is a miracle that she survived—but even more that she survived with no permanent brain damage. The experience convinced me that I am not special in the way I thought I was.

During the most critical time of our daughter's illness, I sat by her bed through the night. She had been placed in isolation, and only one other person was allowed in the room with her. She was comatose, incoherent, restless. I was as scared as I've ever been in my life. But more than that I was angry.

Pressing my hand against hers, but able to feel only the cool unresponsive plastic of the oxygen tent that separated us, I felt that God had played a dirty trick on me. After all, I was a minister. Our family had sacrificed so much to serve Christ and the church. I really believed. I really cared. I was committed. I had faith. This sort of thing couldn't happen to me or my family. We were supposed to be exempt —so I thought.

But I was wrong. In a very real sense, I am not special in God's sight. None of us is. The words in Matthew 5:45 take on new meaning: "For he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust."

If that is true (and I believe that it is) then God allows everybody—evil and good alike—to experience heartache, pain, and defeat. The just and unjust alike are susceptible to suffering, loss, pain, and ultimately death.

I can't explain our daughter's recovery. But I am convinced of one thing. My faith did not heal her, as some friends tried to convince me. For my faith is not any different or greater or better than the faith of the parents in my congregation whose child also was struck down with meningitis and who will go through the rest of its life blind and retarded. I don't understand it. But it convinces me that I stand alongside everyone else.

Since there is nothing special about me, our child's recovery had nothing to do with my faith. Her illness was not a test to prove my specialness in God's sight. Her illness was a part of being a member of the human family. Faith enabled me to endure, to submit, to accept, to receive the blessings of God's grace without having to take credit for it. As long as I had to feel I was special, that couldn't happen.

But I was wrong for another reason. In a different sense than I realized, I *am* special in God's sight. Because everybody is special in God's sight. At another place in Matthew's Gospel, Jesus says that "even the hairs of your head are numbered" (10:30).

Such an image presents a God who is extremely concerned for each person. But that doesn't make just some individuals special. God's love makes all of us special and assures us that God cares for and looks after us in a very special way. If be-

Nobody's special, everybody's special.

AL
FLORIDA
CARL
FLORIDA
BARNEY
ALAN
FLORIDA
BARRY
CHARLES
FLORIDA
ALBERT
FLORIDA
BEN
CHIP
FLORIDA
ANGELA
FLORIDA
BERNIE
CHRIS
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ALLEN
FLORIDA
BILL
CHUCK
FLORIDA
ALVIN
FLORIDA
BILLY
CRAIG
FLORIDA
ANDY
FLORIDA
BOB
CURT
FLORIDA
ARTHUR
FLORIDA
BOBBY
DALE
FLORIDA
SHERYL

ing loved depended upon being God's favorite, we'd always wonder and worry if we qualified. Here again the "specialness" is not with us, it is with God. We don't make ourselves special. *Agape* makes everybody special.

That means that I can feel loved, accepted, comforted, and encouraged even in the midst of all that life can put upon me. In the words of Paul Tillich:

> Sometimes at that moment a wave of light breaks into our darkness, and it is as though a voice were saying: "You are accepted. You *are accepted*, accepted by that which is greater than you, and the name of which you do not know. Do not ask for the name now; perhaps you will find it later. Do not try to do anything now; perhaps later you will do much. Do not seek for anything; do not perform anything; do not intend anything. *Simply accept the fact that you are accepted!*" If that happens to us, we experience grace. After such an experience we may not be better than before, and we may not believe more than before. But everything is transformed. In that moment, grace conquers sin, and reconciliation bridges the gulf of estrangement. And nothing is demanded of this experience, no religious or moral or intellectual presupposition, nothing but *acceptance*.

God loves me because God loves everybody, not because I'm special. And a God who is able to love everybody is able to love me. I don't have to be special. ☐

Jimmy R. Ross is pastor of the Lititz Church of the Brethren, Lititz, Pa.

by Jimmy R. Ross

Small talk

by Karen B. Kurtz

Famous fives

Name five prophets.

Name five parables.

Wordsearch

The third grade class from Ephrata Church of the Brethren in Ephrata, Pa., made this puzzle. Find and circle these words from two of the Ten Commandments.
THOU SHALT NOT COVET.
THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE.

T	E	V	O	C	X	F	A	A	A	N	O	T	T	O
Z	A	V	P	C	A	A	B	B	B	O	A	X	A	W
Y	A	N	A	N	T	S	H	A	L	T	E	A	B	Y
X	X	N	R	S	B	B	C	C	C	A	B	B	C	N
W	Y	S	W	Q	C	C	D	D	V	B	T	S	D	E
B	E	A	G	U	N	T	O	E	D	C	C	H	E	V
V	R	A	B	O	D	D	E	F	B	D	D	A	F	A
U	O	Z	Z	H	E	E	F	G	B	E	T	L	G	R
Z	U	O	H	T	A	F	C	H	E	F	E	O	H	G
T	X	Q	D	N	F	G	G	I	T	P	F	N	I	A
S	A	D	Z	Q	G	H	H	H	F	G	Q	C	X	B
R	M	S	D	S	H	I	E	J	G	H	G	D	J	C
Q	E	A	W	T	I	E	I	K	I	M	A	G	E	Y
P	S	B	K	Z	J	J	J	L	H	I	H	E	K	D
O	Z	I	U	E	K	K	K	M	C	S	H	A	L	T

(Answers to Wordsearch on page 30.)

Lord's Prayer game

The idea for this game was sent in by Chris Wall from Winston-Salem, N. C. Chris is 11 years old. Two or more players can have fun with his game.

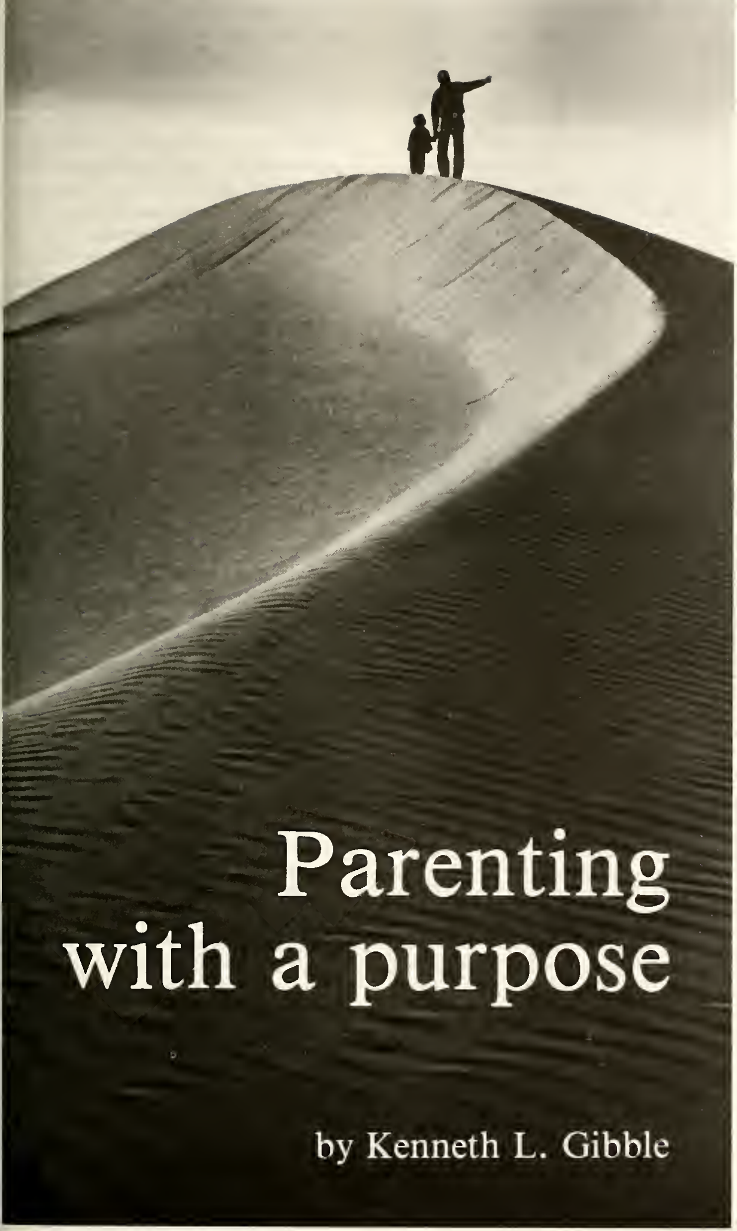
1) Print the Lord's Prayer on a long strip of adding machine or calculator tape. The prayer is found in Matthew 6:9-13. Then cut it apart into sections such as:

Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts,
As we also have forgiven our debtors;
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom
and the power and the glory,
forever.
Amen.

2) Turn all the strips face down on a table and scramble them. The players take turns putting the prayer back together again correctly.

A hearty thank you to everyone who has sent in work for "Small Talk." You have all helped to make this page exciting.
—Karen Kurtz

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.



Parenting with a purpose

by Kenneth L. Gibble

"I'm not sure exactly when we realized it, but at some point my wife and I agreed that being parents to our children was probably going to be the single most important thing we would do in our lives."

Seated across the aisle from me, the man who said this was speaking with a new intensity now. We had begun our conversation when I made a comment about the book he was reading. At first our exchange was polite and casual, the kind of conversation I frequently have with fellow plane passengers.

But then I explained that I planned to write an article about parenting—what it means to be a parent, appropriate goals for parents, how to know if you've achieved success, etc. What I'd like to learn from him, I said, was how he had approached the task of parenting. What had he set out to accomplish as a father?

Very quickly our dialog took on a different tone. As this young father began to talk about the goals he and his wife had for their children, it became obvious the topic was deeply important to him. He told me of a decision he and his wife had made to attend a parent-training course offered in their community and of finding it so helpful that they took the same course a second time.

"Attending those classes made us realize how poorly we had been prepared to take on the responsibilities of parenthood. Isn't it amazing how little our society does to get people ready to be good mothers and fathers?" He shook his head somewhat sadly. "And it shows up too; many families in a constant state of upheaval. My wife and I learned some things that have been a big help to us."

One of the surprising discoveries I made as I talked with people about their experience as parents was their willingness, even eagerness, to talk about this intimate part of their lives to a complete stranger. "I've never been asked about this before," was a frequent comment. Not once did I find people reluctant to give thoughtful, honest answers to my questions. One young woman, still single, went even further.

"You know, I want to thank you for asking me about this subject," she said at the end of our conversation. "I've never thought about the kind of goals I'll want to have when I do become a mother. It's good to reflect on the values I hope to instill in my children."

Attempting to generalize about numerous conversations with parents is difficult because, even though most parents wanted the same kinds of things for their children—a good education, opportunities to live a meaningful life, a sense of personal integrity—every person I talked with had one or two particular points of emphasis that differed from anyone else's.

One father, for instance, specifically named a religious goal. "As Christians, my wife and I want our children to find salvation," he said. "We hope they'll grow up to lead moral, religious, happy lives." When I asked him what methods they were using to achieve that goal, he said that regular attendance at church activities was important, but that the home atmosphere came first. "We emphasize family devotions and other kinds of learning activities that relate to our faith."

A mother of a teenager and two children in their early 20s also named faith concerns as having top priority. "We tried to instill in our kids the importance of a worthwhile, productive life pointed in a Christian direction." With this overarching perspective, she explained, other aspects of their life fell naturally into place: principles to live by, the courage to stand up for their convictions, a concern for world peace, a proper attitude toward people of minority groups, and so on.

Yes, church attendance was one of the ways she and her husband had tried to help their children, but it wasn't as important as personal example. "Our lifestyle was its own teacher," she said. "Children learn best not by being preached at by their parents, but by living day-by-day in an atmosphere where they can *absorb* the values that Dad and Mother prize."

Most of the people I talked with did not specifically mention religious tenets as parenting goals. But I found nearly universal agreement that values that traditionally have been part of religious teaching stand at the forefront of parents' concern. Almost without exception, parents recognized the uniqueness of each child. Sometimes amusement, sometimes consternation, was the response to how different from each other children in the same family could be. One mother and father, reflecting on their experience of rearing six children, put it emphatically: "Each one was a unique individual. We didn't learn this right away, but when we finally did, it took some of the pressure off us *and* our kids."

Another point of agreement among parents was the desire to have children do well in whatever they attempted in work, in study, even in recreation. "I don't care what field they choose, if they go to college or not. But I want them to fulfill their potential to its fullest." That statement by a father of two small girls was representative of the sentiments of many. Taking a slightly different approach, one person hoped her children would learn "not to view perfection as a virtue."

Common also was a desire that children grow up to be responsible adults, independent enough to make it on their own. One woman, still anticipating parenthood, underlined this attitude by stating that she probably would not pay for her children to attend college. A college graduate herself, she said, "I think college students who have to pay for their own education have a greater sense of responsibility, a better grasp of the 'real world,' than those who get a free ride through college."

One of my chief discoveries came in seeing how many fathers and mothers do indeed take their roles as parents seriously. They spoke of heavy investments of their time and energy in helping their children learn and develop. They expressed concern that their children have a healthy regard for self. "The best thing I can give my child is a sense of her own self-worth," said one parent-to-be.

How did these conversations affect me personally? I suppose the main effect was the awareness that I, like most people, haven't been all that intentional about my goals as a parent. I've heeded the advice of the experts about financial planning. My wife and I have both given a good deal of time as well to developing our vocational goals. In our professional lives, we've been required to do concrete planning by setting goals and objectives for the organizations we've worked for. By contrast, our vocation as parents (and vocation, or "calling," is surely an appropriate word to apply to parenting) has not benefited by similar planning.

This contrast came home to me a few weeks ago when I was leading a retreat for a church board. One of my resources for helping the board state purposes, goals, and objectives gave the following example of how Christian parents might go about goal-setting.

> *Purpose:* To be productive/creative as a family with supportive relationships, and to be involved in spiritual and social betterment in the church and the world.
>
> *Goal:* To enable both father and mother to share in the parenting responsibilities while pursuing their own vocational interests and sharing leadership gifts with the church and society.
>
> *Objective:* Until 1990, each parent will seek part-time jobs outside the home and will coordinate schedules so as to maximize participation of each in the homemaking/parenting roles, with neither working more than 30 hours per week outside the home.

How many parents take time to do this kind of planning? My hunch is that very few do so. But doesn't the parental calling deserve as much intentionality as a job or profession?

A beginning step can be giving some careful thought to the values one hopes to pass on to children. When I sat down to compile my own list, I found that while some of the things on it had been receiving sufficient attention, others had not.

My list, in part, contained the following: Honesty, responsible use of God's gifts, appropriate regard for authority, education, physical well-being, respect for others' personhood and traditions, responsible use of freedom.

I agree with the person who told me that personal example is the best way to teach values such as these. But I've lately gained a new appreciation for the need to articulate them to children at the appropriate times. I can't forget what a mother told me about one of the values she had hoped to pass on to her five sons. "I don't believe I ever said this to my boys," she told me, "but I wanted them to grow up giving their lives to building, not destroying or killing." My silent response had two sides to it—a strong affirmation of that value, and a question: Why *hadn't* she ever "said" it to her boys?

Sometimes it takes a dramatic situation to force parents to say what they believe. When our daughter started first grade, she had her first experience walking to the bus stop. Several days later, my wife and I discovered that, instead of waiting at her regular stop, Katie was going up to the next block to wait for the bus. When we asked her why, she said that Charlene, a fourth grader, didn't want to stand at the same bus stop with black kids, and that all the white kids had followed Charlene's move to the new bus stop.

It was Katie's first experience with racial prejudice in our racially integrated neighborhood, and it was our opportunity to explain how we felt about this issue. We tried to explain that some people disliked others because of the color of their skin, but that our family didn't believe this was right. We accompanied her to her original waiting place for a few days and helped her get acquainted with the black children. It didn't take long until Katie was handling the situation just fine on her own. And eventually Charlene and the gang returned to the bus stop.

How do we measure success as parents? It is too early to say in Katie's case. She's only eight years old now; her values are still forming. But nearly a year and half after the incident recorded above, she and her mother were attending a ballet, and Katie turned to her and whispered with puzzlement on her face, "Hey, Mom, there aren't any *black* kids up there!"

In one sense, it is nearly impossible for parents to say with finality: "We've succeeded" or "We've failed." After all, life is always in process; children, and their parents too, are always "becoming."

One older couple, thinking about how their four grown children were doing, said it very well. "Now that our kids have families of their own, you'd think our work as parents would be over. And in one sense it is. But we'll never stop being parents, really. Their accomplishments still make us proud, their mistakes and failures still cause us pain. We'll be their parents as long as we live." ☐

Freelance writer Kenneth L. Gibble is promotion consultant for MESSENGER *and interim pastor at the Hagerstown (Md.) Church of the Brethren.*

Windows in the Word

by Timothy K. Jones

Sight

A few months ago, a friend and I visited a nearby wildlife refuge. Had I gone alone, I would have seen shore country marsh, dry reeds, and a few ducks.

But my friend knows birds. Because he was along to explain, describe, and point, I saw black-shouldered kites, great blue herons, grackles, geese, hawks, and more types of duck than I could name or can now remember. I saw another world.

My new awareness stayed with me. Out jogging the next week, I saw colorings, heard sounds, and observed habits of local birds I would have missed before. What a difference! My friend had opened my eyes and left me with a new way of seeing.

Scripture would not find that experience strange. I read there about people who saw beyond the obvious and the ordinary, about lives inhabited by growing awareness.

"Blessed are your eyes, for they see," Jesus told his followers. He meant more than optics and eyesight, for it is possible to "indeed see, but not perceive." People yawned at the miraculous and the stunning. Some blandly gazed at the glory of the ages. They skipped over it all in the rush and routine of life. But the disciples had discovered a different way of seeing.

They began to see as they walked with Jesus. Whether along a dusty road, in the press of the crowds, on the mount of the Transfiguration, or at the garden tomb, they caught something others missed. Even in the face of Jerusalem's rejection and Calvary's suffering, Jesus pointed their eyes to the certain coming of God's reign. Stiffened necks and humiliating defeat could not hide from their view the triumph of God's purpose.

No wonder Paul and the early Christians overflowed with the news that God took an instrument of torture, death, and shame and etched across all time a living picture of love. Yes, the cross was a folly to the Greeks (they wanted more refinement). Yes, it was a scandal to some Jews (they wanted a national hero). But for open eyes and reachable hearts, the cross was charged with the wisdom and power of God.

Lately I have been on the lookout. I've not had visions of God like Isaiah or Ezekiel, I've not seen the glorified Jesus appearing at my bedside. Not yet. But I catch glimpses. God cracks open my eyes and graces my life with widening clarity. In the routine happening or in the helter-skelter of the everyday, in my steps to the cross or in the turning points of accomplishment, I realize something of God's presence and glory.

The more we watch, I believe, the more we will see. As we look, our eyes are certain to open to a world aflame with the grandeur and glory of God. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

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opinions

On balance, discipline

Sandra Bosserman

Christians need a balanced view

During the turbulent years of the 1960s a plaque was displayed in the civil rights section of the Justice Department in Washington: "Blessed are the peacemakers, for they shall catch hell from both sides."

It is still true. Righteousness seldom attracts acceptance from extremist factions on any "side." Righteousness is a higher calling. It insists on doing right and good for the sake of doing right and good, not to promote one's cause or prove one's opinion correct.

The prophetic writing of old attacked structures of injustice, oppression, and unfairness; it equally rebuked individuals hiding behind those structures, practicing unacceptable incantations of all sorts. Generations later, Jesus refused to play into the hands of either the government or the zealots who sought to overthrow it.

Likewise, our Brethren forebears called for high standards of personal ethics and accountability for "the glory of God and my neighbor's good." And in these disquieting times in international politics and in the body of Christ, there is a real need for balanced views to be presented as we form personal and collective responses to church and state issues.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

In the congregations of the Midwest, where I have lived and served the church, it is an affront to many, I suspect, to hear the director of our Washington Office state: "In our current national politics, in such matters as Central America, the nuclear arms race, civil rights, the poor, there is simply no balance to be presented" (December MESSENGER, page 9). If that be the case, what shall be done with those who find in those issues plenty to talk about?

A look at the grassroots level of the Church of the Brethren might be enlightening—or perhaps disappointing to some. We are at once liberal and conservative, fundamentalist and humanitarian, and come election time we are both Republican and Democrat.

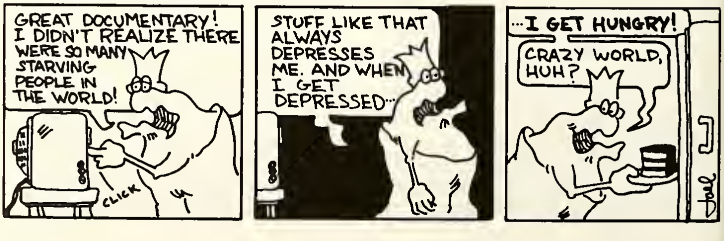
We are the daughters of military men and the daughters-in-law of conscientious objectors. We count among our best friends an active (militant) pacifist and a one-legged ex-Marine Vietnam vet.

We are collecting 2 cents a meal for all the hungry children of the world, while believing that some of the hungry children next door must be inspired, educated, and ultimately nudged from a cycle of public assistance that has succeeded only in lowering their self-esteem, as well as their income, below the poverty level for four generations.

We are at once hoping for the revival of "the freedom of individual conscience in decision-making" and praying that our church will not find itself aligned with groups that translate that freedom into ever-spiraling divorce and abortion rates.

We are attempting to support both the "Goals for the 80s" and a young pastor—a pastor who holds down another full-time job so we can do both, a pastor

Pontius' Puddle


GREAT DOCUMENTARY! I DIDN'T REALIZE THERE WERE SO MANY STARVING PEOPLE IN THE WORLD!
CLICK
STUFF LIKE THAT ALWAYS DEPRESSES ME. AND WHEN I GET DEPRESSED···
···I GET HUNGRY!
CRAZY WORLD, HUH?
Joel

who frequently preaches on finding balance and wholeness in all areas of life.

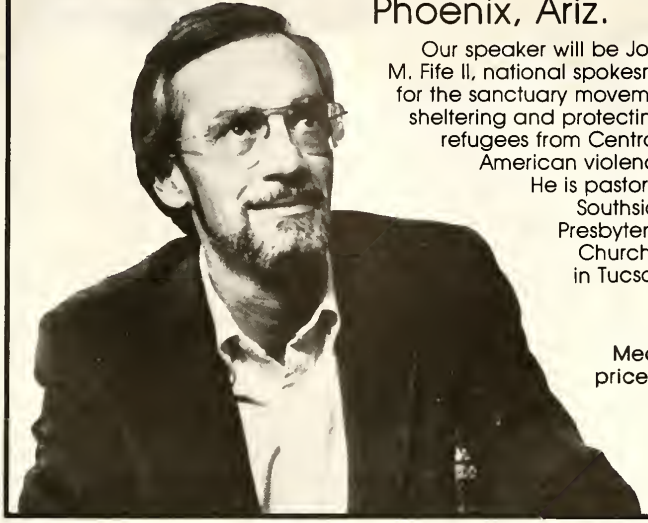
It is my conviction that the Church of Jesus Christ will frequently, if it is practicing righteousness, be caught in the crossfire between warring factions. As a peacemaker, it will "catch it" from both sides, and like a gyroscope, it may hang precariously, seemingly defying gravity, from time to time.

It will recognize the necessity to sort our righteous elements from all arenas of public life, grabbing any opportunity to use even the unlikely for "glory of God." It will challenge individuals to do righteousness for the "neighbor's good." It will teach that a balanced view does not preclude commitment. A balanced view clarifies areas of commitment, hones down fundamentals of the faith, and indeed makes all disciples recognize anew the need for brotherhood and tolerance. ☐

Sandra Bosserman, a school teacher, is a member of Peace Valley (Mo.) Church of the Brethren.

messenger dinner

Thursday, July 4, 5 p.m.
Phoenix, Ariz.



Our speaker will be John M. Fife II, national spokesman for the sanctuary movement, sheltering and protecting refugees from Central American violence. He is pastor of Southside Presbyterian Church in Tucson.

Meal price: $7

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—Special Insight Session

—Friday evening, July 5, 1985

—9:00-10:30 p.m.

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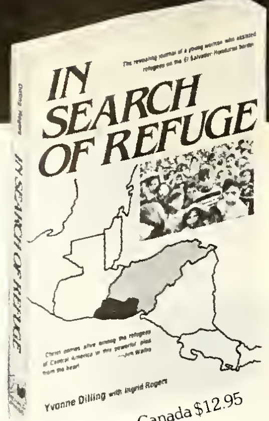
—Inspirational event for all those interested in the growth and renewal of the congregation.

—July 6, 1985, 11:45 a.m.-1:30 p.m.

—Box Lunch—$5.25 (order through Annual Conference ticket sales)

—Uplifting music led by Bob Kettering



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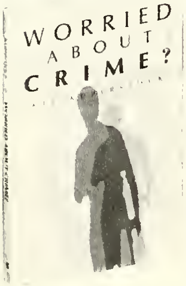
by Yvonne Dilling with Ingrid Rogers

“This book is about the Salvadoran people, their hopes and fears, their past and present. The refugees are usually the poorest sector of society. . . . To feed, clothe, and shelter these people is not enough. Protecting the refugees from violence becomes a major concern.” —Marie K. Wiens, *Mennonite Weekly Review*

The Christophers selected **In Search of Refuge** as one of four top books of the year. The purpose of the Christopher organization is to “encourage each individual to change the world we live in for the better.” Their motto, based on the Judeo-Christian concept of service to God and all humanity, is: “Better to light one candle than to curse the darkness.”

“Yvonne's deep compassion for the refugees pervades the book . . . (she) has done more than simply identify with suffering people. She is helping lead the way toward a new North American church, one that begins to see the world through the eyes of the poor—which is to say, through the eyes of God.” —Jim Wallis, *Sojourners*

Worried About Crime?
by Kit Kuperstock



“Much has been written about crime in recent years. Unfortunately, though, most of what has been published has either been directed at a specialized audience or, if aimed at the general public, has tended to be sensational and trivial. Few books of either type have contained as much solid common sense about so many aspects of crime and punishment as does **Worried About Crime?**”—Howard Zehr, MCC Office of Criminal Justice
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opinions

James Alexander

Church discipline —not right now

In the Opinion “Accountability Is in Our Heritage” (April, page 29), Gale Younkins strongly argues for a return to the practice of church discipline, including the practice of “disfellowshipping . . . a brother when the norms of the community are violated.” Younkins is correct in stating that the turn away from discipline has been justified by making a claim to our pietist roots. Of course, this claim is a departure from historic Brethrenism. Historically th Brethren are far more anabaptist than pietist. In 1708, the founding Brethren made a radical departure from the ways of their pietist neighbors. In “Rights and Ordinances,” Alexander Mack concerns himself almost totally with anabaptist themes. In fact the church was so anabaptist in theology and practice that, in the early years, the Brethren were often mistaken for Mennonites. There can be n doubt: Church discipline is in the Brethren tradition.

Discipline is also very present in the biblical tradition. In practicing church discipline and enforcing church decisions the early Brethren were simply putting their only creed, the New Testament, into practical usage. But even though the New Testament and the Brethren tradition both encourage church discipline, I am not sure that I want it—at least not as things now stand. Church discipline worked for our forebears because 1) they desired to take the New Testament commands literally, and 2) they were committed to putting the Bible, and not human reason, first.

Have you ever considered what church discipline would be like in our day? As an evangelical anabaptist, I would find it quite vexing. If certain voices were in con

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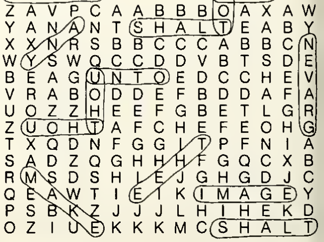
(Answer to puzzle on page 24.)



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X	X	N	R	S	B	B	C	C	C	A	B	B	C	N
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trol, I very well might have to condone abortion. I might have to take Paul out of the Bible. I might have to refer to God as Creator and never as Father, and to Jesus as a unisex representation of humanity instead of the Son of God. I might have to abolish the principle of biblical authority and submission within my own family. And I very well could be forced into embracing liberation theology instead of biblical nonresistance. All in all, I don't want the official, or at least semi-official, liberal agenda of the Church of the Brethren pushed on me.

Yet I am not ready to give up. I see the reestablishment of church discipline coming back to the Brethren as part of a grassroots revival that I hope will emerge when the evangelical and Bible-believing Brethren say "enough is enough." After all, aren't the people the church? Isn't Hole-in-the Road Church of the Brethren really more the true church than is 1451 Dundee Ave.? Aren't the Brethren really biblicists? Don't we really want our church to find salvation? ☐

James Alexander is pastor of Bethel Church of the Brethren in Arriba, Colo.

ANNUAL CONFERENCE BULLETINS

INVITATION—Driving to Annual Conference from out east? We're offering free parking for campers or rooms in our homes. Peace Valley Church of the Brethren, Peace Valley, Mo. Contact Mrs. Fred Bastin, R. 2 Box 273, West Plains, MO 65775. Tel. (417) 277-5669.

INVITATION—Driving to Annual Conference via Interstate 70? West Charleston Church of the Brethren, Tipp City, Ohio, invites Annual Conference travelers passing Dayton on Interstate 70 to sleep over at our homes. Camp sites or bed and bath are available. Please call David or Patty Dinsmore (513) 667-2889 in advance to make arrangements.

INVITATION—Annual Conference travelers, why not take southern route to or from Phoenix, stopping in Tucson, Ariz., on Interstate 10? Large lighted parking areas for self-contained campers 125 miles from Conference site. For more information, contact Tucson Church of the Brethren, 2200 N. Dodge Blvd., Tucson, AZ 85716. Tel. (602) 327-5106.

INVITATION—Annual Conference travelers are invited to stop in at the new SERRV Handcrafted Gifts International Store, located one mile north of the Church of the Brethren General Offices on Route 25—995 South Dundee Avenue. We've just moved and would be delighted to see you as you pass through Elgin. Hours: Tuesday-Friday 11-6. Saturday 11-9:30. Sunday 12:30-6. Closed Mondays.

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TRAVEL—(1) Israel and Egypt: 11 days, Nov. 4-14, 1985. $1,299 from Chicago O'Hare. $100 deposit due now. Includes air fare, two meals per day, hotels, and coach travel. Tour with the Rev. John and Naomi Mishler and the Rev. Don and Mary Ritchey. (2) Norway, Sweden, and Denmark: 15 days, July 28-Aug. 11, 1986. $2,064 includes air fare, two meals per day, hotels, and bus travel. Tour with experienced hosts, the Rev. John and Naomi Mishler. For brochures contact the Rev. John D. Mishler, 168 E. 6th St., Peru, IN 46970. Tel. (317) 473-7468.

turning points

Do you have information for Turning Points? For anniversaries, please give the first name of husband and wife, town and state of residence, and number of years married (50 years or more only). For deaths, give the name; town and state of residence at time of death; age; and month, day and year of death.

Send information to MESSENGER, Turning Points, 1451 Dundee Ave., Elgin, IL 60120.

Licensing/ Ordination

Ryman, Janet E., licensed Aug. 5, 1984, Little Pine, N. Ind.

Pastoral Placements

Alexander, James, to New Hope, Virlina

Boyer, Susan I., from Bethany, to LaPorte and Michigan City, N. Ind.

Collins, David H., Green Hill, Mid-Atl., from interim to pastor

Finney, Harriet J., Plymouth, N. Ind., from associate to pastor

Graybill, Larry C., from Coventry, Atl. N.E., to Woodbury, Mid. Pa.

Lindhorst, John, to Mount Morris, Ill./Wis., part-time youth worker

Morris, Robert L., from Bethany, to Marion, N. Ohio

Shumate, David K., from Bethany, to Pulaski and Hiwassee, Virlina

Sollenberger, Nancy, from Bethany, to Wilmington, Atl. N.E.

Wampler, Guy E. Jr., from Fort Wayne, Beacon Heights, N. Ind., to Hagerstown, Mid-Atl. senior pastor

Weldy, Allen C., from Bethany, to Rossville, S./Central Ind., part-time

Whitacre, Alan L., Swatara Hill, Atl. N.E., from interim to pastor

Anniversaries

Boone, Ralph and Helen, Modesto, Calif., 50

Blackwell, Leonard and Gladys, Christianburg, Va., 50

Boothe, Leonard and Cassie, Floyd, Va., 60

Detwiler, Wilbur F. and Dorothy, Wooster, Ohio, 50

Eubanks, Henry and Marjorie, Milledgeville, Ill., 50

Harmon, Herschel and Esther, Ashland, Ohio, 70

Heaston, Gordon and Emma, Modesto, Calif., 50

Miller, Clarence and Gertrude, Ashland, Ohio, 63

Nance, Ward and Nettie, Aransas Pass, Tex., 75

Newman, Lester and Lorena, Ashland, Ohio, 64

Post, Laurence and Ruth, Milledgeville, Ill., 61

Shanck, Harris and Esther, Potsdam, Ohio, 50

Tooker, Lester and Leone, Modesto, Calif., 50

Deaths

Arnold, Thomas D., 89, Jefferson, Md., Feb. 22, 1985

Baldwin, Elmer, 68, North Manchester, Ind., Mar. 24, 1985

Beckner, John, 67, New Oxford, Pa., Feb. 14, 1985

Beeghly, Kenneth F., 64, Berlin, Pa., Feb. 21, 1985

Bittinger, Darlene P., 31, Penn Run, Pa., Feb. 21, 1985

Boyer, John O., 86, Sacramento, Calif., Dec. 7, 1984

Brubaker, Oscar D., 84, South English, Iowa, Feb. 17, 1985

Burke, E. Ruth, 85, Lewes, Del., July 12, 1984

Cool, Ralph H., 82, Middletown, Md., Jan. 4, 1985

Cosner, Mary M., 87, Salem, Ohio, Feb. 13, 1985

Culp, I. Myrtle, 92, Englewood, Ohio, Feb. 28, 1985

Davis, Grace H., 91, La Verne, Calif., Jan. 6, 1985

Ditmer, Emerson, 77, Laura, Ohio, Feb. 20, 1985

Duffey, Hosea O., 87, Washington, DC, Feb. 15, 1985

Eckard, Irma, 88, Bridgewater, Va., Mar. 13, 1985

Fager, Mary S., 99, Grants Pass, Ore., Nov. 6, 1984

Friend, Irvin, 72, Ottumwa, Iowa, Mar. 14, 1985

Garner, Eva P., 83, La Verne, Calif., Feb. 20, 1985

Gray, Florence, 77, Milford, Del., Mar. 8, 1985

Grove, John M., 99, North English, Iowa, Mar. 11, 1985

Haller, Dorothy V., 65, Hollidaysburg, Pa., Feb. 10, 1985

Houser, Esther K., 76, North Liberty, Ind., Nov. 18, 1984

Huffman, Sarah, 64, Modesto, Calif., Feb. 22, 1985

Jackson, Rodney, 83, Ashland, Ohio, Jan. 29, 1985

Kline, Eva, 81, Bristol, Ind., Dec. 23, 1984

Kojakanian, Alice, 91, Modesto, Calif., Nov. 13, 1984

Kreitzer, Roy A., 88, Dayton, Ohio, Mar. 13, 1985

Landis, Estella, 89, La Verne, Calif., Feb. 1, 1985

Landis, Esther, 80, Laura, Ohio, Dec. 29, 1984

Mellott, Mary, 93, St. Thomas, Pa., Feb. 22, 1985

Miller, Evelyn K., 83, Ambler, Pa., Mar. 3, 1985

Mumma, Noah, 72, Rothsville, Pa., Mar. 7, 1985

Neely, Samuel M. Jr., 67, Mentor, Ohio, Feb. 25, 1985

Pfautz, Lulu, 72, Ephrata, Pa., Nov. 20, 1984

Ritchey, Lois L., 48, Reading, Pa., Feb. 25, 1985

Roynon, Rhoda P., 86, La Verne, Calif., Jan. 1, 1985

Schaffner, David N., 80, Harrisburg, Pa., Mar. 14, 1985

Stoner, Helen, 69, South English, Iowa, Mar. 7, 1985

Stouder, Salome, 84, La Verne, Calif., Jan. 4, 1985

Surber, Emma, 89, Troy, Ohio, Feb. 7, 1985

Widdowson, Mildred C., 81, Clymer, Pa., Feb. 1, 1985

Winand, Herbert, 69, Manchester, Md., Jan. 8, 1985

Wood, Katherine, 72, Georgetown, Del., Mar. 11, 1985

editorial

One small step at Bitburg

They want to put up a new war memorial on the courthouse lawn, down home in Henry County, Va. I got wind of it when an ad was run in my hometown newspaper carrying a tentative list of the local soldiers killed during the War Between the States, whose names are to be immortalized on the memorial.

I hastily sent a letter asking that my great-grandfather's name be taken off the list. Reports of his death during the war have been persistent through the years and greatly exaggerated: He died in 1886, after begetting my grandmother and numerous other progeny. I owe much to his survival.

I wouldn't want Grandpa Eggleton on a war memorial anyway. I'm against war memorials. I'm against them, not in any sense of dishonoring the dead soldiers they memorialize or of belittling their supreme sacrifice. I'm against them because I'm against war and thus against perpetuating our pagan celebration and glorification of war.

The straightening out of my great-grandfather's war record was done just a day or so prior to President Reagan's visit to Kolmeshöhe Cemetery in Bitburg, West Germany, with its attendant brouhaha over the 48 graves at Bitburg of members of Hitler's *Schutzstaffel*—the dreaded Nazi SS.

The President put on another display of his ignorance of history and strengthened his image of insensitivity with his "balanced" approach to the controversy: He would find a suitable concentration camp to visit as well. That approach bitterly angered Jewish groups, who have no intention of letting the world temper its sense of outrage at the extermination of six million European Jews during World War II.

I have my doubts about the President's passion for reconciliation, but I support his stated intention of seeking it on his visit to West Germany, and I regret the political contretemps that marred his visit. As *Time* magazine put it, "It is, of course, a delicate matter to seek reconciliation among World War II enemies without seeming to paper over the unspeakable evils of the Holocaust."

But seek reconciliation we must.

I have read books and articles, and seen all sorts of television documentaries, and I am sure I still have little comprehension of the horrors of the Jewish Holocaust. But then, how much comprehension do I have of the deaths of 20 million Soviet people at the hands of the Nazis during the same time? How can I grasp the horror of three million Cambodian deaths under the Khmer Rouge regime in the 1970s? And I could go on and on citing examples from present wars—in Iran and Iraq, in Afghanistan, in El Salvador, in Nicaragua, in Lebanon. Do the numbers and the circumstances make any loss of human life in war different from another? Does not God grieve as much for one as for another?

Anything we can do to deglorify war and to seek reconciliation, we must do. Laying wreaths at war memorials is abhorrent to me, because the memorials and the ceremonies help perpetuate the myth that war is grand and glorious and justified, overlooking the reality of war as experienced by its victims, and its sinfulness in the face of the Christian gospel.

Ultimately, we have to forgive our enemies—those we create and those who are created for us. If, in our imperfect present world, a small step can be taken by Ronald Reagan laying a wreath at Bitburg, then I'm for it—48 Nazi SS graves notwithstanding. No amount of compassion for one group of World War II's victims can make the farther goal less desirable for me.—K.T.

Logos means more than the Word . . .

Logos are also symbols that identify organizations. A good one is drawn with just a few simple lines to interpret the character, or the essence, of the organization.

The Church of the Brethren has never had an official denominational logo (although the General Board and Brethren Service logos sometimes have been used that way). Many people say it's time we had one for use on letterheads, banners, signs, stained glass windows. A committee has begun explorations with artists. And to make the logo truly a *denominational* one, the committee is soliciting ideas from you.

Send in your ideas before September 1. You may write a paragraph explaining what you think the logo should be, or you may sketch specific suggestions. We cannot acknowledge receipt of your ideas, but they will all be considered seriously in preparation of the logo. (This is not a contest. Material received will be used to guide the committee.)

Send ideas or sketches to Denominational Logo Committee, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

Above is my suggestion for a new Church of the Brethren logo.

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CHURCH OF THE BRETHREN
JULY 1985

FIGHTING FOR THE FARM

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14 **A Visit with our SERRV Artisans.** Randall Gibson recently visited 15 producer groups in India connected with SERRV. His descriptions of the artisans and their craft work brings readers in touch with neighbors of our global village.

18 **Fighting for the Farm.** Rumbling underneath the surface of the rural areas across the country is an upheaval that may affect all Americans. Agricultural journalist Becky Baile reports on the farm crisis and its effect on Brethren across the nation. Sidebar: "Why Should We Save the Family Farm?" by Shantilal Bhagat.

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messenger

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letters

OBSERVED AT 'ALIVE . . . '85!'

When the announcement of the Denver co ference on evangelism—"Alive . . . '85!"—spo sored by several branches of Mennonites an Brethren appeared, I knew I should attend it.

My image of the Mennonites was a carry-ove from an earlier period when they were indisti guishable from the Brethren by the plain clothe they wore. *(The writer is 91 years old.—Ed.)* assumed their change had paralleled that of th Brethren. That proved to be correct.

The conference centered on personal evange ism in contrast to mass evangelism and held su prisingly close to that. There was only on reference to peace, in which the speaker sai there could not be evangelism without peace, o peace without evangelism. No reference wa made to emergency relief and other efforts hel in common.

There was a certain similarity to popula evangelism as some services were opened wit testimonies of striking conversions.

The coordinator of the conference felt it essen tial to express to the registrants his hope tha when the conference was over the Regency Hote personnel would not sum it up by saying the at tendees talked a lot about Jesus but were cheapskates. That seemed to ring a bell heard whe Annual Conference deserted the fairgrounds an began holding forth in hotels.

James F. Myer (Annual Conference moder ator), Robert W. Neff (general secretary), an Christine Michael (staff for urban ministries) made outstanding contributions.

The music of the conference was superb That's no doubt attributable in part to the Men nonites' emphasis upon a cappella singing although the piano and guitar were used extensively.

My only criticism of the conference might b that although there was recognition of the fac that both denominations were primarily rural i the past but that their future rests basically in th city, not enough emphasis was placed on preparing for that. Possibly neither group is quite ready to go into the ramifications of this shift.

CHAUNCEY SHAMBERGER
Fruitland, Idaho

SHARE BREAD OF LIFE TOO

In reflecting on the meaning of evangelism in the Church of the Brethren (see May issue), I am concerned about how we reach out to hurting people, who cannot, for many reasons, come to our warm, friendly fellowship and express a desire to become one of the family.

I think we Brethren are good at providing warm, accepting fellowship, but we are not good at reaching out to the poor in spirit—those who are weighed down by the agonies of their lives. I think it's easier to give a loaf of bread to a sick person or a bereaved family than to share the Bread of Life with a person who is scarred in his social relationships by an abusive childhood, or who is held prisoner by destructive habits, or who is bedridden by disease, and cannot reach out and ask for help.

Jesus came “to seek and to save those who are st.” It seems to me that the only hope for some eople is to know Jesus himself. A warm, caring ellowship can be helpful, but it's not enough to ustain us through long, lonely nights of pain nd worry. I think the Brethren focus too much n the human ability to help, and fail to recog-ize that only God can do some things. It's our esponsibility as ministers of His love to point he way to the Great Physician.

MARY MOWERY TAYLOR
arshalltown, Iowa

O PLACE FOR BUSHELS

After reading the March editorial, “Brethren nder a Bushel,” I'm prompted to write.

As a denomination, we have some tremendous rograms that express the love and caring of our ord Jesus Christ. Our response to world unger, disaster service, and mission in Nigeria nd Sudan are evidences of these. But we have ather naively assumed that what we do will adeuately convey the message of Christ and his ission through the Church of the Brethren ithout saying much about it. No commercial roduct would be treated that way!

If we believe we are entrusted with the most mportant message in the world—the gospel of esus Christ—then there is no place for bushels o cover the light. Yet all of us tend to hang on to ur bushels. Our failure to be aggressive in faith-haring, to make plain that our service is because f Christ, is indeed hiding our light under a ushel.

I believe in ecumenical Christianity, but I also elieve there needs to be clear identification of ur denominational family among the whole eople of God. This means clear and attractive ommunication, both spoken and written.

Mission and ministry is a two-way process. hile we minister in the name of Christ to thers, there is a ministry that returns to enrich nd revitalize us. Certainly this is true to the ex-ent we are willing to remove our bushels and let he light of Christ shine clearly through us.

OWEN G. STULTZ
oanoke, Va.

ETTING AHEAD OF THE SURVEY

I can't wait until your survey (see April, page) to share my thoughts on MESSENGER. I read everal religious publications, and I believe we re fortunate to have the one with the greatest hristian perception. Thanks for not being sen-ational or patronizing.

I like the way MESSENGER listens to all of us, nd not just to the “saints.” There will always be hose of us who need to be heard even though we robably should just listen. Keep up the good ork and continue to listen to our God.

I don't believe I could improve on the selection f contents or the inspired writings that I find elpful in my continuing search for faith and the bundant life it affords. If God's word is hidden n our hearts, then we can learn how to react to ther people and their thoughts. I believe God loves me even when I don't agree with the opinions of others, though we may be seeking (to worship) the same God.

I long for the deep faith I find in the thoughts of those who contribute to MESSENGER. Thanks for all the regular features, such as In Touch, Letters, and Opinions, and for all of the writers who share their love with me each month.

RICHARD RADCLIFF
Blue Ridge, Va.

MAINTAIN OUR ‘CREED’

The April MESSENGER reports that the Church of the Brethren is “quietly discussing the possibility of seeking membership in the National Association of Evangelicals” (page 6). My question is: How can we maintain our “only-creed-is-the-New-Testament” position, and at the same time subscribe to the seven-point creed of the NAE?”

RICHARD A. MOYER
Quakertown, Pa.

WHAT'S THE CRITERIA?

I am appalled at George Plagenz' idea in the April editorial that “‘A church has approximately 60 minutes a week to show the public what it's all about—and if it fails, the church fails.’” Does he not know that we will not be judged by the “rating” of our church services, but rather by the actions of love and caring that we show to the “least of these”?

BEVERLY A. BRUBAKER
Camden, Ohio

DOUBT IS GOOD FOR BELIEF

Dave Polley's Opinion piece, “Believers Should Question the Bible” (May), was thought provoking. I was discussing religion with an elderly Brethren woman three months before her death. I told her I no longer believed some of the things I had believed as a child. She answered that she believed literally every word in the King James Version of the Bible and questioned nothing. I commented, “That's exactly the way the worshipers of Baal felt.”

To quote Dean Sayre, “Religion isn't really your own until you've doubted it right down to the ground.”

MARY BEAHM BABER
West Hyattsville, Md.

THOSE PORNOGRAPHIC LETTERS

I have allowed my MESSENGER subscription to run out because of the pornographic letters by the homosexual men and lesbian ladies. I can't ask stores to quit selling pornographic magazines if I permit the same material to come into my home, sponsored by my church.

With satanism, immorality, and Hinduism spreading like wildfire over our country, how long will there be enough of us Christians to keep God's blessing over us? I appreciate our Brethren pacifist stance, but scripture is even clearer about immorality.

FLORENCE OLIVER
Libertyville, Iowa

page one

About the time of General Board meeting in March, we got the idea of having this July MESSENGER pick up on the farm issue again—a sequel to the 1984 July cover story, “They're Killing the Farmers in Quinter.”

The idea began to take shape when Dean Baum, sheriff of Gove County, Kan., and a member of the Quinter Church of the Brethren, was featured in *Time* magazine and on national television as the farm crisis in the Quinter area continued to heat up. We decided another MESSENGER article was warranted.

Becky Baile

Shantilal Bhagat

Who should write the article? Why, Becky Baile, of course. Becky is a member of the General Board, so it was easy to talk to her directly at the meeting. Becky's qualifications are that she was raised in a small-farm family, and is employed as an agricultural journalist . . . and she knows her stuff. (Becky's family was featured in a September 1978 MESSENGER article, “For This Farm Family, Small Is Beautiful.”)

So we sent Becky off to Quinter. But we decided not to center this year's story on that one community. Becky was in touch with Brethren farmers across the country as she pulled her article together.

Meanwhile we again tapped a staff resource, Shantilal Bhagat, who wrote about hunger in the USA in last July's issue. Shantilal, World Ministries staff for education/economic justice, has just written a study booklet, *The Family Farm: Can It Be Saved?* So we added a sidebar article by him, “Why Should We Save the Family Farm?

The farm crisis is an issue to which Brethren with their many rural members and with their rural heritage need to be sensitized. In addition to MESSENGER, you will want to read Shantilal's booklet. (Order it from Brethren Press.) That July 1984 article on Quinter won a national journalism award this past April. We feel that with Becky's article we have a winner this time also.—THE EDITOR

in touch

Roy Andes: A mountaintop experience

Roy Andes wanted to take an adventurous vacation, climb a mountain, and immerse himself in a culture totally different from his own. In 1983 he did just that, on a two-month sojourn in Nepal, which culminated in his climb of a 20,000-foot peak in the Himalayas.

Roy, a member of the Bridgewater (Va.) Church of the Brethren, is an assistant to the attorney general of the state of Montana. He closed up his house in Helena and headed for Katmandu, where he set out on his grand adventure. The highlight of the trip would be to scale Island Peak (elevation 20,305 ft.) in the Himalayas.

One of the first tasks was to secure a guide who would arrange for transportation, handle dealings with the Nepalese, point out all-important trail junctions, arrange for housing in the villages along the way, hire porters, and assist in camp chores—all for $2.50 a day, plus food, lodging, and expenses.

As an added benefit, the guide instructed Roy in the language, so that by the end of the trip Roy had "learned the basics needed to get food and lodging."

Roy spent 10 days hiking through the rolling hill country, spending the nights in the small villages. When he reached the village of Namche Bazar, the market town and Sherpa village through which all major Everest expeditions pass, he resupplied, discharged the porters, and hired a yak and driver.

Upon leaving Namche Bazar, he slowed his pace in order to allow for the dramatic increases in altitude and to avoid the dangers of altitude sickness. The first day's hike brought him to the famous Thangboche monastery, an active Buddhist monastery, at an elevation of 12,600 feet.

Here, Roy and the rest of his party spent two days getting used to the altitude, climbing high above the monastery during the day and sleeping in the monastery at night, which, Roy explains, is the climber's rule for adjusting to altitudes—"climb high, sleep low."

When they got a "window of good weather," they pressed on to establish a base camp at 17,000 feet and get into position for their assault on the summit. After a day of filing crampons, packing day packs, and checking all equipment, they arose at 2 a.m. to get an "Alpine start" on the summit.

They reached the summit at 9:30 a.m. "The last one and a half hours were the toughest," Roy recalls. "Every step was an effort. You take a step and then breathe three times." He felt "a little dizzy at times," which was cured by resting and breathing for a moment.

Roy chalked up his "adventurous vacation" as an unqualified success. He doesn't have specific plans for another mountain climbing trip, but says, "I'd really like to go to Tibet—or maybe Austria."

This article is adapted from the June 1984 issue of the alumni magazine of Bridgewater College.

Tim Rieman: The gif

Tim Rieman found the perfect setting for his craft of making authentic Shaker furniture. His combination shop and office is located in an old granary that once served the members of the Shaker colony at New Lebanon, N.Y. Tim had to drain water out of the basement before he could turn it into a workshop. Eventually the three-story building will have a display area and salesroom.

Tim, who graduated from Manchester College, where his father was on the faculty, moved to the New Lebanon area about five years ago. In order to reproduce Shaker chairs, Tim studied the techniques, attitudes, and practices of the Shakers. He made exact measurements, viewed old pictures, read the journals of Shaker craftspersons, and examined old order books and shipping records. He was impressed with the variety of chairs that Shakers produced and the ingenuity and skill with which they designed them to be both beautiful and durable.

Tim's research, which sometimes resembled detective work, not only enabled him to develop his own craft—he produces furniture built to authentic Shaker standards for individual customers—but qualified him to be a joint author of a new volume called *The Shaker Chair.* The book is a large-size volume of 250 pages with 320 photographs. Working with Tim on the volume was Charles Muller, editor of the "Ohio Antique Review" and author of *The Shaker Way.*

Tim's contribution to the book was chiefly his research and study, his help with photographs and drawings, and his practical experience as a chairmaker. Tim is already at work on a new volume that will deal with Shaker cabinetmakers.

Looking around Tim's granary-workshop-office, you see not only examples of work in progress but striking pictures and mementos of Shaker workers who inspired the furniture so popular today. For example, when Tim is taping the seat of a chair, he can pattern his on a photograph of one of the last sisters in the New Lebanon colony at work on a similar chair. These pictures and many other photographs and documents reflect a religious vision that formed a unique way of life and contributed practical creations that today are recognized as works of art.

How can one explain the integrity, the utter simplicity, the enduring quality of

simple

Shaker products? The answers are many, but central among them is a faith that viewed work as an expression of worship. Shakers not only sang about but practiced the "gift to be simple." One way their simple gift of integrity can be shared is through the reproduction of furniture according to Shaker standards. Artisans like Tim Rieman are helping to share that gift. —KENNETH I. MORSE

Kenneth I. Morse is coordinator of historical resources for the General Board. A longer version of this article appeared in the winter 1985 newsletter of the Association for the Arts in the Church of the Brethren.

Sue Weigand: Faith without sight

"Her name is K-E-L-L-Y L-Y-N, but don't say it aloud," says Sue Weigand of her leader dog, a beautiful golden retriever resting at her feet. "If others call her by name," Sue explains, "it distracts her. She could forget she's working and cause a fall."

Sue's blindness of 11 years is the result of glaucoma and diabetes, a heavy burden for anyone to face. She is quick to admit that only her faith in God carried her through the initial trauma. Later, when she met and married Steve Weigand, she said, "Steve is God's gift to me because he allows me to lead a normal life."

"I work with a group called Women Alive," says Sue. "We have a hotline for persons in trouble. Many suffer from depression and suicidal feelings—and I'm able to help because I've been there myself."

Presently involved in the Education For a Shared Ministry program, both Sue and Steve have preached and led children's church in the Robins (Iowa) Church of the Brethren, where they have been members for three years. Using her past experience in teaching the profoundly retarded, Sue focuses her energies by teaching others to teach in her home church. Sue and Steve call Robins "a small, caring, friendly church where the people love and accept us—almost like heaven."

Since the Weigands became part of EFSM, Sue, who is unable to read the required books, operates with a talking Bible and seeks selected tapes on biblical and theological subjects. A friend, Jeanetta Grove, of Iowa's English River church, reads MESSENGER onto tape for her each month.

When asked how the church can minister to the blind, Sue responds eagerly. "All blind persons need someone to read and write for them. I am constantly seeking persons to read articles and books onto tape.

"Most of us will ask for necessities," says Sue, "but things a sighted person takes for granted are luxuries for us. Simply driving us to town or the grocery store is a special treat."

How has Sue personally dealt with the loss of sight? "It was difficult, but Steve and Kelly have brought new hope to my life. Blindness may slow one down, but it shouldn't stop anyone from fulfilling her potential."

What is the Weigands' advice to persons facing disabilities? "You can do almost anything if you are determined, but you must learn to trust," says Steve.

Sue leans forward as Kelly twitches in her harness. "And because we learn to trust, faith can come easier for one who is blind. I've learned from personal experience that Christ is my refuge no matter how bad the storm." —JEANNE JACOBY SMITH

Jeanne Jacoby Smith is director of publicity at McPherson College, McPherson, Kan.

Women in ministry meet for first time

Some of the women, such as Elsie Matula of Johnstown, Pa., and Antoinette Sheets of Mansfield, Ohio, have marked 50 years of licensed or ordained ministry. Other women were wondering which degree to take in seminary.

But throughout the first Women in Ministry Conference, the whole spectrum of these "members of the same body" was consistently affirmed and supported. One experienced clergywoman summarized her enthusiasm for her job: "The most exciting part is looking out into the congregation, seeing all the little girls, and knowing that for them being a pastor will always be a possibility."

Gathering in April, the 65 clergy and seminarians, licensed and ordained, went to South Bend, Ind., to hear insights, ask questions, affirm gifts, share pain, and laugh heartily with other sisters from the Church of the Brethren.

Melva Costen, professor of liturgy at the Interdenominational Theological Center, Atlanta, Ga., skillfully spoke on the conference theme, from Isaiah 30:21: "Whether you turn to right or left, your ears will hear these words behind you, 'This is the way, walk in it.'"

"Who wants hard times?" asked Costen. "Nobody. Who *needs* hard times? Everybody—in order to hear the still small voice guiding us on the journey." It is on that same journey, she admonished, that some sisters may be obliged to wait, but that is no reason to just "stand still."

Part of the "walking" during the conference included an afternoon session led by Melanie May, Parish Ministries staff for women's programing. She primed the pump with questions on what it means to be "vested with authority," how women see their mission as women leaders in the church today, and why "diversity has meant division." The women responded energetically to those and other issues: When will the continued call for reflection on a denominational name change be heard and actively discussed? How can church liturgical language be total expression, encompassing word, song, and movement? Will various groups within the church structure stay in "con/ver/sa/tion," meaning "turning with until satisfied," so that sisters and brothers *together* can continue working for the faith community? Conference women articulated reflections and hopes, not conclusions.

The gathering included a "token male," who introduced himself with the words, "Hello. My name's Ron, and I'm a recovering sexist." Ron Bruschwyler, associate director of the Midwest Career Development Service, shared some of his personal history in the pastorate and his growth in relating to women pastors. He and Bethany Seminary professor Nancy Faus presented four case studies, each illustrating a different situational model of one woman in a ministry setting.

As conference participants then conversed in small sharing groups or within the total assembly, they raised still more concerns and questions. Do churches who sponsor women seminarians in field education subsequently call a woman as pastor? Will any data, in our denomination or others, indicate that a woman pastor follows another woman in the placement process? Will more district executives be active in advocacy for, and not just support of, women pastors in their area?

As one person commented, "We need to celebrate the breakthroughs, but keep the pressure on."

Workshops at the conference offered opportunities for education or for discovery of mutual interests. Women as preacher, single women in ministry, discerning the call in ministry, pastor scheduling her time, spirituality in ministry, and ministry as peace witness to Nicaragua, among others, indicated the diversity within the group.

Particularly rich moments included an opening feetwashing service and a closing anointing service.

The conference was planned by a steering committee of pastors from Indiana and staff from Bethany Theological Seminary and the General Board, under the auspices of the board's Office of Ministry.—JEAN L. HENDRICKS

Post-30 BVSers take assignments

Chicago's Imani House, a Catholic retreat center, was the site of the nine-day orientation of Brethren Volunteer Service Unit 170, in May. This group was the 12th "post-30" unit with a shorter, more intensive orientation geared toward volunteers who have taken a leave of absence from work or recently retired to go into volunteer service.

The orientation included discussions of interpersonal communication, mission philosophy, peace and pacifism, and faith-sharing. Time was spent on various cultural and economic aspects of the city, with several volunteers working in overnight shelters. A day trip to Elgin gave the BVSers an opportunity to tour the General Offices and meet with denominational staff.

Members of the unit are pictured above. **Seated:** Trudy Vural, Tom Christiansen, Gerald Etzler, Anna Farrar. **Standing:** Liz Radford (leadership), Gladys Clemens Mock, Phyllis Etzler, Joe Detrick (leadership), Marie Moore, Demetrio Boniche, Chrystelle Snowwhite, Bertha Custer, and Clara Zimmerman.

BVSers criticize Nicaragua embargo

Meeting at a Brethren Volunteer Service in-service retreat in Costa Rica, BVSers working in Latin America and the Caribbean delivered a letter to the US embassy there to protest the economic embargo placed on Nicaragua.

"As people seeking to be peacemakers in this region, we are deeply saddened and outraged by the recent declaration of economic embargo against Nicaragua," said the letter, which was addressed to President Reagan. "Speaking from our faith and our experiences, we call on you to turn from this deadly and self-destructive course."

Separately, representatives of nine religious organizations, including the Church of the Brethren, have appealed to Congress for protection for their church workers in Nicaragua from attacks by counterrevolutionaries. The leaders called for the adoption of H.R. 1569, a bill prohibiting private aid to any group attacking a country where Congress has prohibited the use of covert aid for such activity. The only country that currently fits this description is Nicaragua.

Fundraising for the contras has become increasingly public. The Christian Broadcasting Network (CBN) is the largest single private donor, according to a group of 25 mainline and evangelical Protestant leaders in the Chicago area. They said the network has channeled more than $7 million in relief aid to Central America in conjunction with such groups as the Nicaraguan Patriotic Association and the Air Commando Association, which reportedly are contra organizations.

"Why is CBN aiding the contras, when the contras are murdering our Christian brothers and sisters in Nicaragua?" asked Wayne Bragg of Wheaton College and part of the group in Chicago. In response to the charges, the network issued a brief statement asserting that its aid has been "absolutely nonpolitical."

worldwide

THE
CAUSE
ISTIAN ARTISTS UNITED TO SAVE THE EARTH

More than 50 top Christian recording artists gathered at Nashville's Bullet Studios, following the Gospel Music Association's 16th Annual Dove Awards, to record "Do Something Now," a song by Steve Camp and Phil Madeira that will be sold to generate funds to feed starving children in Africa. Called the "CAUSE," for Christian Artists United to Save the Earth, the group was motivated in part by a song produced by British artists for the same purpose. Artists included on the record-making project, pictured above, are Amy Grant, Kathy Troccoli, Russ Taff, Evie, Phil Keaggy, Scott Wesley Brown, and many others.

Church World Service has expanded its Global Food Crisis Special Appeal to seek a total of $16.5 million. Response to the original $6.5 million appeal has been "overwhelming," said CWS officials, with more than $12 million raised so far. Relief and rehabilitation assistance has been allocated to projects in Ethiopia, other parts of Africa, Latin America, Southern Asia, and East Asia.

Heifer Project International has been asked to provide 2,000 draft oxen over the next two years to replace animals in Ethiopia. The loss of animal power, the only practical means of cultivation, will lower the expected harvest by as much as half this season, even in areas where sufficient water is available to begin planting crops. Heifer Project has also approved new livestock projects in 11 African and 23 other countries during 1985.

Two Emergency Disaster Fund grants will help Chileans affected by an earthquake and will help produce a film on toxic waste. The earthquake in Chile affected 170,000 people and caused $5 to $6 million in damage. Especially hard hit are the education and health sectors, and an anti-typhoid vaccination program is underway. The toxic-waste film, "Passing Through Linden," will be a full-length "popular" film to be shown in public theaters.

South African Christians have expressed divided reactions to the government's decision to legalize interracial marriages. The influential pro-apartheid Nederduitse Gereformeerde Kerk (NGK) continues to say that prohibition of mixed marriages is based on the Scriptures. The Catholic Church dismissed the government action as "window-dressing." Anglican Bishop Desmond Tutu said the main issue was political power-sharing, with most blacks "not interested in cosmetic changes." Beyers Naude, his successor as general secretary of the South African Council of Churches, called the repeal "too little, too late."

NCC gets overhaul, focuses on healing

By approving significant restructuring of the National Council of Churches, its Governing Board has added substance to the "vision" it endorsed last November.

Approved at its May meeting was a new commission on evangelism and worship, another on international affairs, and an office for financial development. The board also made Church World Service, the council's well-known relief and development arm, a freestanding unit, taking it out from under supervision of the Division on Overseas Ministry. And an experimental arrangement of "clusters" is expected to give the board greater oversight of the council's units.

The proposed changes were outlined by Arie Brouwer, in his first speech to the board since taking office as general secretary on January 1. His remarks focused on the need for healing within the council, which "has been the object of increasingly bitter and virulent attacks. These attacks have taken their toll, in personal pain, in institutional suffering, in decline, in disorientation and dismay, and sometimes in despair," said Brouwer.

In addition to attacks from outside, the NCC has been plagued by structural problems, he said. "The parts are unbelievably disconnected from one another and from the whole."

The restructuring is an effort to make the council more responsive to its member churches and to improve communication between the NCC's various units.

The commission on evangelism and worship "promises to give body to our spirit of renewed commitment to the spiritual dimension of our struggles," said Brouwer. "It is thus, itself, a sign of the healing of the council. It testifies as well to our renewed commitment to the life of the local church as the basis for all our work."

In other business, the Governing Board:

- Pressed for a speedy negotiated collective bargaining agreement between the Campbell Soup Company and the Farm Labor Organizing Committee. A special committee working as mediator between the two bodies had asked that any decision about endorsing a boycott of Campbell products be deferred until the next board meeting. But board members—many expressing the urgency of farmworkers' situation—asked the committee to bring a recommendation to the next executive committee meeting if no agreement has been signed by September 1. Such a recommendation could be to support the boycott of Campbell products.
- Encouraged NCC member communions to give serious consideration to the sanctuary movement, and urged the government to halt deportation of Central American refugees.
- Supported the more than 60,000 people who have signed "A Pledge of Resistance" to any escalation of US intervention in Central America.
- Reiterated its appeal that the US government reverse its policy of constructive engagement in South Africa and to apply sanctions.
- Called on member communions to pray for the hostages being held in Beirut.

Jean Keith

Linda Weber

Staff positions filled by Keith and Weber

Jean Keith has been appointed as staff person in personnel relations/development in the Office of Human Resources. She began her work May 20, and is responsible for the recruitment and hiring of wage-and-hour personnel, and the development of personnel policies and procedures.

A member of Chicago's Douglas Park church, Keith was formerly group manager with the Bureau of Program Integrity for the Illinois Department of Public Aid. She chairs the Church and Persons with Disabilities Network, part of the Brethren Health and Welfare Association.

Linda Weber of Lombard, Ill., began work as administrative secretary to the Washington Office on June 1.

Formerly a counselor with a private practice, Weber earned her M.S. in counseling education at Northern Illinois University in 1975. She worked in the public school system for 16 years, and has been a member of the York Center congregation in Lombard.

In her new position, Weber serves as office manager, is responsibe for constituency education/action programs, and is a legislative advocate related to selected peace and justice issues.

Evangelism to ethnics examined in Houston

Twenty-five Mennonite and Brethren representing the Brethren in Christ, Mennonite Brethren, General Conference Mennonites, Mennonite Church, and Church of the Brethren participated in Houston '85, a "National Convocation on Evangelizing Ethnic America." The April event, organized by the Lausanne Committee on World Evangelization, was described as the first meeting of its kind for North American Protestants.

Church growth specialist C. Peter Wagner asserted during his keynote address that American ethnics are "underevangelized" compared to Anglos and blacks, even though ethnic Americans can no longer be considered a minority in the US. Anglo-Americans make up only 30 percent of the US population, he pointed out, while those of other ethnic backgrounds comprise a majority in at least 25 major cities.

Wagner called on conferencegoers to "evangelize, not Americanize," and he advocated a "holistic" gospel that deals with "all aspects of need that ethnic people have."

Almost 700 registrants representing some 40 denominations sang, prayed, and studied together in plenary and workshop sessions. Workshop groups focused on ethnic evangelism with Asians, Caribbeans, deaf people, Europeans, gypsies, Hispanics/Latinos, internationals, Middle Easterners, Native Americans, Pacific islanders, and refugees and new immigrants.

An informal survey taken during the Mennonite/Brethren caucus indicated that, on any given Sunday across North America, Mennonites and Brethren are worshiping in at least 30 different languages.

Church of the Brethren members attending were Guillermo Encarnación, Falfurrias, Texas; Earl Harris, Lincoln, Neb.; and René Calderón, Hispanic ministries staff for the General Board.

Correction

A listing of congregations participating in the Education for Urban Ministry program should have included Decatur, not Peoria, as one of the churches from Illinois/Wisconsin District (May, page 7).

Coming up. Brethren attending an August Church of the Brethren Conference on the Holy Spirit will celebrate the 10th anniversary of the event, which is sponsored by the Holy Spirit Renewal Committee. This year's conference takes place August 6-10 at Manchester College in Indiana, with the theme "Yield. . .!" and a scripture meditation of Romans 6. The conference is an opportunity for Brethren to be together for spiritual nurture, encouragement, praise, and worship. Speakers include Eddie Smith, Paul Grout, Jim Eikenberry, James Myer, Russ and Norma Bixler, Paul and Betty Negley, David Rittenhouse, Steve Tuttle, Jaime Rivera, and Chalmer Faw. Annual Conference Moderator Donald Durnbaugh will bring greetings from the denomination. Praise and worship will be led by a worship team from Communion Fellowship of Goshen, Ind. For more information, contact R. Eugene Miller, Rt. 1, Box 137, Hollsopple, PA 15935.

On stage. "Alice in Blunderland," an "allegorical drama" about the nuclear age, was presented June 9 in Des Moines. The musical was sponsored by the Ivester Peace Fellowship from the Ivester congregation (Grundy Center, Ia.), as a benefit for the Iowa Peace Network.

EAT for hunger. Students at Elizabethtown College in Pennsylvania raised $10,000 for African famine relief, in a week-long effort spearheaded by the Ethiopian Action Team (EAT). Events included a snack auction, a benefit variety show, a professors-vs.-administrators trivia game, a community hoagie sale, a "planned famine," and pledged meals. Proceeds were split between CROP/Church World Service and World Vision International.

Women of the Bible. A collection of original oil paintings of "Twelve Women of the Bible" was given to the Jackson Park (Jonesboro, Tenn.) church by artist Kelcie Tipson. Valued at $1,500 to $2,000, the set is the first given to any church outside her denomination. A musical pageant written by Mary Virginia Wampler honored the artist and also was dedicated to the 100th anniversary of women's organizations in the Church of the Brethren.

Names in the news. J. Benton Rhoades, former Brethren missionary to Ecuador and now director of Agricultural Missions, was given an honorary doctorate of divinity by Manchester College. The college also presented its Alumni Honor Award to Yvonne Dilling, national coordinator of Witness for Peace; James K. Garber, executive for human resources on the General Board staff; and Douglas B. Firebaugh, a chemistry teacher in Freeport, Ill. A posthumous award was given to Ruby Rhoades, executive of the World Ministries Commission until her death in January. . . . Lawrence and Melody Eikenberry Rupley leave this month to begin work as country representatives for Mennonite Central Committee in drought-affected Burkina Faso (formerly Upper Volta) in West Africa. After language study in France, they will live in the capital city, Ouagadougou. . . . Carl Graver of the Mechanic Grove (Pa.) congregation was honored as Pennsylvania State Guidance Counselor of the Year for his development of special support groups among children of divorced parents. . . . Russ Spuhler of the Lindsay Community (Calif.) congregation was named 1984 Man of the Year by the Lindsay Chamber of Commerce. . . . Kim Hill Smith, a peace studies graduate of both Bethany Seminary and Juniata College, has been hired as coordinator of the Iowa Peace Network, an interdenominational organization supported, in part, by the Church of the Brethren. . . . Penny Lou Cameron of Roaring Spring, Pa., also a peace and conflict studies graduate of Juniata College, this month begins a one-year assignment as archival intern for the Brethren Historical Library and Archives in Elgin.

The write stuff. The first winner in the Alexander Mack Historical Essay Contest is Jonathan R. Stayer of York, Pa., who won in the category of seminary or graduate student. A graduate student at Pennsylvania State University, Jonathan is a reference archivist at the Pennsylvania State Archives and is active in the Fellowship of Brethren Genealogists. The contest was begun last year by the Brethren Historical Committee. For more information, write to Kenneth I. Morse, Coordinator of Historical Resources, 1451 Dundee Ave., Elgin, IL 60120.

Milestones. The Naperville (Ill.) congregation celebrated its 130th anniversary with a weekend of festivities in April. The church hosted Annual Conference 87 years ago, and was the first Brethren congregation in eastern Illinois. Former members from as far away as California and Georgia attended the celebration, and several former pastors addressed Sunday worshipers.

Remembered. Ronald W. Workman, 72, died May 7 in Goshen, Ind. Blind for over 20 years, he was actively involved in programs for the blind and visually impaired at the Elkhart Rehabilitation Center and also served one year as president of the Brethren Health and Welfare Association (see May 1982 cover story). . . . Joyce Welker, 55, secretary for the On Earth Peace Assembly since 1978, died May 18 in New Windsor, Md. She had worked at the New Windsor Service Center since the late 1940s.

Ogburns leave Nigeria after 23-year career

Howard and Carolee Leichty Ogburn, missionaries to Nigeria, resigned in April after 23 years of service.

The Ogburns first went to Nigeria in 1962. They spent most of their career there as teachers at Kulp Bible School, where Howard served for a time as principal. Other service included church work at Chibuk and teaching assignments at the Theological College of Northern Nigeria. In recent years Howard gave much of his time to administrative work, assisting the leadership of Ekklesiyar 'Yanuwa a Nigeria (EYN).

The Ogburns have four children, all of whom grew up in Nigeria.

They are presently living in Gettysburg, Pa., where Howard is engaged in construction work with members of his family.

Project Equality increases efforts

Collectively, US churches and related institutions are second only to the government in the amount of money they spend on goods and services, according to Project Equality, an interfaith organization that harnesses this purchasing clout to boost job opportunities for women, minorities, and disabled people.

Born at the height of the civil rights movement, Project Equality has had to scale back some of its heady optimism of years past. "We're in a period of retrenchment," says Yvonne Delk, chairwoman of the board. Over the last 10 years, its budget has been slashed by 50 percent, as churches trim funding.

But the organization has survived. And its recent annual meeting in Kansas City, which launched a celebration of its 20th anniversary, may prove to be a shot in the arm.

Project Equality is stepping up efforts to verify standards of hotels and convention centers, seek participation of long-distance communication firms, and increase its membership. This year, through the group's "industry focus" on long-distance phone services, AT&T joined the 2,200 other companies—from airlines to office supply and car rental companies—in Project Equality's employment opportunity program.

In addition to its "industry focus," Project Equality lobbies Congress on major legislation, such as the Civil Rights Act. It also publishes an annual "Buyer's Guide," listing companies that adhere to its EEO guidelines.

The organization is sponsored or endorsed by 22 religious denominations and more than 100 institutions, including the Church of the Brethren General Board and South/Central Indiana District. The General Board's Office of Human Resources is encouraging institutions, congregations, and individuals to participate in Project Equality.

IBM-compatible system recommended by ACTU

Electronic mail. A skills and talent inventory. A resource data bank. Fast pastoral placement information. Analysis of information from congregational annual reports.

These are just some of the possibilities available through new technology, says the Advisory Committee on Technological Use (ACTU). Established last fall by the General Board's Administrative Council, the committee is charged with the task of making recommendations for the denomination's orderly use of technology.

ACTU grows out of a $25,000 study done last year by Congregational Communications Systems, Inc. (CCSI), on computer use in congregations, districts, and the national offices. CCSI explored functions that could be aided by computers, assessed the intensity of interest and workloads, and made recommendations related to technological growth.

ACTU ultimately expects to develop a philosophy statement to place the use of computer technology within a human context. Meanwhile, the committee is acting out of several assumptions: The computer will be used to enhance the church's ministry; the focus will be on the human rather than the technological dimension; the computer is a tool, not an end; and, although the computer may not lower costs, it will increase productivity.

In order to achieve as much compatibility as possible (allowing communication and the use of common software), ACTU has proposed the IBM-compatible computer with disc operating system (DOS) as the denominational standard. ACTU plans to make software available according to funding and interest on the part of potential users.

Priceless fir

by Kenneth I. Morse

Consider the year 1720. Two German composers, Bach and Handel, whose 300th birthdays we celebrate this year, were in their prime at age 35. Handel's career as a composer of operas had just been launched in England, where he had the favor of the king; and Bach, already recognized as an organist, was composing mostly instrumental music at a prince's court in Germany. It was a time, especially in Germany, when baroque music flourished. Indeed one record company a few years ago featured an album called "The Greatest Hits of 1720."

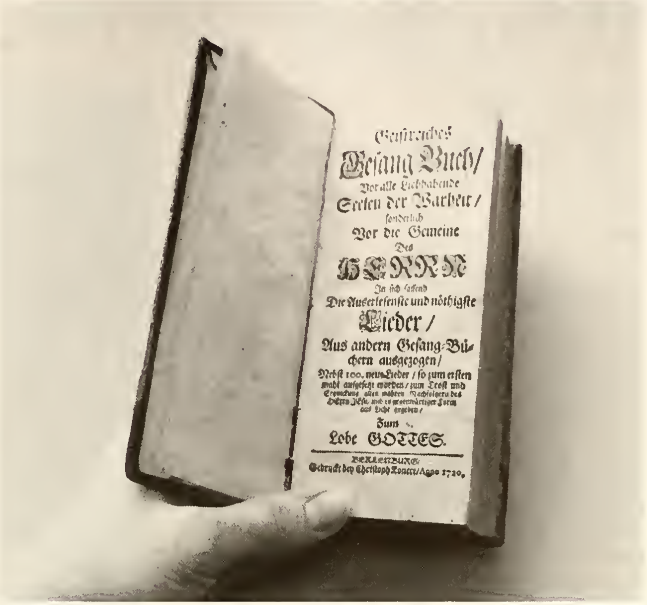
You will look in vain in that collection—or any other—for a publication of significant importance to Brethren, their first hymnal. Only in recent years have Brethren even been aware of a remarkable book, printed at Berleburg, near Schwarzenau, by Christopher Konert in 1720. It is a small book, attractively printed, containing German texts of hymns then being sung by separatist and pietist groups in Europe, but containing around a hundred new hymns that apparently were written by Brethren.

The title of the hymn collection is *Geistreiches Gesang-Buch/Vor alle Liebhadbende Seelen der Warheit/ sonderlich Vor die Gemeine Des Herrn* (Spiritual Hymnal for all Loving Souls of Truth, especially for the Church of the Lord).

The preface, as well as the character of several of the original hymns in the collection, suggests valid reasons for regarding this book as our earliest Brethren hymnal. The preface explains that, "in the meetings of the Baptist-minded," worshipers were dissatisfied with having to choose from many different hymnals. "For this reason we have been led to select the most edifying hymns from all of them and compile them in one volume. One hundred new hymns were added, most of which were written by brethren who have been imprisoned now for almost three years for the sake of their witness to Jesus." This is an obvious reference to the Solingen Brethren who composed many hymns while in prison.

The book contains hymns that celebrate such specific Brethren practices as the love feast and feetwashing. And the collection also includes a baptismal hymn by Alex-

rethren hymnal brought from Germany



Geiſtreiches
Geſang Buch /
Vor alle Liebhabende
Seelen der Warheit /
ſonderlich
Vor die Gemeine
Des
HERRN
In ſich faſſend
Die Auserleſenſte und nöthigſte
Lieder /
Aus andern Geſang-Bü-
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Nebſt 100. neue Lieder / ſo zum erſten
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Zum
Lobe GOTTES.
BERLENBURG
Gedruckt bey Christoph Konert / Anno 1720.

Scarcely any Brethren today could read the German of the oldest of Brethren hymnals. The decorative title page of the tiny leatherbound book reads (translated) "Spiritual Hymnal for all Loving Souls of Truth, especially for the Church of the Lord."

ander Mack, "Count Well the Cost," which was used both in Europe and in America.

We can understand why a modest collection of pietist hymns emphasizing Brethren peculiarities did not make much of a splash when it was issued in 1720. If Brethren then knew anything at all about Bach or Handel, their contemporaries, they would hardly have applauded these musicians' ties to the state churches—from which Brethren had separated at great cost—or to the princely courts that Brethren criticized and avoided except when called to account for their activities.

Indeed, the first Brethren hymnal made such a small splash that the event was almost lost in history. Even as recently as the 1940s, when the present 1951 *Brethren Hymnal* was in preparation, the committee searched in vain for the text of the Alexander Mack baptismal hymn to which there were references in our records but of which no copy could be located.

But a few years later, while searching in Europe for Brethren source materials, Donald Durnbaugh found a copy of the 1720 volume in the Wittgenstein collection in Marburg, Germany. Convinced that this rare book was indeed the first Brethren hymnal, he made copies of the hymns and translated the introduction into English. This was included, along with English translations of four of the hymns, in his 1958 source book, *European Origins of the Brethren*.

Only three copies of the 1720 hymnal are known to exist. Two of these have recently been kept at Marburg, where they were the property of the state. As such, neither copy could be purchased, and Brethren had to be satisfied with occasional visits to the Marburg collection. But through negotiations with Dr. Martin Kraatz of Philipps University in Marburg, who is in charge of the Wittgenstein collection there, an exchange of rare books was planned and effected in February of this year.

The exchange was made by Allen Deeter, of Manchester College, during a visit to Marburg. He took with him two books, both published by Christopher Sauer in Germantown, that had been in the keeping of the Brethren Historical Library in Elgin: *Ausbund*, published by the Sauer press in 1751, and *Neu Vermehrt-und Vollstandiges Gesang-buch*, published by the same press in 1763. These German publications are of value to the Marburg collection and were accepted in exchange for one of the two copies of *Geistreiches Gesang-Buch*, which was brought back to the United States by Allen Deeter. Its permanent location will be in the rare-book collection of the Brethren Historical Library and Archives, where it has an honored place as one of the oldest Brethren publications.

The 1720 hymnal, printed only 12 years after the beginning of the Brethren movement at Schwarzenau, is tangible evidence of the importance of hymn-writing and hymn-singing among Brethren. Though firmly opposed to the use of instrumental accompaniment in the manner of Handel and Bach, this band of Brethren emphasized the singing of hymns—especially hymns of devotion to Jesus and hymns commending New Testament practices—in their home-centered worship services.

But what happened to their hymnal after 1720? Why did they fail to bring it with them to America, where instead they used, along with many other German-speaking colonists, a hymnal published by Sauer that was based on another German source? These questions remain to puzzle the scholars who now have access in the US to our first hymnal.

The Brethren who grew in numbers in Schwarzenau from 1708 to 1720 were forced to leave that haven, and most families went to northern Holland in 1720, perhaps even before they could use the hymnal they had compiled. No one knows how many copies were printed in Berleburg or whether they found their way to the Brethren who remained in Holland until 1729 when they moved again, this time to America.

Mysteries remain, but fortunately the few copies of the 1720 hymnal we have can throw new light on the singing ministry of early Brethren. More than that, the hymns of these Brethren forerunners can contribute not only to our understanding of our heritage, but to our congregational worship for years to come. ☐

Kenneth I. Morse is coordinator of historical resources for the General Board.

Listening to the Word

With brotherly and sisterly affection

by Chalmer Faw

"Love one another with brotherly affection" (Rom. 12:10a) . . . "with the affection of Christ Jesus" (Phil. 1:8).

We are learning once more how to be affectionate with one another. The early Christians were. The old Brethren were. And now, but only recently, we are beginning to hug each other again. What is this all about? Let us listen.

Paul was in prison and lonely for his people as he spoke of "the affection of Christ Jesus." The Spirit was surging up within him with such joy and gratitude that he composed one of the richest paragraphs on *koinonia* to be found anywhere in scripture (Phil. 1:3-11), and in the midst of it is this "affection of Christ Jesus" as the source and model for it all.

There are two ways in which Paul's expression may be taken, and both of them are right. First was our Lord's own personal affection for people. Jesus was a warm person, showing his feelings with touching and embracing. Besides the many people whom he healed by touching, think of his tenderness with children, how he took them in his arms and loved and blessed them.

Then there was the beloved disciple who, with no trace of impropriety, reclined on his bosom at the Last Supper (John 13:23). Apparently Mary Magdalene was just about to embrace the risen Jesus when he told her not to "hold" him (John 20:17).

Yes, behind the many stories of Jesus we find a very warm, affectionate person who was able to show love with perfect naturalness. Since Jesus was this way, implies Paul, we too ought to show brotherly and sisterly affection.

A second meaning of the expression is the warmth of emotion which the *indwelling Christ* gives, the affection generated among those who share a common work of salvation within the body of Christ. This also was strikingly true of the early church. In four different passages in as many different letters, Paul enthusiastically enjoined his followers to "greet one another with a holy kiss." A fifth reference is by Peter, who called it "the kiss of love" (1 Pet. 5:14). This was not some formality nor to be restricted to some special time like a love feast, but *a whole Christian lifestyle*, as our early Brethren also perceived and practiced it.

In the New Testament, no discrimination seems to be implied. It was to be a "holy kiss" and not one of the flesh or connected with sex. In the mind of the early church there was nothing unseemly about Mary's embracing Jesus. "Greet one another" denoted a common gender and participation was expected of all the members of Christ's body, the church.

"Holy Kiss," by Ken Stanley

This may be seen in the longest of the "holy kiss" references, that found in Romans 16:3-16. Paul asks a large number of readers by name to greet each other this way as brothers and sisters in the Lord. One third of those mentioned are women, people with familiar names such as Mary and Julia, some unnamed and some with names of a distinctly Roman flavor. All, he maintains are to be included in the greeting with the holy kiss of verse 16. He then goes on to add that *all* the churches of Christ greet *them*, presumably in the same way.

A most moving and convincing example of early Christian affection is the way in which the Spirit moved the elders of Ephesus to express their farewell to Paul down by the waterside in Miletus (Acts 20:38). Here, of course, all the participants were male, but nowhere are we led to believe it would have been much different had the group been mixed.

Paul had given these people a farewell message climaxed by that great word from Jesus, "It is more blessed to give than to receive." Then Paul knelt down and prayed with them, all of them no doubt kneeling together—a real prayer huddle. Then as they finished "they all wept and embraced Paul and kissed him." They wept because this was to be their last meeting. The embracing and kissing were a part of their normal Christian behavior when moved by the Spirit of God.

What is there in all this for us? Several things stand out as obvious. First is that the expression of true Christian affection is not only *not wrong* but eminently *right*, practiced by Jesus and the early church. Then it is clear that all this affection was not "of the flesh" but motivated by the Spirit. In other words, people were not moved to touch, embrace, and kiss out of purely human attraction but because they belonged to Christ Jesus who had ransomed them by his blood and made them one.

Though the early Brethren practiced a segregation of the sexes, no such clear distinction seems to have been made in the early church. (To the former reference about Mary Magdalene add the one from Luke 7:36-50, where Jesus warmly commends the sinful woman for her profuse kissing of his feet and the fact that she had shown him affection where his male host had not.)

Of course there can be abuses, and these need to be guarded against carefully. Improper show of affection can enter in and spoil the expression of true agape love. We need at all times to remember that we "were called to freedom," but must not use our freedom "as an opportunity for the *flesh*, but through love be servants of one another" (Gal. 5:13). ☐

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across the denomination.

SERRV:

Marketplace for a global village

Over the years, SERRV has provided $15 million to help artisans around the world.

An interview with Wilbur Wright by Wendy Chamberlain McFadden

In the Indian village of Saharanpur, a young craftsman finishes a carved wooden box under the watchful eye of an elder. Many of SERRV's craft items are made this way, by extended families working together at home, instead of in a mass market "sweat shop."

You often say, "What really excites me about SERRV is. . . . " Why is SERRV so exciting?

I worked 18 years with grassroots development in Latin America and often became frustrated to see a group develop a product and then not have a way to market it. They would either sell at a loss or disband. Here's where SERRV steps in. SERRV provides that link with an outside market that allows this group to become viable.

How does SERRV do that?

We provide them with the channel to the market and, at the same time, provide them the working capital to bridge that time between when they produce a craft and when it's sold to the consumer. Sometimes that can be months, during which time the producers would usually have to wait, hoping the craft is sold and they'll get paid for it.

We do two things: We can advance them up to 50 percent of the money as soon as an agreement is signed with a group. This allows the producer to buy raw materials and pay salaries. When the product has been shipped, we send them the remaining amount of money. Then the risk becomes ours. Even if the product arrives damaged, or poorly made, they have their money.

Is that the way most other similar organizations, like Mennonite Central Committee or Jubilee, work?

Most of the "alternative marketing organizations," as we call ourselves, operate that way. We're a very small cluster of organizations in this large global enterprise. The commercial ventures, such as import stores, basically go through international brokers. An international broker has contacts with a variety of commercial factory operations, many of them "sweat shops," in which the people do get paid, but less than what we consider subsistence income.

Producer groups often face a great waiting period between shipment of goods and payment, with absolutely nothing received during the whole production period. With us, they've got at least 50 percent of the revenue during the time they're producing.

Also, we do not set the price of the goods. Major commercial ventures tell the producers what they're going to pay—usually about 20 percent of what the retail price would be. SERRV asks the producers to set their prices, and then we add our operating margin. They tend to get roughly half of the revenues from the sale of the product. So they're getting about two and a half times more by selling through a SERRV type of arrangement than they would through a commercial operation.

What do you look for in the projects you choose?

Basically we look for some type of organizational structure. It can be rather loose, but it's there. We look for what I call worker participation in the decisionmaking process. When administrative decisions come up, all the workers play some role in making that decision—there isn't one dominant person. There may be some elected representatives carrying out key administrative functions, but the entire group has a role to play.

Now, given that premise, it could be a cooperative, a crafts guild, an association, even an extended family. The organizations are in a variety of shapes and forms, but they have some semblance of economic democracy at the local producer level.

In a nutshell, how would you describe the purpose of SERRV?

The purpose of SERRV is to enable individuals to be creative and productive in their own right—and not to become dependent upon the charity of outside structures. It's like the old saying: SERRV is truly trying to teach people how to fish rather than giving them a fish.

Within the church we see the value of what we call humanitarian aid. Get one step past that into what we call developmental aid, and that's where SERRV steps in. SERRV does not empower people. But once they have been empowered to be decisionmakers, SERRV provides the avenue to carry on certain activities. The value and the worth of SERRV is that it's a development program founded on the teachings of the New Testament, especially 2 Corinthians 8:12-15.

Do you try to break even financially, or is there a certain amount that is assumed to be a General Board subsidy?

We strive for a break-even situation. And we try to build up certain reserves, if at all possible, to cover future expenditures—such as the opening of a new store or the expansion of a warehouse. What we have done over the years is to call upon the Church of the Brethren to be our financial lifeline, our banker, to provide us with working capital. This working capital enables us to make that advance payment to the producer.

We utilize roughly a million dollars on an ongoing basis to purchase inventory from the producers. The money is not here in SERRV. The church money is out with the producer groups, creating the economic viability that they need so they can have social improvements, better houses, better education, medicine, and food for their children.

Over the years, SERRV has provided over $15 million in productive assistance. After a small start, starting out in the first years at $10 and $15,000, we've reached the level where we're about $2½-million in gross annual sales.

In March, after observing a projected deficit amounting to about $350,000 for 1984 and 1985, the General Board created a committee to examine the problem. What will the committee do?

With the 1982 downturn in the economy, we needed to change our marketing strategy from a more traditional pattern to an aggressive, market-expansion approach, but we were not really ready to do that. We've gone through two years when our income has not met our expenditures. And this has required us to turn to the church for additional funds to overcome that deficit.

Some of the people on the General Board, rightly so, have called attention to this trend. They are asking questions: Is this an ongoing trend? Is it just a temporary situation? And let's evaluate the total amounts of funds invested in SERRV and see just how we feel about how they're being used, how much is being used, what the future is.

As a result of that concern, a select committee was appointed to make the review and come back to the Board with some kind of report. It's not a decision-making body; it's basically an information-gathering and reporting body. I think the study is a positive step.

As for the deficit, I think it's short term. There's a lot of enthusiasm out there; there's a lot of effort put forth by our resale customers to help us move ahead. And in the first months of 1985, sales have shown a 20 percent increase.

SERRV
OPENING
LATE SPRING '85

New SERRV shop opening: SERRV has just opened this large new shop up Dundee Avenue from the Elgin, Ill., headquarters of the Church of the Brethren. It replaces the shop previously operated at the General Offices. Left: Manager Joanne Nesler Davis and her son, York, unpack boxes at the new location. Lower left: Assistant Manager Barbara McFadden holds a lap full of cuddlies.

What are your hopes and aims for the Elgin shop, as it changes location?

We hope that by opening the larger shop near Elgin, actually in Dundee, we will be able to expand our sales at the retail level by approximately 30 percent this year. Plus it allows people in the midwestern area—Chicagoland, Milwaukee, Des Moines—to see our retail/resale facility firsthand, to shop, and to order from the catalog after seeing the product for themselves.

Are you also launching an effort to get more Brethren involved in SERRV?

Yes, we've started a program, which we call the denominational ownership program. We conducted a survey about a year ago, looking at the number of congregations supporting our program through sales activities of some kind—whether it's a one-day bazaar or an ongoing shop. We were surprised to find that only about 10 percent of Brethren congregations had any involvement whatsoever, whether it was just announcing that the SERRV program existed, bringing a tour group here to the New Windsor center to visit our shop, or having an ongoing sale. Those churches with ongoing sales represent only 3 percent of all the congregations.

We felt it would be important to start a denominational ownership project not only to get more resale customers but also to help congregations identify with what we consider to be a very important outreach program of the church.

If only 10 percent of Brethren congregations are involved in SERRV, who are your most supportive denominations?

Our support comes from three major Protestant denominations—the United Methodists, the Presbyterians, and United Church of Christ. They make up about 65 percent of our total market.

Do you want to continue to expand the number of markets and the quantity that you order? When you talk about expansion, and increasing retail sales, what's your aim?

We want to grow. We feel the potential's there. But the result is not necessarily to continually expand the number of producers. Once we develop a relationship with a producer, our objective is to maintain that relationship until the producer group has reached the level where it can go on without having a dependency. Obviously we want to help work with them through this period, but not have them become totally dependent on us.

As we move producer groups off into this self-sufficiency phase, then we can take on new groups. We cannot really provide an adequate service to just every group that comes in.

How old is SERRV, and how did it begin?

SERRV is now in its 34th year. It started in 1949. Actually the idea was spawned in 1947, and in a lot of our promotional activities we talk about 1947. But our first shipment of crafts came in in 1949. And they came from Europe—Austria. They were inlaid wood trays and cuckoo clocks—the famous cuckoo clocks from Austria.

Wilbur Wright

As young Brethren men took the cattle boats to Europe as part of Heifer Project and as other people went over in connection with refugee and relief work in western Europe after World War II, they noticed many crafts people had no means to become economically viable again. The major industrial infrastructure was destroyed. So these Brethren workers brought the crafts back to the United States and marketed them here.

So SERRV really was born hand in hand with Heifer Project and Brethren Volunteer Service?

That's right.

It was a small beginning. But since that time we have sent more than $15 million to producer groups. It's exciting to know that that million-dollar investment by the church is constantly being turned over, being replenished, as we send money back to producers. The return on the investment may not be measured in dollars and cents and interest rates, but as far as what it does in economic impact among producer groups and artisans around the world, I think it's very dramatic.

We get letters from producers time and time again about the help that we've been able to provide. In some cases the group that works with us is basically women, say, doing embroidery work or basketry. Their husbands often are doing migrant work or seasonal labor. And what carries them through that period of the year when the seasonal workers are not employed is the craft production. We try to help them maintain ongoing production.

I'd like to share that with the customer. I hope to expand our interpretation effort so that we can help keep the contact alive between the producer and the consumer.

How has your own background overseas influenced your interest in SERRV?

I worked mainly in Central and South America with grassroots development projects. In other words, for 18 years I was on the other end. In fact, I worked with several of the producer groups that now supply crafts to SERRV—including the San Blas Indians from Panama, who make the molas we sell at SERRV. They wanted to go beyond the seasonal tourist and have an ongoing market. In 1979, I contacted Bill Nyce, then director of the SERRV program, and put him in touch with the women's cooperative. Today we still purchase various sizes of molas from the group in Panama.

I saw the link develop before my very eyes. I saw the gratitude of these women in Panama and other producer groups. I've always had great respect for the SERRV program. In the back of my mind I said, "That's the type of program within the church community that I'd very much like to become involved with."

Then when the position of director opened in 1983, I applied. I've been here for a little over 18 months, and I'm just as excited about the program now as when I started. A day doesn't pass that I don't see the words of the New Testament being lived out through the SERRV program. ☐

Wilbur Wright of Westminster, Md., is director of SERRV Selfhelp Handcrafts.

A visit with our SERRV artisans

by Randall Gibson

SERRV works with about 200 producer groups in 42 countries around the world. Staff try to evaluate every project once every three to five years. In April, Randy Gibson, associate director for producer product and development, visited 15 groups in India and Bangladesh. Here he describes the work of a handful of the producer groups in northern India.

The wiry driver navigated our rickshaw through the crowded streets of Saharanpur, India, north of New Delhi. Traveling this way, a fair-skinned American can slip into some of the poorest sections of town without causing a large crowd. Still, once we arrived it wasn't long before a group of youngsters gathered outside the doorway to peer at us.

Our destination was a small family courtyard, where four or five artisans were busy carving the surface of rich-grained shesham wood. One master craftsman was particularly fascinating to watch, as he worked on a large table top with firm, but delicate strokes. Other artisans were embedding small pieces of bone or brass into precut parts of the table tops.

No machines are used in this demanding work. The designs are etched and sketched on the surface, and then carved out with sharp hand tools. The workers move nearly as fast as painters across the surface of the reddish wood.

In Saharanpur, the tradition of woodcarving is a long one that has been passed from father to son. Each piece of wood is carefully examined before it is carved into a box, a candlestick, a table, or a screen. A knothole, a crack, or an especially fine grain demands their attention. Eventually, the finished woodwork items will be shipped halfway around the world, some to be sold in the SERRV international gift shops and in churches buying from SERRV.

The link between SERRV and these workers is Archana Handcrafts, owned by Rakesh Kaushal. Archana demands high quality, but also pays higher-than-normal wages, with artisans earning what a middle man would normally receive. Along with the increased pay comes increased responsibility and accountability.

For these talented woodcarvers in Saharanpur and for their families, handcraft production is more than supplemental income. Their handiwork is a means of meeting basic everyday needs—and those emergencies that occur all too frequently. Most of these artisans work in extended family groups. The type of livelihood actually strengthens the family unit, since family members work at home rather than in factories.

Archana also works with a brass-production project in Moradabad, several hours from Saharanpur, where it is helping artisan families improve their working conditions. Recently Archana helped arrange a loan so that some of the group could buy land.

I visited an extended family where three brothers work together as independent craftsmen. Hameed, Ajmat, and Intikhab are brass casters, and SERRV has received a candelabra made in their courtyard.

Previously they had earned $40 a month in a factory, with no job security or benefits. Now they are earning $70 to $90, and they spend the extra money on food, clothing, and the house they are buying. The brothers plan to build a brick roof over their workshop, which occupies one corner of the family courtyard.

Because they work at home, they also have more opportunity to help around the household. In that way, the work becomes more than a way to make a living. I saw the joy and pride that grew out of the increased control they had over their lives.

I found the whole process of brass production intriguing. One artisan was in charge of the final finishing and quality check on brass pieces. His home contained many of the wooden and lead molds that begin this very intensive process. The sandcasting process often involves many pieces that must be molded separately but which need to fit together at the end. It was this man's job to make sure they did.

In another home, I watched a man and his two sons go through the casting process for a brass vase. The sons help fan the coals to melt the brass, which is then poured into a sand mold. Despite what seem to be primitive conditions and tools, they achieve great precision at a high rate of speed. To see the gleaming metal finally emerge from the crusty sand in the dark workshop seemed almost magical to me (see photo, opposite page).

In a third home, an artisan was cleaning and scraping pieces of brass that had uneven surfaces. Grasping the piece with both feet, he scraped and manicured a candelabrum to a gleaming finish.

In another part of India, SERRV works with Equitable Marketing Association, a nonprofit group that acts as a marketing agent for many producer cooperatives. Along with several EMA representatives, I visited one of these cooperatives in a rural village near Calcutta. As I listened to the urban-based EMA people engage in lengthy discussion with the rural people of the cooperative, I was reminded of the many different layers of development that must take place to get a product from artisan to customers in the US. Layers of expectations, need, and problems must be unraveled at every stage of the process.

This particular coop produces brushes. The tradition is nearly 200 years old, having begun with workers who previously had been employed with a British brush industry located nearby. The British-run industry collapsed, but the local production today is by far the largest income producer outside of rice production in the Kashibati area.

The cooperative was born as a reaction to the exploitive practices of middle men who had controlled the brush production. With the help of Equitable Marketing Organization and because of alternative marketing organizations like SERRV, the co-op is now thriving.

Opposite: *A Moradabad brasscaster plucks a shiny new vase cast in a sand mold.* **Upper left:** *Another Moradabad artisan scrapes and polishes a newly cast part for a candelabrum.* **Upper right:** *In Saharanpur, a woodworker carves a sandalwood trivet.* **Above:** *The display room of Calcutta's Equitable Marketing Association holds a variety of SERRV craft items.*

When I visited, the 183-member coop had orders totaling nearly $7,000—a significant amount for an area where $2 a day, even in the cities, is considered a lot. As many people seek jobs in the cities, it becomes increasingly important to maintain and develop industries such as this one in rural areas.

In many homes the whole family is involved in production. First, the different colors of hairs—from goats, hogs, or horses—are separated. A young daughter's nimble fingers are good at pulling the hairs through small wire loops and tying them. The father may nail the backing, and the mother may have drilled the holes in the wood.

As I sat on the neatly polished dirt floor of a home in Kashibati, I was struck by the strong spirit of working together in a shared world. I thought of brass workers in Moradabad, each possessing a specific skill, but each needing the other's specialty to produce a marketable line of goods. I thought of Hindu artisans in New Delhi who do intricate carving of soapstone, but who work in tandem with a group of Muslims whose specialty is cutting the small jewel and stone flowers for inlay work. I thought of the many family groups where each member, including the children, is involved in the total family's sustenance.

India and its artisans have carved a deep and memorable story in my mind. I am glad that my work with SERRV permits me to share that story, and even etch a few lines myself. ☐

Randall Gibson is associate director for product and producer development for SERRV. He works out of the New Windsor Service Center in Maryland.

What she has done

Read Mark 14: 1-9.

"And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her." These words of Jesus inspired sisters among the Brethren in 1885 who gathered to pray for the missionary endeavors of the church and who organized to aid these endeavors.

These words of Jesus are also inspiring sisters among the Brethren in 1985, who are gathering to remember 100 years of women's organizations in the Church of the Brethren. Sisters are gathering—in congregations and in districts, at Phoenix and at Bridgewater—to lift up a heritage of promise. Sisters are gathering to give thanks to God, by whom we have been created and by whom we may be transformed.

Sisters are gathering in a world torn apart. The recital of tragic events, of preparations for war and pitiless oppression, of people with hunger and without home or hope, could go on and on. Sisters are gathering in a world caught in the middle of conflicting claims to power. People whose heritage has been plundered or passed over are proclaiming the power nurtured by their past. People who have held power in their hands seek a sense of security, defending their own sufficiency and survival. Sisters are gathering in a world held captive by fear. Unless we learn to live together we will die together. Sisters are gathering in a world become a wilderness.

Wilderness—a place where sands shift continually, caught in the winds and cast hither then yon; a place where self-sufficiency and self-survival are scuttled; a place where established orders of things are overthrown; a place in between the known and the unknown; a place of transition, of *temptation*.

Wilderness—a place where people from hoary-haired Hebrews and hermits to present-day prophets and poets have been put in touch with their vulnerability and turned to God; a place where people have been confronted by destruction and death and thus claimed by resurrection and new life; a place between the known and the unknown; a place of transition, of transformation.

Sisters are gathering in a world become a wilderness. As we gather, we are called to consider well the occasions for temptation and for transformation that come to us in this place. We are called to wander in the wilderness of our day so to wander onto the highway of God.

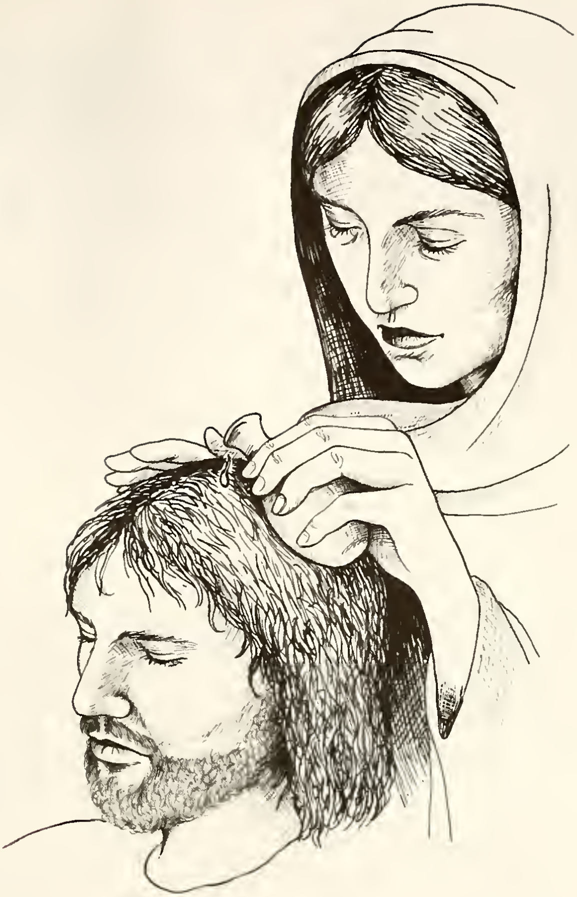
The woman of whom Jesus said "what she has done will be told in memory of her" wandered in the wilderness of her world. She went into a place outside the one assigned her in the established order of things. She entered the house of a leper. She entered the company of men. This woman was in a place between the known and the unknown, a place of temptation and of transformation. She was tempted—to break open a flask of costly perfume and pour it over Jesus' head. She was transformed. "And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her." This woman yielded to temptation in the eyes of her world unto transformation in the eyes of the whole world.

If I am honest, I must confess that when I read this story my religious and moral sensibilities are affronted. More particularly, my Brethren sensibilities are affronted. Secretly, if somewhat shamefully, I immediately identify with those who are indignant because of the woman's wastefulness and who reproached her to responsibility for the poor.

Yet as I read and reread this story, my sensibilities are startled by Jesus' words to those who reproached the woman. In the Revised Standard Version, Jesus' words are sharp: "Let her alone; why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me. She has done what she could; she has anointed my body beforehand for burying."

In the Greek, Jesus' words are even more pointed: "Let her alone; why do you cause her trouble? She has done a good deed to me. For you always have the poor with you, and whenever you desire you are able to do good to them; but you do not always have me. What she could, she did. She came beforehand to anoint my body for the burial." Jesus reproached those who had reproached the woman on their own terms. She has done a good deed. You do not do what you can. What she could, she did!

This woman's act was audacious.



"A Beautiful Thing," by Kathy Kline

Suddenly I see this woman's deed in the wilderness of her world rather than in the light of my own sensibilities. The context of this woman's deed was one of conspiracy. In the passage just prior to this story, we are told that the chief priests and scribes are plotting to arrest and to kill Jesus. These leaders of the people, of Jesus' own people, thought he was a troublemaker who threatened the law and the order of things. Into this cauldron of conspiracy came the woman. As she poured out her perfume over Jesus' head, this woman anointed him as Christ, not as troublemaker. She thus celebrated his life even as she considered his death. Against a backdrop of plotting, this woman spontaneously poured out herself, as well as her perfume, to anoint the one whom she adored.

My ancient sensibilities still stir. This woman's act was audacious! She cut through the conspiracy being waged by guardians of the law and the order of things. I read and reread the story.

My eyes wander. The account that comes after tells of Judas' betrayal. Judas, one of Jesus' disciples, went to the conspirators and was promised payment for his cooperation. Suddenly, once again, I see this woman's act in the wilderness of her world. The woman cut through the conspiracy with which Judas cooperated. "She has done what she could. And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her." These words bear witness not to the woman's weakness or willfulness but to her empowerment by God to proclaim Jesus the Christ.

As sisters are gathering in the wilderness of our world, let us remember this woman. The world in which we live is more akin to hers than we would like to admit. Conspiracy is in the air against those tagged as troublemakers and those who touch troublemakers. Leaders of the orders of things appeal to the law and also nullify the law to guard their own gates.

As sisters are gathering in the wilderness of our world, let us remember this woman. She considered well the occasions for temptation and for transformation that came to her. She broke open herself as she broke open her flask. What she has done is yield to temptation in the eyes of her world. She was thus empowered by God to anoint Jesus the Christ, broken open on the cross and claimed by resurrection. What she has done is yield to temptation unto transformation in the eyes of the whole world.

By the power of God that lived in her, let us go forth to wander in the wilderness of our world. For by the power of God who created us, we may be transformed. ☐

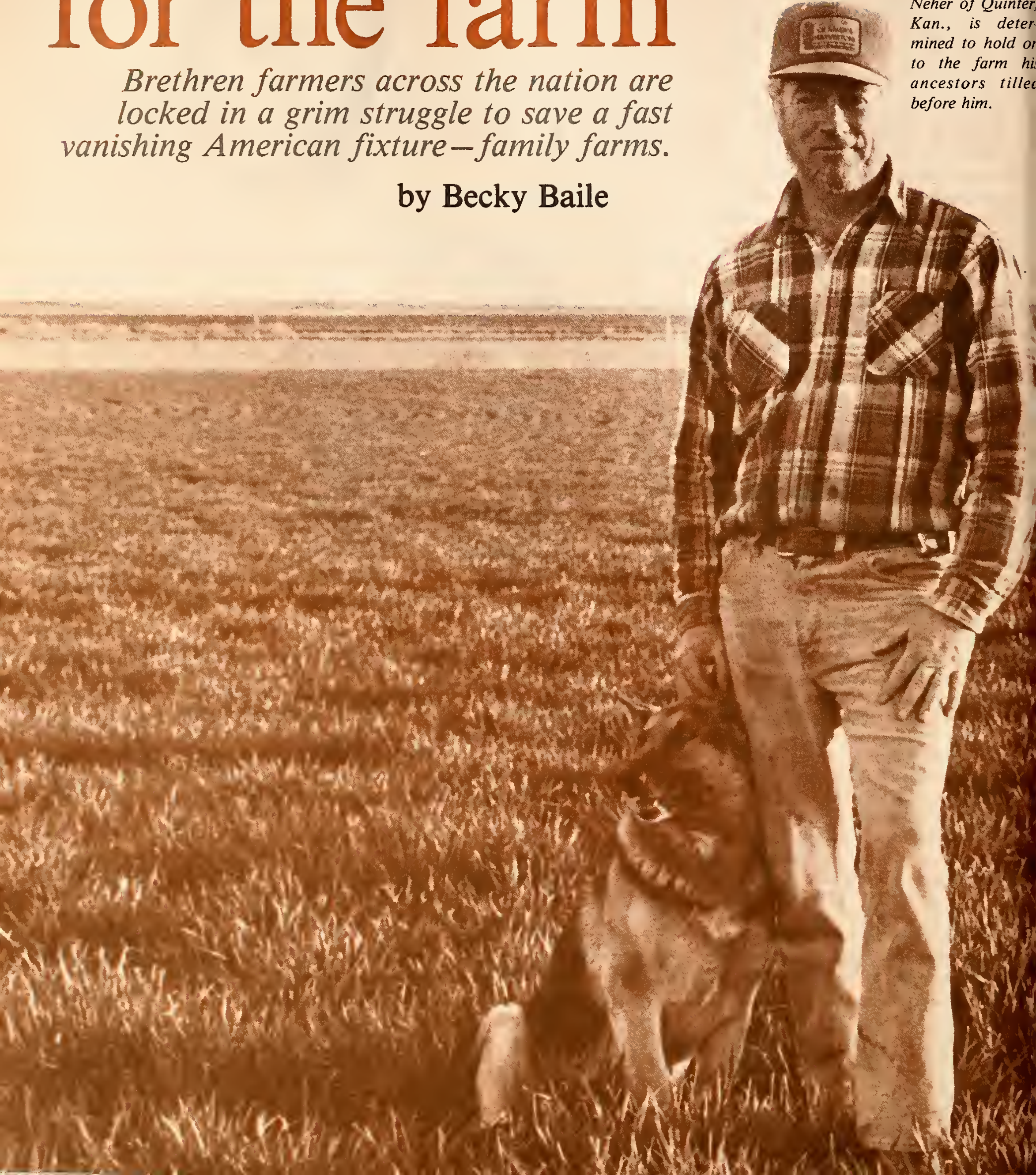
Melanie May is Parish Ministries staff for women's programs.

by Melanie May

Fighting for the farm

Brethren farmers across the nation are locked in a grim struggle to save a fast vanishing American fixture—family farms.

by Becky Baile



Farmer Leo Neher of Quinter, Kan., is determined to hold o to the farm hi ancestors tille before him.

As you drive along the endless miles of Interstate 70 that stretch across western Kansas, it's hard to believe there's a farm crisis. You still see billboards proclaiming that one farmer feeds 75 people plus himself. Along the pot-holed roads of small rural communities such as Quinter, Kan., almost every person who drives past waves a friendly hello. And many people passing through probably don't notice a thing. At least not yet.

But rumbling underneath the surface of many rural areas across the country is an upheaval that may affect many Americans.

The upheaval, currently termed the farm crisis, isn't easy to assess in a few sentences. The contributors range from high interest rates to poor management, from low commodity prices to bank foreclosures, and from government intervention to the uncontrollable will of Mother Nature.

A year ago MESSENGER interviewed members of the Quinter Church of the Brethren involved in the farm crisis. Since then, national media attention also has increased due to protests and farm foreclosures. To bring about more understanding of the current farm crisis, Quinter farmers and other Brethren across the country are talking again with MESSENGER.

During the last year, farm foreclosures nearly doubled as the crisis continues to get worse, says Irvin Wolf, full-time farmer, and member of the Quinter Church of the Brethren. "Farmers are suffering from decreased profitability due to poor commodity prices," says Irvin, a member of the Ness City Federal Land Bank Board.

Higher interest rates have pushed land prices down while the average return on investment per year has been about 4 percent, Irvin says. "Because farmers borrow a lot a money for capital improvements, the average return on investment should be equal to the current interest rate of 13 to 14 percent in order for them to make farming profitable." These factors coupled with poor weather conditions in many areas have led to the current farm crisis.

Quinter church members Leo and Vivian Norton lost all their machinery and cattle during the past year. "It is a death,

Irwin, Milford, and Randy Porter are three of the four generations that have tilled this Quinter farm. They hope the fifth generation—Matthew, Landon, and Nathan—will have the opportunity. Below: Leo and Viv Norton had all their farm equipment taken last year by the bank, leaving them with only an old pickup truck.

like losing something you've actually put your whole life into," Vivian says. "It's easy to talk about some things, but you really can't say to someone, 'I know how you feel.' People don't know how to react to it."

Last August, while the Nortons were on vacation, the bank took their equipment and then sold it on October 1. "We were left with only an old pickup," Vivian remarks.

As an active member of the American Agricultural Movement, Vivian studies the laws of the country and aids many other farmers who call for help after receiving a foreclosure notice. "I'm not saying I'm doing everything right," Vivian admits. "But we're just asking to make some money for a decent living."

Quinter has a population of 1,000, and the Quinter Church of the Brethren has 420 members. Pastor Alton McDaniel estimates 75 to 80 percent of his congregation's families has at least one member directly involved in agriculture or agribusiness. Members of the church have been involved in the farm crisis—from farming to banking to being the sheriff of the county.

And as foreclosures increased during the past year, Alton says, it's been a time of darkness. "I think we need to realize it is a time of grieving, like a death. And although times are still difficult, there's more a position of hope."

"During Advent, instead of jollying it up, we had an emphasis on alternatives," Alton explains. "A committee decided to have an alternative approach to 'What kind of gift' to give that was creative—who could I pray for, write, or visit." At a workshop held prior to Christmas, more than 130 people came to learn more about making gifts and evaluating their previous year's spending.

Another Quinter church member directly involved in the farm crisis is Sheriff Dean Baum. He says, "The situation is becoming more intense and even violent as a lot of bankruptcies have failed."

At a Gove County farm sale in February, Dean made national headlines when farmers tried to stop the sale. "I believe it's a privilege we have to protest," Dean says. "Treat your officers with love; it's something they don't know how to handle."

After watching the movie "Gandhi," Dean's belief in the power of peaceful protest was strengthened. "I'd feel like a fool if I were arresting people for a peaceful action."

"I don't know why Washington is closing its eyes to the situation," he states. "It's eventually going to touch all of us."

And no one agrees with the sheriff more than small business owners Richard and Rozan Schmalzried, also members of the Quinter church. They run a mini department store on the main street of town.

"In a farming community, if farmers are strapped to pay for seed, fertilizer and utilities, then there's nothing left to pay for other things," Rozan explains. "No matter what price you put on it, it sets there even though it's a bargain."

The Schmalzrieds opened their Town

Why shoul

by Shantilal Bhagat

Going out of business is not a new phenomenon in US farming. As a matter of fact, the best known characteristic of US agriculture is the continuing trend toward larger and fewer farms.

Traditionally, American agriculture has been dominated by family farms. The family lived on the farm, provided most of the labor, owned part or all of the resources, bought and sold in the open market. The farm provided a major source of the family income and the close family helped inculcate values of excellent work habits, family unity, simplicity, honesty, and openness to a spiritual view of reality.

Since the days of Thomas Jefferson, such farms have been held up as an ideal. They provided a way to guarantee a republican form of government and a dependable electorate. The agricultural economy was built on the idea of a widespread, broad-based ownership of land by those who work it. Family farming continues to be the dominant mode of farming, despite the many changes that have taken place in US agriculture.

Land ownership patterns are undergoing a serious change. One-third of all family-size commercial farms will face financial difficulty in 1985, and 13.7 percent of such farms (143,000) are either insolvent or on the verge of insolvency, according to a recent study by the Department of Agriculture. About one farmer in six has debts exceeding 40 percent of assets.

This farm crisis raises many questions about the viability of the family and Country Shop in 1978, after making the decision to run their own business. "Our first three years were real good," Rozan recalls. "But during the last five years we've seen sales continue to decline."

"I've tried to be optimistic," says the mother of five, sitting at a small school desk behind the cashier's counter. "But I don't think for me personally this business will hold on for the time frame it'll take to recover."

As Rozan mulls over what the future holds, she says, "We have a good marriage, healthy kids, and those are the really important things of life."

Although the community wants to deny the farm problem exists, Alton McDaniel says stress is showing up. "People may not admit difficulties as readily in rural areas. They feel they're not supposed to have problems."

As economic pressure increases, so does the job of the pastor as a counselor and negotiator. "The counseling situation has increased, and I see stress reflected in marital problems due to feelings of failure and inadequacy," Alton notes.

With members involved in all areas of the farm crisis, he emphasizes the need for pastors to keep groups in dialog and assist in the reconciling process when there are differences of opinion on an issue such as the farm crisis.

"The difficulty is where do I stand at a foreclosure. Do I march down with the protesters?" Alton asks. "I see my position as more of a reconciling one because there will be change. Quinter will be different 10 years from now."

Fortunately, Alton does not deal with the entire counseling situation alone. He has a support group made up of other ordained ministers who are members of the church. This group gathers once a week to

e save the family farm?

farm as we have known it. Can family farms be competitive in today's world market? Should steps be taken to stop present trends? Such questions can be examined from both an economic and a non-economic perspective.

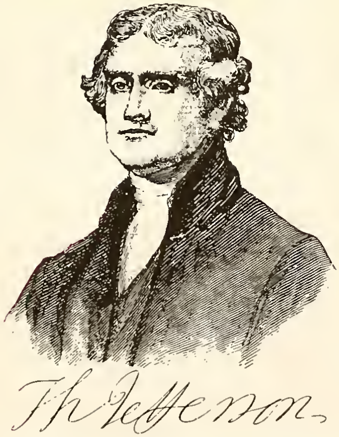
The economic perspective includes the matters of concentration of land holdings and vertical integration in agriculture. Concentration refers to the proportion of otal production in agriculture, concentraion of land resources, and concentration n the production of commodities. Is it a good idea for resources and production of basic food commodities to be controlled by fewer and fewer hands? How will concentration affect future food pricing? Is it all right if, by the year 2000, half or more of cropland is harvested by large and very arge commercial farms? Is it all right if 6 large broiler producers and contractors control at least 50 percent of chicken production?

Vertically integrated firms control two or more levels of a product's production-marketing system. In some contracts, both production and marketing are controlled by the firm, which contracts with the family farmer. While vertical integration can increase efficiency and reduce cost, here are several points to ponder.

Is the system acceptable, even if it adically changes the role of the traditional ndependent farmer? Is it acceptable if the farmer loses control — or even loses the egal title — of the commodity? Will the farmer get a just price for the produce when payments are based on per-unit or piece-wage basis without necessarily elating to product value? What will happen to the price of food once the market power in integrated agriculture is highly concentrated? What will extremely high prices do to poor people in our society?

Looking at the issue from a non-economic, or sociological, perspective, there are a number of other concerns to be considered.

1) With increased concentration and integration, the family farm as an institution will die out.



2) The demise of the family farm will bring an end to an independent business and a social entity that shares ownership, management, labor, and financing responsibilities. In other words, a dispersion of economic power will come to an end.

3) A basic American value will die along with the family farm. The large and very large farms lose many of the characteristics of the traditional farm because they operate like big business.

4) A large integrator is less dependent on the local community. As a consequence, small rural towns and their social institutions decline or vanish. Recent research indicates that rural communities dominated by a few large and integrated farms tend to have fewer services, poorer education, and less community spirit than other small towns.

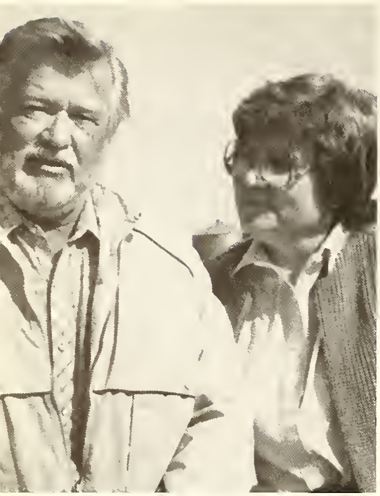
5) Some fear that the structural change in the agriculture sector will change the nature of the US political system, i.e., with the decline in the number of independent farmers and landowners, the democratic form of government will suffer. The opposing view is that a marked departure from the Jeffersonian decentralized power structure ideal has already taken place and that the social, cultural, and traditional values represented through dispersed ownership are not so unique as to make much difference in what has happened so far.

6) Larger farm units might be less likely to follow adequate conservation measures, since they might not feel the same responsibility of stewardship of the land as would small farm operators.

Some analysts say that the greatest threat to the family farm in America comes from within, from those who have stopped believing in it, and that the pitched battle in American agriculture is between those who believe in family farming and those who believe only in their own family farm.

Be that as it may, I know where I am on the issue of whether the family farm should be saved. Where are you? ☐

Shantilal Bhagat is World Ministries staff for education/economic justice.



Irwin Wolf and his wife, Sylvia, are full-time farmers, and Irvin is a member of Ness City Federal Land Bank Board, showing the complicated roles of some Quinter Brethren.

pray. "These people also are available to move into situations and help out," Alton adds.

Farmers such as Leon Neher, who filed Chapter 11 reorganization in 1984, aren't giving up in their search for ways to make it on the farm despite the current economic hardships. Through Chapter 11, a person must develop a plan that will enable creditors to get more money than they would obtain if they foreclosed on the farm.

During the last year, Leon says, "We've been very fortunate in having good legal and financial counsel to allow for positive negotiations with our creditors."

Leon's eldest son, Tom, and his wife, Marie, left graduate school to return home and help on the farm during the past year. They have become heavily involved in the farm's seed business, bookkeeping for the Chapter 11 reports, and managing the hog operation. "Without the family pulling together in terms of financial, moral, and labor support, we'd have never made it," Leon says.

With wheat as the primary crop grown in the Quinter area, Leon and other area farmers have had little leverage with the price received for their crops. But through creative marketing practices, he hopes to develop new markets for such products as whole wheat berries (edible wheat processed into an edible form).

"We must discover new ways to market our products and make it possible to foil the whole system and exist anyhow," Leon says. "It's at that level I see hope."

He adds, "People think they can have missiles and food both. The nation may have to go through a calamitous time before people understand."

In central Iowa, the third generation of the Hogle family continues to farm 840 acres of some of the country's most productive soil near Conrad, Iowa. In assessing the farm situation, Lee Hogle says, "There have been few foreclosures and a few more farm sales the past several years. The biggest change has been the drop in land value."

Land that sold for $3,500 to $4,000 in 1978 now brings between $1,500 to $2,000. And the value of equipment also has plummeted. "New equipment may be bought for about half what it was five years ago," Lee adds. "Anyone forced to sell won't get enough dollars to cover their expenses."

This dramatic drop in land prices has raised many farmers' debt/equity ratio. In the Midwest, an estimated 44 percent of the farmers are in serious financial straits.

The greatest loss Lee sees is the mass exodus of young people from rural areas. "Some young people who would like to farm have left to find jobs," says the 30-year farming veteran. "Jobs in central Iowa are very hard to come by due to the depressed farm economy."

Although Lee doesn't foresee a quick turnaround in the crisis, he plans to ride out the situation. "I'm going to farm the rest of my days if I get the chance."

The farm situation is not as devastating in Lancaster County, according to Ken Rutt, Quarryville, Pa. Ken farms 400 acres and has a herd of 100 registered Holstein dairy cattle.

"We had an excellent growing season last year and the land price has remained fairly stable," notes Ken, who bought his parents' farm in 1978. The dairy producers are fortunate to have a strong demand for milk in the densely populated areas of New York City, Baltimore, and Washington, D. C., he adds.

However, as in the Midwest, he admits it's "very, very hard for young people to get into farming today. You need to be a son or daughter."

"The most efficient, best-managed farms will survive," Ken says. "We expect to still be in business when the current crisis ends."

Another dairyman, Nelson Gardner, farms in the largest agricultural county in Virginia, Rockingham. He says the real problem is that the farmer receives only 16 percent of the consumer's dollar. "We hear the government wants out of agriculture. But that's not true because the government wants a cheap food policy for our country."

In partnership with two sons, Nelson, a former moderator of the Bridgewater Church of the Brethren, runs a dairy with 125 registered Holstein cattle. And even in one of the top 50 agricultural counties in the country, Nelson says, "It's almost impossible for young people to start farming."

Even for farmers who've been in the business 30 years, it's tough, he says. "It's impossible to make a return on investment and maintain cash flow."

The current tax laws make the transfer of farms to the next generation difficult, Nelson points out. "You can't pay the taxes and stay in business."

As Nelson looks to the future in his area, he says, "When land gets so high that many farmers can't afford it and corporations own the land, then you'll see food prices get high."

The future that Nelson Gardner foresees may already have hit in parts of Florida. A postcard from General Board member Emily Mumma of Largo, Fla., sums up what has happened to growers in her state:

"All my efforts (to find a family-owned grove/farm) to date have yielded nothing. I talked with several persons who had at one time been growers . . . but no longer are.

"I also talked with Brother I. W. Moomaw, from the Sebring area (see January MESSENGER, "Hope Rises From the Land"). His comment was that presently only the big companies are in business in central Florida—Ben Griffin Hill, Tropicana, Minute Maid, and several others who have secured huge tracts of groves and do their own processing and marketing.

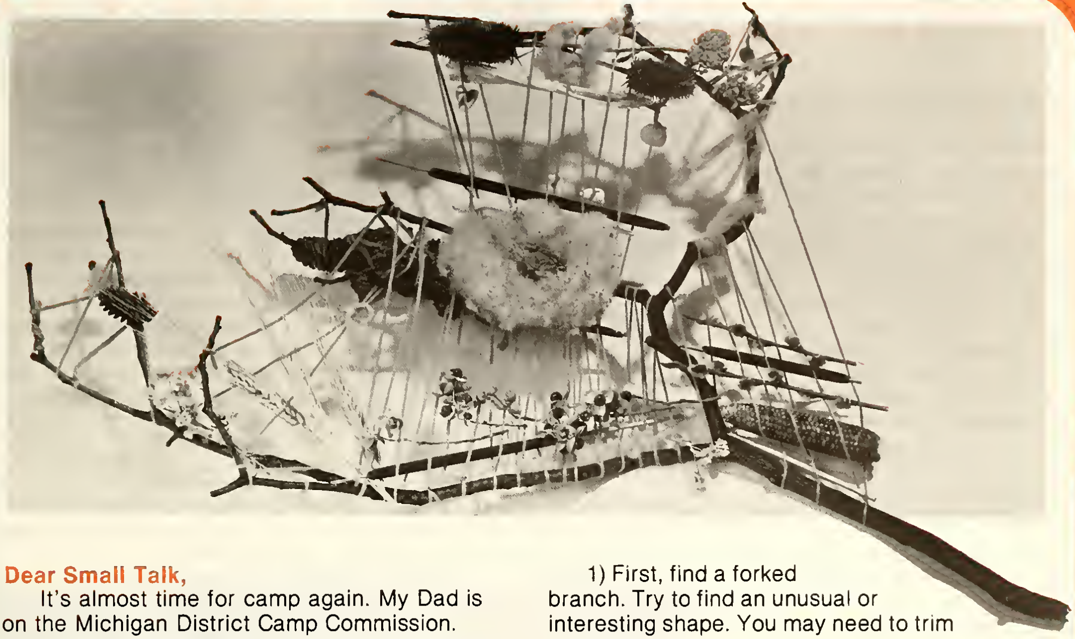
"I am startled that I could not come up with even one family-owned-and-operated grove."

Will there come a day when one can search in vain across the Midwest, the Great Plains, Pennsylvania's Lancaster County, and Virginia's Shenandoah Valley for a family-owned and -operated farm? Present conditions and trends certainly suggest that dismal possibility in a not too distant future. ☐

Becky Baile, a member of the General Board, is an agricultural journalist in St. Joseph, Mo.

Small talk

by Karen B. Kurtz



Dear Small Talk,

It's almost time for camp again. My Dad is on the Michigan District Camp Commission. Our family is interested in promoting camping. Here is a poem I wrote when I was 11 during camp.

The breeze blows cool and soft.
The tree's needles rustle high in the bristly loft.
This is such a peaceful place—
Of war or strife, not a trace.
God's creations are all around;
There are so many to be found.
God is all around me—
In the earth, sky, and sea.

Andrew Schnepp, age 13
139 W. Brown St.
Beavertown, MI 48612

Dear Andrew,

It sounds as if we share a common interest in nature and God's wonders. Your beautiful state of Michigan is a wonderful place to explore God's creation. Perhaps you would like to make a natural woven design on your next camping trip. This is a project you could do by yourself, or with your family.

1) First, find a forked branch. Try to find an unusual or interesting shape. You may need to trim the branch.

2) Collect natural, non-living specimens to use in your nature weaving. Try to find objects with different sizes, shapes, colors, and textures. You might find:

empty nests
broken eggs
snakeskins
cocoons
moss or lichen
cattails
pinecones
seed pods
grasses
seashells
nuts
feathers
corn husks
wood or animal fur
leaves
dried flowers
pussywillows
berries
spiderwebs
skeletons or bones
fossils or arrowheads
tree bark

3) Wrap yarn around and across the branch. This makes a loom. Weave the specimens in and out.

4) When finished, hang your nature weaving on the wall or set on a table. Enjoy it!

Small Talk Readers:

If you also enjoy camping, write a letter to Andrew and tell him about your experiences.

Alive...'85!

Brethren and Mennonites come alive to

by Timothy K. Jones

The Church of the Brethren is known for its interest in service and peace. Brethren prefer to live out their faith, not talk about it. But if a recent gathering of six Brethren and Mennonites bodies is any indication, Brethren congregations are shedding their reluctance to speak.

"Alive . . . '85!," an April gathering of 1,500 pastors and church leaders in Denver, fueled a growing desire among anabaptists to proclaim the message of new life in Christ. In addition to the nearly 300 Church of the Brethren participants, representatives attended from the Brethren Church, Brethren in Christ, General Conference Mennonites, Mennonite Brethren, and the Mennonite Church.

Dozens of leaders such as Myron Augsburger, moderator of the Mennonite Church, and James Myer, Church of the Brethren Annual Conference moderator, preached or led some 50 workshops. Nine Church of the Brethren members were included in prominent leadership. Leaders all affirmed anabaptist-pietist distinctives throughout the event. They also urged conferencegoers to move beyond emphasis on believers' baptism, personal piety, and social compassion. Participants heard repeated challenges to match ministries of presence and service with unapologetic proclamation.

Church of the Brethren General Secretary Robert Neff, for example, affirmed: "All of us as a group are experiencing a desire to reach out in ways I don't think we've experienced in the last couple of decades. We need to be aware that reaching out may need to take new forms." Canadian Mennonite pastor Palmer Becker agreed: "By our gathering here, we recognize that we haven't done as well in obeying the Great Commission as we might have."

Keynote speaker Myron Augsburger initiated discussion of a creative tension felt throughout the four-day event. He argued, "If you think you can be New Testament in peace and social concerns without being evangelistic, then you are mistaken." But he also added, "You cannot preach the cross fully without preaching about peace and reconciliation . . . without bringing people together. . . . The church needs to model before the powers of the world that various nations, races and cultures can be one fellowship in Jesus Christ."

Paul Mundey, Parish Ministries staff for evangelism and a member of the conference planning team, came expecting dialog on the peace/evangelism issue. "Very important in the planning process has been the recognition that the prophetic dimensions of the gospel must develop a new linkage with what many call traditional evangelism. The time has come to stop accentuating an artificial division between the personal and social dimensions of the gospel," he noted. He hoped the event would "bring the two dimensions together in a way like never before."

"Alive . . . '85" was alive! Worship services at the Denver event were informal and invited spontaneity. Songs of overseas Christians, especially sisters and brothers from Central America, added a measure of exuberance to the singing and praise.

Several of the afternoon workshops therefore zeroed in on themes such as "Evangelism, peace and justice in the congregation." One workshop led by Denver Mennonite pastor Peter Ediger took 40 participants (including a handful of Brethren) to neighboring Rocky Flats nuclear weapons plant. The group held a worship service on the plant perimeter and held placards advocating peace before passing motorists.

The thrust in evangelism was integrated with anabaptist concern for community, as well. In a major address, Bob Neff underscored society's need for relationships. "Church growth experts will tell you that the most effective force for evangelism is a healthy church which embodies the power and vitality of Jesus Christ." Canadian John Neufeld argued that "the congregation of believers is the primary means for the sharing of the good news."

Christine Michael

Myron Augsburger

vangelize

Paul Mundey, Brethren staff for evangelism was delighted to see "prophetic dimensions of the gospel" linked with "what many call traditional evangelism."

Workshops such as Art McPhee's "Friendship evangelism" and Bethany professor Donald Miller's "Hospitality Evangelism" likewise stressed the communal dimensions of sharing faith. But the emphasis on community avoided the separatism of some early anabaptist extremes.

Denver Baptist pastor and author Frank Tillapaugh prompted a standing ovation when he challenged "the idea that the church should be about a handful of maintenance ministries only." Rather than being content to stay a "commissary for middle-class interests," the faithful church can become a "potent center for ministry," targeting society's neglected groups such as unwed mothers, indigent elderly, and convicts, he declared in his guest address.

Also remarkable for the still largely rural churches was the interest in urban evangelism. Church of the Brethren staff member Christine Michael underlined the challenge in a plenary address. "Our dilemma is that 80 percent of Americans live in the city. . . . The world around us is becoming increasingly urban, yet we still think of ourselves as rural denominations." Michael concluded, "God is calling us to a New Testament model for how to share the gospel with the cities."

Workshops in cross-cultural evangelism, black church planting, and ministering to urban ethnics confirmed growing urban activity among the denominations. The leadership and presence of Native Americans, Hispanics, Chinese, and blacks indicated new ground broken. Barbara Cuffie, a Church of the Brethren member from an urban Baltimore congregation, was one of three moderators for the conference.

In spite of the diversity, a growing awareness of shared purpose became evident in the final days of "Alive . . . '85!" Some denominations had approached the conference pressing for a prophetic and social edge in evangelism, while other groups accented personal faith, said Paul Mundey. But "Alive . . . '85!" stimulated without dividing. As planning director Laban Peachey noted, "There is a tremendous mix of denominations here with a minimum of the kind of tensions you normally have in ecumenical meetings. There has been a spirit that says, 'We are united. Let's work together.'"

Myron Augsburger likened the sharing of purpose and vision to watching ripening fields before harvest. Before long the wheat grows so tall, he said, "that you can't see the fences. . . . That's the way it's been with our different denominations and groups. The blessing has been so wonderful that we have forgotten about the fences." The urgency of the harvest went far in easing and integrating the tensions.

District executive John Tomlonson spoke for many when he shared at a caucus meeting of the Church of the Brethren. He reported a "sharpening of awareness that you can be both evangelistic and anabaptist."

Other pastors and leaders appreciated the enriching of their approaches to evangelism. For pastors such as Dale Dowdy of Conestoga Church of the Brethren, "Alive . . . '85!" created "new vision" for evangelism. He gained a more holistic view that allows for caring about persons' physical needs while responding to their spiritual needs.

The time in Denver "generated a new determination that we must take evangelism seriously," said Vern Preheim, general secretary of the General Conference Mennonite Church. As the hundreds of participants returned to their homes and churches they must have also shared his question: "Can we then take this back to our home congregations and make a difference there?"

As "Alive . . . '85!" concluded on a note of worship and expectancy Sunday afternoon, the six denominations represented seemed eager to respond with a lively "yes." ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

James Myer

Peter Ediger

Laban Peachey

Barbara Cuffie

Robert Neff

John Tomlonson

Knocking on apartheid's door

There were the Brethren again, marching arm-in-arm in Washington, and singing "We Shall Overcome." Was it more civil rights demonstrations? No, this time the issue was South African apartheid, with the Brethren again taking a strong stand against racism.

by Judd Mellinger-Blouch

The group was like a mini-Annual Conference. Young adults. Senior citizens. Pastors in coats and ties. Denominational staff. Brethren Volunteer Service workers in sneakers and blue jeans. All bonded by a common heritage and purpose.

Except the purpose of this gathering wasn't to debate issues and pass papers. These Brethren were carrying picket signs and chanting slogans. Anti-apartheid slogans, such as "None of us is free till all of us are free," and "Constructive engagement continues enslavement."

And then 16 of the 55 Brethren got arrested.

It was April 25—South Africa Day for the Church of the Brethren—and these people were taking part in the much-publicized continuous anti-apartheid protest in front of the South African embassy in Washington, D. C.

The Brethren who were arrested broke the law that prohibits protesting within 500 feet of an embassy—hardly a matter of Christian principles, it would seem.

But it was the policies inside the embassy, not the law protecting the building, that were in question. The symbolic act of disagreement with apartheid is what moved Christine Michael of the General Board staff to join the protest and volunteer for arrest.

"It's really important that Christians symbolize how we stand with people who are suffering," said Chris, after being arrested and processed by D. C. police.

Roger Schrock, then Africa representative and now executive of the World Ministries Commission, said he witnessed through civil disobedience because the 13 years he spent on the African continent had given him an affinity for its people. And he knows his friends in Africa need his help.

"It would be very difficult to face (Bishop Desmond) Tutu if I did not respond when there was an opportunity," said Roger. "I know he would do the same for me."

April 25 was a day of education as well as protest. After an opening statement by Elaine Sollenberger, chairwoman of the General Board, Roger led a seminar that traced the history of Brethren involvement in Africa. That afternoon, Jean Sindab and Randy Nunnelee of the Washington Office on Africa gave a thorough review of present conditions in South Africa and US policy toward the region. And Ralph Watkins, legislative associate in the Church of the Brethren Washington Office, led a workshop in the evening—for those not arrested—on ways to affect public policy.

Volunteers for arrest left the afternoon workshop early to be briefed. The rest of the group walked down embassy row, from the Presbyterian church where they had been meeting to an area about a block from the South African embassy.

Also at the protest were members of the Coalition of American Indian tribes. Although small in number, their impact was large because of their identification, as a minority group, with black South Africans. In some ways, the apartheid system resembles the way Native Americans have been treated, particularly in the 19th century.

The picket line grew considerably when a busload from the National Network of Grantmakers arrived. These people, employed by various foundations and funds, have formed a professional organization based on a common desire for social change.

When those who had been briefed for arrest arrived at the picket line, the protest was its largest. The line stretched for almost half a block, totaling 250 protesters. Rush-hour commuters whizzing along Massachusetts Avenue honked their support and showed gestures of agreement.

The picket line continued for almost an hour. Then the marchers gathered around a portable lectern to hear representatives of the participating groups take turns addressing the gathering.

The Church of the Brethren was represented by Chris Michael and by William Hayes, pastor of First Church of the Brethren in Baltimore and chairman of the Parish Ministries Commission.

After reading Micah 6:8, Bill Hayes said, "I'm here to witness for those truths (from Micah), and for that cause. I am here today because I care as a black American. I have felt the bitter sting of racism in my own country."

Chris Michael followed with a reading from I Corinthians 12, which describes the body of Christ. "When one suffers, all suffer together," Chris quoted. "I am here today because when sisters and brothers in South Africa suffer, we too suffer. Their pain is our pain because of how we are knit together in the body of Christ."

The speeches were almost overshadowed by the unexpected appearance of Oliver Tambo, president of the African National Congress—a "political equivalent" of Bishop Desmond Tutu, according to Roger Schrock.

"You are going beyond mere condemnation; you are doing something about it," Tambo told the crowd.

What followed the speeches was a well-planned procedure, honed by a half-year of continuous demonstrations. The group walked en masse to the front door of the embassy, rang the bell, and asked to meet with the ambassador. Of course they were denied entry.

Then they joined arms, forming two

CHURCH OF THE BRETHREN
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CHURCH OF THE BRETHREN
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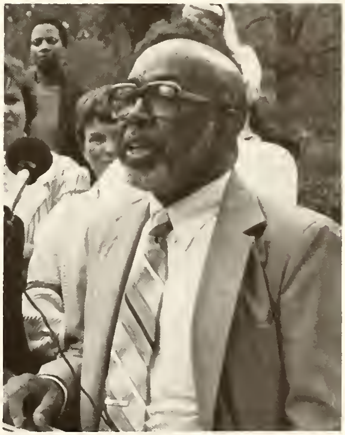
AMERICA'S INFLUENCE

Top and center left: *Some 150 people joined the protest.* **Center right:** *Parish Ministries Commission chairman Bill Hayes and World Ministries Commission executive Roger Schrock are booked for trespassing.* **Left:** *Parish Ministries staff member Chris Michael marches with Roger Wilkins, of the Free South Africa Movement, and Oliver Tambo president of the African National Congress.* **Right:** *Bill Hayes: "I care as a black American."*



lines in front of the embassy, and sang "We Shall Overcome," Twice the police warned the protesters of the law that prohibits demonstrations within 500 feet of an embassy. Then they led each violator away to politely frisk and handcuff them before loading them into a police van. A computer problem delayed the processing at the precinct, but Miller Davis, a World Ministries staff person in charge of transporting the arrestees, took the chance to tell the other protesters about the Church of the Brethren.

Those from outside the immediate area were required to post $50 bond and then appear in court the next morning. The next day they remained almost six hours, before the charges were dropped and the bond returned. Area residents were given a court date of May 3.

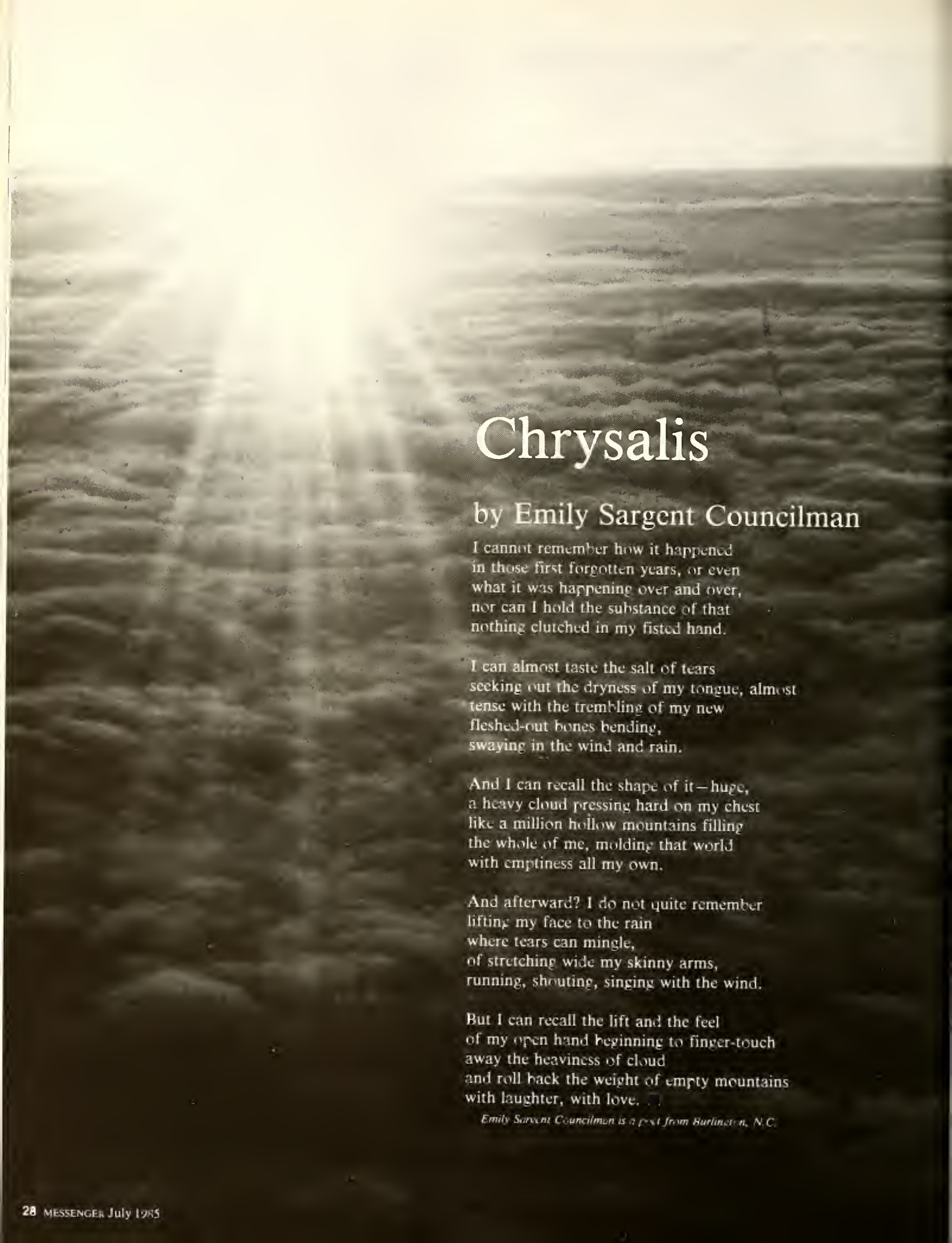
The evening of the arrest, as the group gathered to reflect on the experience, General Board member Fran Clemens Nyce said the protest was meaningful, but almost too casual. "I had to keep telling myself that this is something that makes an impact," she said.

Leland Wilson, director of the Washington Office and organizer of the day-long event, acknowledged that this act of civil disobedience wasn't as tough as some demonstrations of the past were.

"We didn't run the risks that Martin Luther King and others of an earlier age did," he said.

But the witnesses were not in the protest for the thrills. They were there to send a message denouncing apartheid. And that they did. ☐

Judd Mellinger-Blouch, a member of the Mountville (Pa.) Church of the Brethren, is a reporter for the Columbia News, *Columbia, Pa. He served in 1982-83 as an intern with* MESSENGER.



Chrysalis

by Emily Sargent Councilman

I cannot remember how it happened
in those first forgotten years, or even
what it was happening over and over,
nor can I hold the substance of that
nothing clutched in my fisted hand.

I can almost taste the salt of tears
seeking out the dryness of my tongue, almost
tense with the trembling of my new
fleshed-out bones bending,
swaying in the wind and rain.

And I can recall the shape of it—huge,
a heavy cloud pressing hard on my chest
like a million hollow mountains filling
the whole of me, molding that world
with emptiness all my own.

And afterward? I do not quite remember
lifting my face to the rain
where tears can mingle,
of stretching wide my skinny arms,
running, shouting, singing with the wind.

But I can recall the lift and the feel
of my open hand beginning to finger-touch
away the heaviness of cloud
and roll back the weight of empty mountains
with laughter, with love. ■

Emily Sargent Councilman is a poet from Burlington, N.C.

MESSENGER Survey

What do you think of MESSENGER? How would you improve it? What kinds of articles do you like best?

We want to get your answers to questions such as these. And, at the same time, we'd like to learn a little bit about you, our readers. Please take a few minutes to look over some past issues and to fill out the survey on these two pages, adding comments at the end, if you'd like. Then mail the page to MESSENGER survey, 1451 Dundee Ave., Elgin IL 60120.

In a future issue, we'll report on the results. We'll also, of course, be using your responses to guide us in long-range planning.

Thanks for giving us your time and feedback.

—THE EDITORS

About MESSENGER

1) How much of MESSENGER do you usually read?

	1	2	3	4	5
	None				All

2) What parts of MESSENGER do you read?

a) Letters to the Editor	1	2	3	4	5
b) In Touch	1	2	3	4	5
c) Outlook (news of the wider church)	1	2	3	4	5
d) Update (local Brethren news)	1	2	3	4	5
e) Turning Points (deaths, anniversaries, etc.)	1	2	3	4	5
f) Opinions	1	2	3	4	5
g) Bible studies	1	2	3	4	5
h) Small Talk	1	2	3	4	5
i) Feature articles	1	2	3	4	5
j) Editorials	1	2	3	4	5
	Never				Always

3) Out of the following list of recent articles, check the ones you read and liked:

__"Somewhere Else Instead," by Frank Ramirez (April 1985)
__Cluster on evangelism (May 1985)
__"Ethiopia's Agony," by Peter Michael (March 1985)
__"Elaine Sollenberger Quietly Takes Charge," by Michael Klahre (January 1985)
__"They're Killing the Farmers in Quinter," by Kermon Thomasson (July 1984)
__"Resist the Devil," a Listening to the Word column by Chalmer Faw (September 1984)
__"Six Responses to the Abortion Issue" (May 1984)
__"Brethren on the Border: Waging Peace in Nicaragua," by Wendy McFadden (December 1984)
__"James F. Myer: Moderator from the Brethren Heartland," by Kermon Thomasson (June 1985)

4) Over the past year or so, what was the most memorable article for you?________________________

5) Do you think it's a good idea for MESSENGER to carry a children's page (Small Talk)?
a) Yes
b) No

6) The Outlook and Update pages give a variety of news, ranging from the local to the global. Would you increase or decrease the following types of news coverage?

	Increase	Decrease
a) Congregations		
b) General Board program		
c) News of other denominations		
d) National and international news of relevance to the Brethren		

7) If you had to choose one phrase that best describes what you think the chief purpose of MESSENGER should be, which of the following is closest?
a) Share news about Brethren people, programs, and events
b) Promote spiritual growth
c) Provide a forum for viewpoints of Brethren readers
d) Present articles that explore current—and sometimes controversial—issues
e) Represent the official Church of the Brethren position on issues
f) Tell stories about people and their faith in action
g) Other ________________________

8) How many people share your copy of MESSENGER?
a) None
b) One
c) Two
d) Three
e) Four
f) Five or more

9) About how much time do you spend reading MESSENGER?
a) More than two hours
b) One to two hours
c) Forty to fifty minutes
d) Thirty minutes
e) Four
f) Ten minutes or less

10) If you are a subscriber, how long have you been one?
a) Two years or less
b) Three to five years
c) Six to ten years
d) Eleven years or more

11) Are you aware that there is a MESSENGER Study Guide?
a) Yes
b) No

12) Do you receive the MESSENGER Study Guide?
a) Yes
b) No

13) How should a church magazine be provided?
a) The denomination should pay for it.
b) The local church should pay for it.
c) Each person should subscribe individually.
d) Other
____

About you

14) Does your congregation pay for your subscription?
- a) Yes
- b) No
- c) I don't know

15) Are you a member or regular attender of a Church of the Brethren congregation?
- a) Yes
- b) No
- c) Not now, but I used to be

16) Where is your congregation located?
- a) Country
- b) Small town
- c) Suburbs
- d) City

17) What is the size of your congregation?
- a) 1 to 50 members
- b) 50 to 100 members
- c) 101 to 200 members
- d) 201 to 400 members
- e) More than 400 members

18) Are you a clergy person?
- a) Yes
- b) No

19) Which category best fits your employment status?
- a) Homemaker
- b) Farm-related
- c) Industry
- d) Education
- e) Church-related
- f) Government
- g) Medical/social services
- h) Office work/clerical
- i) Business
- j) Unemployed
- k) Retired
- l) Other ____________

20) Did you attend a Brethren college?
- a) Yes (Which one? ______________________________)
- b) No

21) Have you ever served in Brethren Volunteer Service?
- a) Yes
- b) No

22) Your age?
- a) Under 21
- b) 21 to 25
- c) 26 to 35
- d) 36 to 45
- e) 46 to 55
- f) 56 to 65
- g) 66 or older

23) Your sex?
- a) Female
- b) Male

24) List other religious magazines you read:

______________________ ______________________

______________________ ______________________

25) In which of the following do you participate?
- a) Church choir
- b) Sunday school teacher
- c) Bible study/prayer group
- d) People of the Covenant
- e) Church board
- f) Church committee
- g) District board or committee
- h) National board or committee
- i) Other ____________

26) Additional comments or observations:

27) Suggestions for making MESSENGER better:

On fear, women, fasting

Dale Aukerman

Fear of communism vs. trust in God

I am saddened by Brother Ellis Guthrie's Opinion piece (April, page 27)—saddened by the shift in his outlook that I have seen at close range through three and a half decades. What he writes is shaped not by the Word of God but by anti-communist theology. At no point does he even try to ground his case in scripture. What finds expression is fear of communism, not trust in God, and commitment to the nation, not commitment to Jesus Christ and his way.

Throughout the prophets, God's word of judgment is spoken against many nations because of idolatry and terrible violence inflicted on other peoples. Brother Guthrie gives no indication that he discerns for the United States the idolatry of militaristic nationalism or immense atrocities, as in Indochina and Central America, that call forth God's judgment. That idolatry mixes with the form of evangelical religion to draw multitudes away from loyalty to Jesus.

For Brother Guthrie, the issue is whether one sides with the United States or with adversaries of the United States. Biblically, the key issue is whether one is faithful to God. Such faithfulness often brought people of the Bible into conflict with the society around them and got them denounced as enemies of the country. Christians should seek to stand not with the nation but with Christ, his New Community, and "the least of these" (for example, victims of the projection of US power in central America and victims of the projection of Soviet power in Afghanistan).

Brother Guthrie gives the story of the hunter who talks (negotiates) with the bear and ends up inside him. By giving a dehumanized image of those on the other side, the story goes against Jesus' command, "Love your enemies." By presenting a picture of evil on their side and good on our side, the story and the rest of the piece contradict the biblical understanding of the pervasiveness and power of sin in all nations. The allegory implies that there is no point in talking with the Russians and that the answer is more of the hunter's skill. But Jesus calls us to make peace with enemies.

Brother Guthrie has been a devoted, caring pastor through many years. Much in his ministry I affirm. But I ask him and others with a similar outlook to examine in the light of the gospel the possibility that they have been taken in by false prophets.☐

Dale Aukerman is a peace activist and writer in the Union Bridge (Md.) Church of the Brethren.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

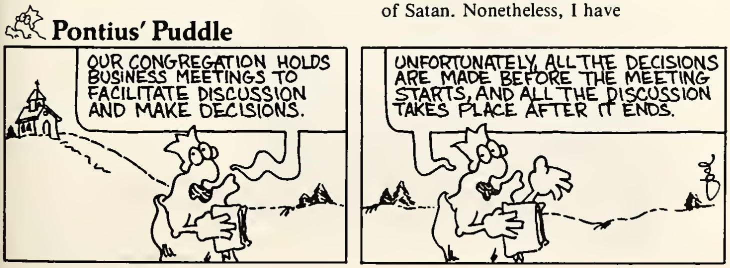
We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

James W. Howard

The worth of women

I have a rare status: I am an incarcerated member of the Church of the Brethren. I have spent much of my time in prison studying the Bible and seeking God's leading, while being surrounded by the playground of Satan. Nonetheless, I have

Pontius' Puddle


OUR CONGREGATION HOLDS BUSINESS MEETINGS TO FACILITATE DISCUSSION AND MAKE DECISIONS.
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#96 **7/85**

become aware of many truths that I did not know before I came to prison. One of them is the importance of a woman.

I am guilty of taking one of the greatest gifts from God for granted—my wife. I doubt that I am alone in this action. And worse than my guilt is the fact that I didn't realize it completely until just recently, after being in prison over two years.

My wife has been very supportive of me and helpful to me even though she has had to care for our two children after losing our home, car, income, and me. But recently, when she started a training program to prepare her for a job, I became impatient because she couldn't do all the things she had done before. I never considered that she might be too tired to continue as she had, even though she wanted to, and that she didn't have the time to pursue the same activities as before. I could only consider myself. It took a few of her letters to make me realize that she is something special, something I should seek God's word about. So I did.

I noticed that there were many times in the Bible passages when a man failed or ran away while a woman was the only one to remain. The best example I can think of is at the crucifixion of Christ. The disciples had all departed or were watching from afar, yet it was a woman, or rather three women, who stood near the cross, and watched as Jesus gave his all for us.

And who was it who used an expensive perfume that was worth a lot of money to anoint Jesus' feet? It was a woman. But what was said by the men? "Why waste this expensive perfume when it could bring a good price and the money given to the poor?"

Then there is the biggest event in history, the resurrection of Christ. And who did Jesus appear to first but a woman. But what of the men who had run away? They did not believe the women when they were told that Jesus was resurrected and alive.

Reading of these events makes me realize that I have misused a precious gift given to me by God, and even my reference to her as a gift is not right. God intended woman to be on equal terms with man. In Genesis, the woman was designated as a helper, not a servant.

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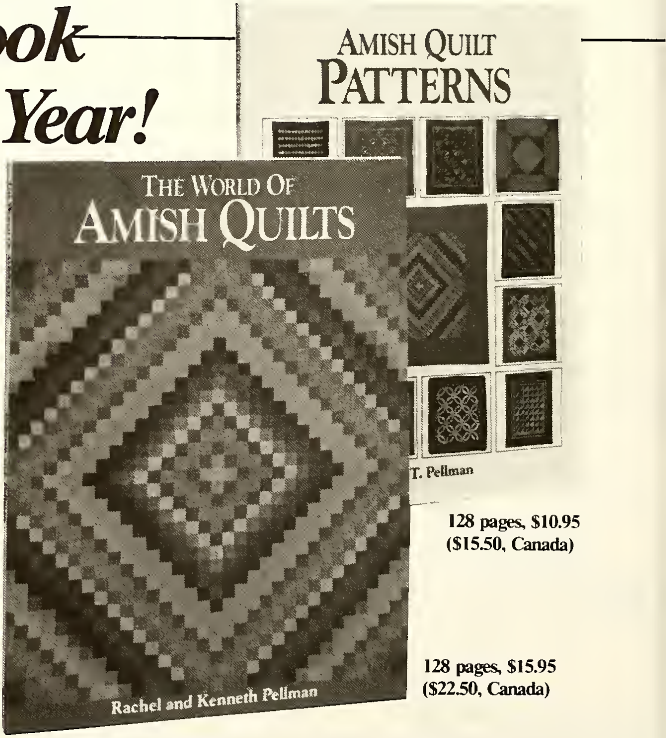

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My wife has stuck beside me all the time I've been down. Now I owe her a special consideration, a respect that I never gave her before. I pray that it's not too late. ☐

James W. Howard is a member of the Bear Creek Church of the Brethren, Dayton, Ohio, in prison in Columbus, Ohio.

Joseph Quesenberry

Let's look at fasting

What did Daniel, Esther, and Paul have in common with Martin Luther, John Knox, and John Wesley? They all knew the importance and value of fasting. John Wesley was so convinced of its importance that he would not ordain any man to the Methodist ministry unless he would fast on Wednesdays and Fridays to 4 p.m. Whenever Charles Finney sensed the lessening of the presence of the Holy Spirit's power in his life he would set aside three days and nights to fast and pray that he might again be endued with power from on high.

Fasting is voluntary abstaining from eating, and sometimes from eating and drinking. Twenty-four books of the Bible speak directly about fasting and at least four more indirectly. Moses fasted while on Mt. Sinai (Deut. 9:9), Jesus fasted when he went into the wilderness (Matt. 4:2) and the early church continued the practice of fasting (Acts 14:23).

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TRAVEL—Travel with a purpose April 8-24, 1986. Tour includes Jordan, Galilee, Jerusalem, Masada, the Dead Sea, Egypt, Cairo, Switzerland (Geneva and Lucerne), Germany (Schwarzenau, Siegen, Schriesheim), and Holland (Arnhem, Leeuwarden, Leiderdorp, Amsterdam). $1,949 from New York. Contact Wendell and Joan Bohrer, P.O. Box 67, Middlebury, IN 46540. Tel. (219) 825-7381 or (219) 825-8255.

TRAVEL—(1) Israel and Egypt: 11 days, Nov. 4-14, 1985. $1,299 from Chicago O'Hare. $100 deposit due now. Includes air fare, two meals per day, hotels, and coach travel. Tour with the Rev. John and Naomi Mishler and the Rev. Don and Mary Ritchey. (2) Norway, Sweden, and Denmark: 15 days, July 28-Aug. 11, 1986. $2,064 includes air fare, two meals per day, hotels, and bus travel. Tour with experienced hosts, the Rev. John and Naomi Mishler. For brochures contact the Rev. John D. Mishler, 168 E. 6th St., Peru, IN 46970. Tel. (317) 473-7468.

WANTED—Copy of *Pleasant Hill*, by Ethel Harshberger Weddle, copyright 1956, Brethren Publishing House. Contact David O. Schechter, 575 Munger Rd., R. 5, Holly, MI 48442. Tel. (313) 634-9881.

WANTED—Ministerial leadership for a handful of Brethren and Mennonites trying to start a church in Nashville, Tenn. Salary: practically nonexistent. Future: who knows? Need: very great. Surely there's a pastor willing to take on this challenge in a vibrant, growing area. If interested contact Steve Driver, R. 2 Box 489, Goodlettsville, TN 37072. Tel. (615) 859-2489 evenings.

What Reviewers Have Been Saying —

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— New York Times

*"**Amish Quilt Patterns** is an excellent book for the beginner as well as the advanced quiltmaker."*
— Quilter's Newsletter Magazine

"The Pellmans' full-color book has intriguing photographs that show how the rhythms and patterns of Amish life are revealed in its most celebrated form of folk art."
— Philadelphia Inquirer

"One of the most beautiful design books of this year . . . the book's stunning photographs overshadow all. This is a truly striking art book and will certainly be of interest to quilt makers and appreciators."
— Country Magazine

"Colorful and attractive."
— Ladies Circle Patchwork Quilts

"An extraordinary example of fine color printing."
— Philadelphia Daily News

"Any serious quilt collector, dealer, historian, or casual admirer of these lovely bedcoverings will benefit from the Pellmans' insights. The authors should be commended for their sensitive and informative interpretation of this aspect of Amish life."
— Pennsylvania Mennonite Heritage

Watch for Three New Quilt Books

Three more quilt books are due out from Good Books this summer! Full-color **Amish Crib Quilts**, by Kenneth and Rachel Pellman, will highlight a superb collection of rare antique Amish crib quilts. **Small Amish Quilt Patterns**, by Rachel T. Pellman, will present piecing templates, elaborate instructions for creating crib and wall hanging sized quilts, and actual size quilting templates (detachable). **Mennonite Quilts and Pieces**, by Judy Tomlonson, features quilts from central Kansas, in full color, complete with delightful stories from Mennonite quilters.

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Fasting can be done by an individual (Neh. 1:4) or a group (Joel 1:14).

There are four different kinds of fasting talked about in the Bible: 1) absolute or total, 2) partial, 3) normal, and 4) supernatural. Esther (Esth. 4:16) and Paul (Acts 9:9) were total fasters because they neither ate nor drank for three days. Daniel (10:2-3) and John the Baptist (Matt. 3:4) were partial fasters for they ate only simple foods and avoided rich foods for specific periods of time. Paul (Acts 9:0) and Jesus (Matt. 4:2) did normal fasting for they totally abstained from food, but drank water, The normal fast can continue as long as 40 days without damage to the physical body. Only twice in scripture, so far as I know, did anyone have a supernatural fast. Moses fasted for 40 days (Deu. 9:9, 18).

The Scriptures do not make fasting optional. Fasting is to be a normal part of

Windows in the Word

by Timothy K. Jones

Witness

I had just found my seat on the plane when a middle-aged couple took seats next to mine. Soon we were talking about his work as a fireman, her job as secretary, and their recent vacation in Houston. Almost immediately, I realized that I liked them. I comfortably told them about my work, my family, myself. Soon I thought about telling them about something else: that faith has made things different for me, that life has become an adventure with Christ and his people.

But something held me back. I shrank from even gently approaching the subject. I feared contaminating our friendliness with talk of faith.

The more I think about my reluctance, the more I must confess a Christianity that apologizes for belief. We *talk* about good news. We sing about publishing glad tidings. But we *act* as though we are divulging embarrassing secrets. In my case, at least, it is more than sensitivity or tolerance. It is the intimidating suspicion that faith in our day is quirky and quaint.

I get a different window on sharing faith when I leaf through New Testament passages. The followers of Jesus refused to settle into timidity. They could not be muted by skepticism or hemmed in by geography. "You shall receive power when the Holy Spirit has come upon you," Jesus promised as he launched their mission, "and you shall be my witnesses."

The Holy Spirit came upon the early Christians and catalyzed an explosion of conviction. I see in the early church a contagious power that propelled them from Jerusalem (the starting place) to Judea (spreading outward), to Samaria (spreading farther still), and to the end of the earth. There was no stopping them!

This picture is even more remarkable in light of what early believers were up against. Preaching the gospel meant persecution, rejection. Our word "martyr," in fact, comes from the early Greek word for witness: Unsilenced Christian testimony often meant death. Still the early Christians could not keep their faith to themselves.

My conviction is the power wasn't confined to the church's younger days. Surely it ignites and spreads in our time also. Like the college instructor who once said of his student's winsome testimony, "I'd like to get the feel of a faith like that." I see more and more how I need to get the "feel" of an infectious faith. A faith that will not let me stay quiet.

Pastor and author Frank Tillapaugh recently told the Mennonites and Brethren gathered at "Alive . . . '85!" that church can become more than a "holy huddle" of retreat from the world. It can become an energizing "base of operations" for penetrating the world.

More and more I long for an experience of faith like that. I am ready for a church and a lifestyle that will send me out into my world with a message of excitement and good news. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

our Christian walk just as giving and praying (Matt. 6:1-18).

As I examined the Bible I found many reasons for fasting. It is a discipline which declares our seriousness with God (2 Sam. 12:16-23), a practice helpful to the body (Isa. 58:8) as well as the soul (Psa. 35:13; 69:10), an experience led of the Holy Spirit (Matt. 4:1-2), to be practiced by all Christians (Matt. 6:16), and a way to increase your faith (Matt. 17:14-21). Fasting declares to God our repentance for sin (2 Sam. 12:15-23), concern for his work (Neh. 1:4) and in seeking his direction (Judg. 20:26-28; Acts 13:1-3), when one desires to have intimate fellowship with God (Luke 2:37), or to strengthen your spiritual insights (Isa. 58:8-9) or in time of great need (1 Sam. 31:13).

Almost anybody can go on a one-or-more-day fast, but there are a few who should not go on a fast (diabetics; those with tuberculosis, chronic liver or kidney disease, cerebral diseases; and pregnant women) and a few more who should fast only with the doctor's help (those who are anemic or hypoglycemic).

If you have never fasted, take time to read Isaiah 58:1-12 and Matthew 6:16-18 and then fast for a day or two. If you have questions you would like to have answered before you do that, or before going on a long fast for a specific purpose, get Arthur Wallis' book *God's Chosen Fast*. Wallis explains fasting in detail, and the book has a list of all the scriptures on fasting.

Fasting will be a blessing to you, your family and your church as it has been to me and thousands of other Christians. ☐

Joseph Quesenberry is pastor of the Longmeadow Church of the Brethren, Hagerstown, Md.

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turning points

169th BVS Orientation Unit

(Orientation completed Apr. 3, 1985)

Arnold, Kent, Germantown, Md., to Open Door Community, Atlanta, Ga.

Bushong, Timothy, Landisville, Pa., European assignment pending

Chantry, Barbara, Omaha, Neb., to Sanctuary for Salvadoran and Guatemalan Refugees, University Baptist Church, Seattle, Wash.

Coffman, Ramona, South English, Iowa, to William Penn House, Washington, D. C.

Damon, Scott, East Foxborough, Mass., to Indianapolis Peace Center, Indianapolis, Ind.

Gingrich, Joyce, East Petersburg, Pa., to Western Avenue Community Center, Bloomington, Ill.

Haag, Carolyn, Harrisonburg, Va., to Survival, Warrensburg, Mo.

Kreider, Peggy, Lebanon, Pa., to Bar 41 Ranch, Wilbur, Wash.

Leininger, Stephen, Calumet City, Ill., to Betterway, Elyria, Ohio

Miller, David, Harrisonburg, Va., to World Council of Churches, Geneva, Switzerland

Moore, Dave, Waterloo, Iowa, to Camp Inspiration Hills, Burbank, Ohio

Nowosad, Maksym, Edinburgh, Scotland, to Camp Courageous, Monticello, Iowa

Ritchie, Tina, Timberville, Va., to Insights Project, Portland, Ore.

Simonsen, Glen, Omaha, Neb., to Sanctuary for Salvadoran and Guatemalan Refugees, University Baptist Church, Seattle, Wash.

Stouffer, Dorothy, Chambersburg, Pa., to the Palms, Sebring, Fla.

Stouffer, Glenn, Chambersburg, Pa., to the Palms, Sebring, Fla.

Tucker, Jon, Marion, Ind., European assignment pending

Warner, Michael, North Manchester, Ind., to Pathway House, Canton, Ohio

Licensing/ Ordination

Allen, Stephen W., licensed Mar. 10, 1985, Roanoke, Ninth Street, Virlina

Barr, Robert T. Jr., licensed Mar. 3, 1985, Baltimore, Dundalk, Mid-Atl.

Bollinger, Glenn E., licensed Mar. 10, 1985, Sebring, Fla./P.R.

Croegaert, James, ordained Feb. 11, 1985, Evanston, Reba Place Fellowship, Ill./Wis.

Derr, Horace, licensed Feb. 3, 1985, Locust Grove, W. Pa.

Frederick, Stafford, licensed Feb. 10, 1985, Olathe, W. Plains

Gehen, G. William, licensed Feb. 17, 1985, Reading, Atl. N.E.

Grieve, Jerry A., ordained Mar. 3, 1985, Independence, W. Plains

Kinnick, David, licensed Feb. 10, 1985, Johnson City, S.E.

Kristoff, Robert, licensed Feb. 3, 1985, Locust Grove, W. Pa.

LePage, Richard A., ordained Feb. 24, 1985, Loon Creek, S./Central Ind.

Park, Abe N., ordained Feb. 24, 1985, Laguna Hills Korean; Pac. S.W.

Rath, Michael J., ordained Mar. 17, 1985, Shepherd, Mich.

Reed, Lester G., licensed Mar. 10, 1985, Roanoke, Ninth Street, Virlina

Thornton, Frank, licensed Feb. 24, 1985, Fruitdale, S.E.

Vancil, Alan, licensed Feb. 17, 1985, Monitor, W. Plains

Wagner, Gary, licensed Mar. 10, 1985, Richmond, S./Central Ind.

Woolard, Billy R., ordained Feb. 10, 1985, Johnson City, S.E.

Pastoral Placements

Cornwall, Judy, to Roanoke, Central, Virlina, part-time minister of human resources

Dietz, Paul E., from Arbutus, W. Pa., to Oakley Brick, Ill./Wis.

Erlenbaugh, Donald G., from Owl Creek, N. Ohio, to Ashland City, N. Ohio

Moore, Rommie F., to Akron, First, N. Ohio

Richard, Sue, from other denomination, to Lima, N. Ohio, part-time

Richard, Wesley, from other denomination, to Lima, N. Ohio, part-time

Waugh, William A., from Bethany, to Mohrsville, Maiden Creek, Atl. N.E.

Anniversaries

Bechtel, Glenn and Tina, Curryville, Pa., 58

Bryand, Melvin and Mary, Roanoke, Va., 50

Ensminger, Mr. and Mrs. Merle, Palmyra, Pa., 61

Flora, Bruce and Dorothy, Roanoke, Va., 52

Lichty, Clark and Hope, Waterloo, Iowa, 62

Mock, Clair and Ruth, Alum Bank, Pa., 55

Paul, Alvin and Margaret, Davenport, Neb., 50

Pepple, Robert and Esther, New Paris, Ind., 50

Tannreuther, Orville and Reba, Waterloo, Iowa, 65

Thompson, Floyd and Mabel, Freeport, Mich., 62

Whitehair, Roy and Freda, Terra Alta, W. Va., 50

Deaths

Berklite, Gladys, 74, Waynesboro, Pa., Mar. 11, 1985

Bowman, Etta, 93, Roanoke, Va., Apr. 7, 1985

Duncan, Grey, 72, Roanoke, Va., Feb. 22, 1985

Eller, Orien D., 86, Roanoke, Va., Feb. 13, 1985

Eshleman, Anna, 85, Manheim, Pa., Mar. 27, 1985

Ford, Darrell L., 49, Wenatchee, Wash., Dec. 4, 1984

Garber, Orval S., 82, Roanoke, Va., Mar. 6, 1985

Garst, Paul S., 77, Bridgewater, Va., Mar. 6, 1985

Harnly, Paul E., 81, Ephrata, Pa., Feb. 22, 1985

Helfrick, Charles H. Sr., 83, Chambersburg, Pa., Mar. 28, 1985

Hogue, Francis, 92, LaOtto, Ind., Dec. 13, 1984

Hoy, Ira D., 92, Boones Mill, Va., Feb. 12, 1985

Ikenberry, Wilsie C., 99, Roanoke, Va., July 19, 1984

Jones, Ralph, 83, Hatfield, Pa., Feb. 28, 1985

Lam, Lizzie B., 93, Astoria, Ill., Dec. 12, 1984

Larimore, Huldah, 92, LaOtto, Ind., Feb. 5, 1985

Long, Inez L., 82, Warrensburg, Mo., Apr. 1, 1985

McKimmy, Paul, 78, Beaverton, Mich., Mar. 8, 1985

Michael, Thelma L., 81, Hartford City, Ind., Mar. 15, 1985

Mindler, Martha, 92, Harleysville, Pa., Feb. 2, 1985

Murray, Harry, 94, Roanoke, Va., Feb. 11, 1985

Myer, Mrs. Paul R., 97, New Holland, Pa., Mar. 7, 1985

Nolt, Irene, 80, Lititz, Pa., Mar. 17, 1985

Rinehart, D., Eldred, 81, Fort Lauderdale, Fla., Mar. 21, 1985

Sheller, Arlene B., 70, Eldora, Iowa, Mar. 26, 1985

Shilling, Mattie, 82, Roanoke, Va., Aug. 7, 1984

Showalter, Mary O., 77, Harrisonburg, Va., Apr. 9, 1985

Sturgeon, Charles E., 52, Waterloo, Iowa, Mar. 23, 1985

Turnbull, Rosa, 91, Roanoke, Va., July 12, 1984

Van Antwerpen, Emile, 69, Modesto, Calif., Mar. 6, 1985

Volland, W. Carroll, 84, East Berlin, Pa., Nov. 23, 1984

Wakeman, Zelia H., 83, New Market, Va., Nov. 13, 1984

Weid, Daisy B., 73, Bridgewater, Va., Apr. 1, 1984

Wheeler, Lula, 97, Roanoke, Va., Mar. 1, 1985

For the love of mud

Paul Brand, in a recent issue of *Christianity Today,* tells a story from his missionary childhood in India: He and his little Indian pals were hunting frogs in a rice field and stirring up mud in the process. The unhappy old keeper of the dams descended on them and delivered a lesson in soil stewardship.

He pointed out the difference between mud and water, and told them what happens when muddy water flows from the rice paddies. "Tata" (Grandpa—as the boys called him), told the boys "that just one handful of mud would grow enough rice for one meal for one person, and it would do it twice every year for years and years into the future."

Tata went on: "'That mud flowing over the dam has given my family food since before I was born, and before my grandfather was born. It would have given my grandchildren and their grandchildren food forever. Now it will never feed us again. When you see mud in the channels of water, you know that life is flowing away from the hills.'"

I resonate to Tata's earthy sermon. I resonate as one with a rural upbringing. I resonate as one who lived for years in the Nigerian bush, where we and our Nigerian neighbors lived close to nature and the soil, where we had our mud and our "tatas."

A witty friend of mine once picked up a big clod of dirt, held it up, struck a theatrical pose, and shouted dramatically, "Look at that, and *then* tell me, 'There is no God!'" For years I have laughed whenever I've recalled that. But lately I've tended to muse over it, rather than laugh. I don't think "Tata" would laugh either.

Somewhere in our relentless efforts to be more efficient, to get better crop yields, to make more money, to corner markets, to get the lion's share of the earth's nonrenewable resources, we have forgotten a simple statement of fact pronounced on Mount Sinai three thousand years ago, when the great God Jehovah said, "The land is *mine.*"

Becky Baile's article in this issue, and the Resolution on Rural Community in Crisis on the Annual Conference agenda this month work at the problem—a people who have forgotten what the land really is, and *whose* it is.

That problem is simple to state, but its ramifications are almost too tangled to sort out. But they include these branches:

—a population explosion that is quickly overwhelming our existing food production and distribution systems,

—food producing and resource extracting technologies that deplete and don't replenish,

—and that technology in the hands of the greedy of the earth, while the needy suffer and starve.

Still, one thing is certain: A planet that doesn't reverence its soil, that doesn't replenish itself, that ravages its resources rather than conserve them, is doomed. The fable of the goose that laid the golden egg takes care of any arguments about that.

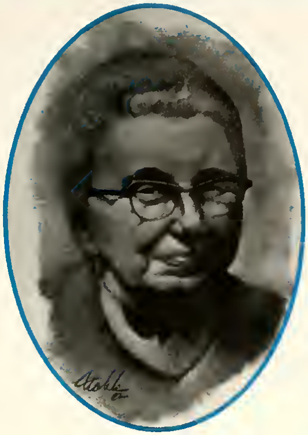
I wish the Scriptures were comforting in this instance. But in view of the disaster we face in our poor land stewardship, the age-old words in Leviticus 25 make an unnerving mockery of all our modern know-it-all handling of the life-giving land.

In the Leviticus passage, the Lord lays down principles of land stewardship as sound today as when Moses reported them to the Israelites. And the Lord closed his stewardship class with these words: "Therefore you shall do my statutes, and keep my ordinances and perform them; so you will dwell in the land securely. The land will yield its fruit, and you will eat your fill, and dwell in it securely."

Mind you, said the Lord, " . . . the land is mine; for you are strangers and sojourners."

Strangers and sojourners were those ancient Israelites. Strangers and sojourners are we today.

A song we used to hear sung a lot ran, "This land is your land; this land is my land." Next time you get a chance pick up a handful of mud. Look at it. Whose is it? Think about it . . . for the love of mud.—K.T.



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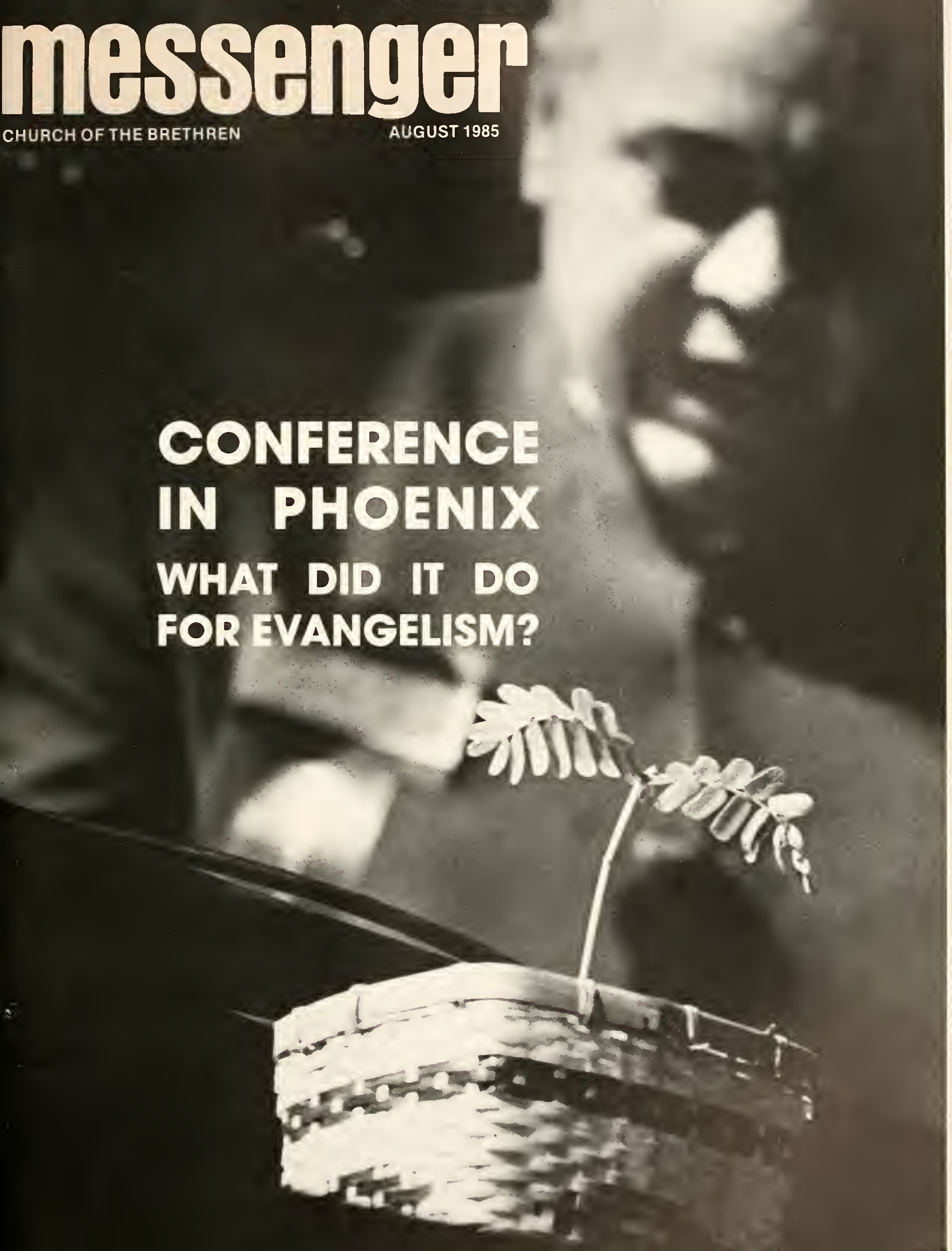

CONFERENCE IN PHOENIX

WHAT DID IT DO FOR EVANGELISM?

contents

8 **Big Times in Buckeye: Celebrating a Century of Mutual Aid.** There was a down-home flavor as Brethren across the Great Plains gathered to celebrate their Mutual Aid Association's 100th birthday. Kermon Thomasson reports on the bash.

11 **Anna Mow: She Said Yes to Life.** Sister Anna is gone, dead at age 92. But her spirit lives on in each of us, a spirit captured in Karen S. Carter's moving tribute to one whose answer to life was a resounding yes.

12 **Phoenix '85: A Report of the 199th Recorded Annual Conference.** Four thousand brothers and sisters come to sun-scorched Phoenix, Ariz., to deal with an Annual Conference theme that called Brethren to make disciples. But at week's end the agenda closed with a call for divestment in South Africa. Did social justice issues win out over evangelism, or was it holistic Brethren program in action? MESSENGER staff look at that and other issues that the denomination dealt with in the 199th recorded Annual Conference.

32 **Brethren BASIC.** Frank Ramirez has it all figured out: God knew all about BASIC computer language, right from the beginning.

COVER: Jim Myer brought back from Nigeria seeds of the famous old tamarind tree at Garkida, under which, in 1923, evangelism took root on our Nigeria mission field. He brought to Phoenix a tamarind seedling that symbolized the evangelism emphasis Brethren have recently started. Will a tamarind from the tropics flourish in our land? Will the gospel from Galilee flourish in our hands?

In Touch profiles Stacia Fry, Phyllis Farmer, and Mike Tilley, of Wabash, Ind; Bob James, of Elgin, Ill.; and David Miller, of Geneva, Switzerland (2) **Outlook** reports on Bethany graduates. Anti-apartheid protests. Ecumenical consultation. National Youth Conference. Bill Keim (start on 4) . . . **Update** (7) . . . **Small Talk** (10) . . . **Editorial,** "A Great Annual Conference . . . BUT" (30) . . . **Windows in the Word** (33) . . . **Opinions** of Bill Bowser and James E. Tomlonson (start on 36) . . . **Pontius' Puddle** (36) . . . **Turning Points** (39).

messenger

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letters

GOOD VIBES FROM VAN DEN DOEL

I appreciate Anthonie van den Doel's Bible studies in MESSENGER. He writes well.

I learned to know Anthonie when I came here 20 months ago to pastor Seroe Colorado Community Church. With his excellent scholarship credentials he ought to be teaching in your seminary. His wide mission-field background and his educational background make him a valuable worker in the Lord's service. And I just discovered that he is also a registered nurse!

BOB STEWART
Aruba, Netherlands Antilles

A MAGAZINE CRITIQUE

I am inspired each month by MESSENGER. I especially appreciate Chalmer Faw's Bible study, and the way you focus on particular issues, such as Central America, women in leadership, and evangelism. The editorials are challenging as well. Sometimes I question the opinion expressed, and sometimes I cheer it, but I always read the editorial.

The only disappointment I feel is when I read a "Letter" or "Opinion" that is hate-filled towar members who are homosexual, or "too liberal," or "unbiblical." We must always allow for dissent, and for variance in faith practice. I sympathize with those who call homosexuality a sin but we are all sinners and in need of God' forgiveness. It is unfair and unchrist-like to exclude a person from church membership and/o participation.

Continue to share with us in your special wa the many different opinions that exist in th Church of the Brethren.

CHRISTOPHER GILL
Detroit, Mich.

THE BIBLE AS HISTORY

David Polley's reply to Loren Martin ("Believers Should Question Bible," May) calls fo rebuttal. His statements sound good but do no measure up to the truth as revealed by the Scriptures and supported by the latest archaeologica evidence.

Polley's statement that Jesus questioned th suppositions and accepted ways of scriptura understandings does not support his own skeptical attitude toward the historicity of the Bible Jesus did question the Pharisees' acceptance o tradition over scripture, but he never questione the historical authenticity of the Scripture themselves. One has only to read Luke 24:44 John 5:39, and many other similar passages i the Gospels to see that. If Polley is looking t scripture and to the words of Jesus to support hi skepticism, he will not find that support.

Polley also states, "It is incomprehensible t accord the historical, poetic, and wisdom literature of the Bible the same significance (as th Mosaic ordinances received on Sinai)." W. F Albright, probably the greatest orientalist an archaeologist of our century, thinks otherwise He says: "Thanks to modern research, we no recognize (the Bible's) substantial historicity. Th narratives of the patriarchs, of Moses and the ex lus, of the conquest of Canaan, of the judges, e monarchy, the exile and restoration, have all :en confirmed and illustrated to an extent that I ould have thought impossible 40 years ago" *'he Christian Century*, Nov. 19, 1958.)

It is strange that Polley, a believer, denies the storical accuracy of the Scriptures when Al- ight, an unbeliever, affirms it.

The house of the form-critics and adherents to e documentary hypothesis is crumbling under e continuing onslaught of archaeological scovery. The theory just does not wash. We n be confident of the truth of Paul's statement Timothy: "All scripture is inspired by God and ofitable for teaching, for reproof, for correc- on, for training in righteousness" (Tim. 3:16).

R. C. QUESENBERRY, JAY T. ROBERTSON
AND KAREN SINEATH
den, N. C.

)ave Polley did not deny the historical accuracy ' the Scriptures, or even raise the question, as ese writers seem to think. He spoke only of the riptures' "validity, significance, and worth." Ed.)

ABOUT LETTERS

Letters to the editor do not necessarily reflect the viewpoint of the editors or the official position of the denomination. Letters should be brief and brotherly, short and sisterly. Only a sampling of what we receive can be published. All letters will be edited. To save postage, we have discontinued acknowledging receipt of letters to the editor or sending copies of our edited versions.

We will agree to withhold the writer's name only if the name and return address are given to us. If we don't agree that anonymity is warranted, we will return the letter.

Remember, a letter to any editor (that is obviously an opinion letter) carries with it tacit permission to be published. tf you don't want your letter in print, be sure to state that it is not for publication. — THE EDITOR

HEN MESSENGER ARRIVES

When MESSENGER arrives I turn immediately the editorial. Then I read Chalmer Faw's .istening to the Word."

I appreciate MESSENGER, and I loved "Pontius' ıddle" in the May issue.

WILMA A. SNYDER
olmesville, Neb.

EWARE: BITING DIATRIBES

Support of such a militaristic group as the Boy outs of America ("Richard A. Heffner: In the inistry of Scouting," June 1985) is a gross con- adiction of the teaching of Christ on love, ace, and nonviolence.

The militarism of the Boy Scouts of America is directly opposed to the peace position of the Church of the Brethren. MESSENGER's support of them works against our grass-roots level of peace activism.

Please spare yourself the joy you would get from sending me one of your biting diatribes about how wrong I am and how right you are. I'll just reread the one you sent when you supported homosexuals so strongly.

RALPH T. FINNELL
Madison, Va.

NO CONTRIBUTION FOR EVIL

I was glad to see, in the June MESSENGER, articles on Christians and war tax withholding by Vernard Eller and Dale Aukerman. Although my understanding of the gospel message is similar to Aukerman's, I appreciate Eller's cautions in this area.

Eller may not realize that for many Brethren who feel led to refuse to pay taxes for war, the primary reason is not the one his article cautions against. Rather than "an act of protest and defiance against the evil of the state," our nonpayment is a simple, humble attempt to refrain from contributing to that evil.

This is not done in a quest for purity or out of guilt. It comes from a desire to be more conformed to the will of God and to witness to God's kingdom.

BOB GROSS
North Manchester, Ind.

LOVE COMES AHEAD OF BICKERING

Before there's any huffing and puffing about Jim Myer's scriptural inerrancy stand (June cover story), let's remember to keep our priorities in order.

The reality of God is communicated first through the love of one human being for another. Thinking back over the years on God's lovers who have responded to my deepest needs, I couldn't care less whether they did or didn't believe in a literal big fish or six-day creation.

We can debate the issue till the Brethren cows come home, as long as we don't get so absorbed in the righteousness of our theology that we go right past our neighbors lying wounded in the road.

EDWARD HUBER
Philadelphia, Pa.

JIM MYER ON TOP EVEN THEN

I appreciated the interview with Jim Myer in the June MESSENGER. Jim was a schoolmate of mine at the Speedwell School, a one-room rural elementary school in Elizabeth Township, Lancaster County, Pa., 1946-1952. I remember him well. He and I would wrestle during recess. When he got on top of me, there was no hope of getting up!

Even then I knew Jim was a gifted young man. I am happy to see his dedicated talents being used in the Church of the Brethren during recent years.

HAROLD E. HUBER
Harrisonburg, Va.

page one

How do we cover Annual Conference? With such a small Communication Team, the answer is "Thinly." We all end up doing a lot of different chores, and helping each other out.

Before we leave Elgin, press packets and a pre-Conference news release have been sent out by Wendy McFadden, our news director (and managing editor of MESSENGER). Assignments have been given to the team and to outside recruits for covering events and the business agenda.

The first couple of days at the Conference site we run in many different directions — keeping logs in Standing Committee and General Board meetings, setting up MESSENGER and General Board exhibits, moving into the press room, dropping in on pre-Conference conferences.

The first *Conference Journal* comes out on Tuesday. Former *Agenda* editor Fred Swartz (now pastor in Manassas, Va.) and Ruth Anne Culp, administrative assistant to the General Services Commission executive, handle that paper.

When the business sessions begin, we take turns keeping a log of the proceedings. We write items for Fred, we run hither and yon — leading insight sessions, hosting the MESSENGER dinner, checking our exhibits, interviewing key people, and supervising photography. Wendy handles the local press, which includes newspaper reporters and photographers, radio, and — some years — television crews.

Saturday night we take down exhibits and pack them up. Ruth Anne dismantles the press room. Wendy prepares a news release and looks for volunteers to stuff envelopes. Bob Bowman, *Agenda* editor, starts work on a Conference Wrap-up that will be completed back in Elgin, and marketed by Brethren Press.

And back in Elgin, early Monday morning, we go to work on MESSENGER copy. Film is developed and prints made. Howard Royer, director of interpretation, spends hours over a light-table, distilling dozens of colored slides into a 36-slide set. Then he writes a script to go with it. Wendy puts out a fuller news release, and helps Bob complete his wrap-up. Everyone gets in on proofreading. Phone calls are made to all parts of the denomination, tracking down elusive details that escaped our logs.

Finally, a couple of weeks after everyone else has returned to normal living, we put Annual Conference to bed — just about the time Central Committee is getting ready to plan the next year's "big meeting." And so it goes. — THE EDITOR

in touch

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By aiding starving Ethiopians, Stacia Fry, Phyllis Farmer, and Mike Tilley demonstrated the real meaning of Christmas gift-giving. In 10 hours they raised $356 for relief.

Stacia Fry, Phyllis Farmer & Mike Tilley: Doing something about hunger

"We were sitting there on our lunch break with full tummies and Ethiopians were starving," says Stacia Fry. "We said we should do something, but we just didn't know what."

But Stacia, Phyllis Farmer, and Mike Tilley weren't satisfied with not knowing what to do. They would not let themselves be defeated by a problem that just seemed too big. The three co-workers at Vernon Manor Children's Home in Wabash, Ind., set out to find some way to do their part for Ethiopian hunger relief.

After a brainstorming session, followed by a careful weighing of their options, the three chose to contact five local stores and request space in front to set up tables with collection jars. To their surprise, all five stores granted them the space.

They had to work fast to take advantage of the December Christmas rush crowds. Having contacted the stores on Thursday, they had only until Saturday, the first day of the collection, to prepare tables and work out other logistics. Not too much time to recruit help.

"Many people we called said no," admits Stacia. "But a few people were able to fit us in, even though we were asking at the last minute."

But "last minute" turned out to be all the time some people needed, including a friend who made colorful signs for each collection site, proclaiming the purpose.

Blessed with sunshine that warmed the December days a bit, the fundraisers spread themselves out among the five locations for their hour-or-more shift. At the end of the two days, they tallied up their earnings.

"We were amazed that with only 10 hours of collecting, we had been able to raise $356," says Stacia. They wrote a letter to the local *Wabash Plain Dealer*, expressing their thanks to those in the community who helped them raise the money.

But through what channel would they donate their funds? Mike and Phyllis attend two different Baptist churches, while Stacia is a Methodist. The three decided to send their earnings to the Logansport Church of the Brethren, where Stacia's parents-in-law are members. Through that congregation, the money was sent on to the Church of the Brethren Emergency Disaster Fund for use in Ethiopia.

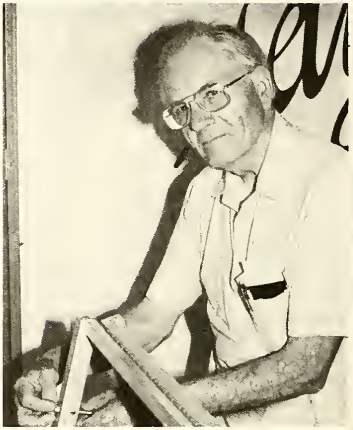
In the midst of the Christmas rush, Stacia, Phyllis, and Mike had taken time out for some real gift-giving. — K.A.

Bob James: Making thi

Bob James has wanted for years to sing in the Annual Conference choir. He always attends Conference. He's a good singer. So what keeps him out of the choir? He's too busy volunteering for other things.

Bob's downfall is that he's a multitalented person with a willing spirit. And having retired in 1981 after a lifetime career with the Elgin National Watch Company, he gets called on more and more to make things work at Conference.

"It's a challenge, in a way," Bob explains. "Much of my life's work has been making things function mechanically. You need to make humans function along with that. It's a blend of those two things."



Bob had been volunteering long before 1976. But it was that year he started his Conference volunteer career. His wife, Von, who is on the World Ministries staff, was on the General Board exhibit committee in 1976. So it was natural for Bob to go along to the Wichita Conference and help, when the exhibit incorporated four continually operating slide projectors.

Since then Bob's been at every Conference, "making things function mechanically." And he's branched out. Nowadays he works also with recording Conference business sessions and worship services, all of which go on tape for archival preservation. He has helped too with duplicating tapes for sale to conferencegoers. Sometimes in the sound room Bob has three recorders going at once, to be sure nothing gets missed, should one recorder fail.

But these responsibilities with General

k at Annual Conference

Board exhibit and recording aren't the limit of Bob's volunteering at Conference. On Tuesday night—the evening before business sessions open on Wednesday—you may find Bob at the humble task of stuffing delegate packets in the Conference manager's office. "I don't get to a lot of the meal events and other activities at Conference," Bob says, "but I know pretty well what keeps things going."

Bob's volunteering isn't limited to Conference. His home is just off the parking lot at the Elgin General Offices, so he is a familiar figure to the General Board staff as he pops in and out of the offices on volunteer assignments.

For several years he has volunteered time with Elgin's Centro de Informacion, which serves the town's large Hispanic community. He serves on the Brethren Employees' Credit Union board, and he has helped his editor wife get out *Femailings* for the Womaen's Caucus.

In 1983 he spent two weeks at New Windsor giving his time and talent to the food preservation operation and to SERRV. Continuing with SERRV, he gave many days this past spring to getting the new SERRV gift shop in Dundee (north of Elgin) open on time.

Bob's interests are many, but two common threads run through them all—music and mechanics. He sings in the adult choir at Highland Avenue Church of the Brethren in Elgin, and loves to listen to classical and folk music. Since his retirement he has made six hammered dulcimers, instruments whose history goes back thousands of years, and which are enjoying a revival.

Bob has no plans to drop out of Annual Conference volunteering, unless he is not needed, which is unlikely. And maybe one year he even will find time to sing in the Conference choir.—K.T.

David Miller: Joining a worldwide community

The idea hit him while he was reveling in the alpine beauty of Switzerland: Wouldn't this be a great place to spend a year on some sort of project! David Miller was in Lausanne at that time last fall, winding down a 10-week ramble around Europe. He came on home to Virginia, with the idea just a memory of his travels. But then in a Christmastime conversation with a friend, he learned there was a Brethren Volunteer Service opening in Geneva, Switzerland, working with the World Council of Churches.

David was ready. A Bridgewater College graduate from the Greenmount congregation near Harrisonburg, Va., he had completed his M.A.Th. at Bethany Seminary in 1984. Now he was in a transition period, searching for direction for his life. He quickly applied for BVS and, after orientation, got the WCC post he was seeking.

But a work permit for Switzerland takes time to process. So David was assigned temporarily to work as an intern in the Elgin office of Melanie May, executive for the Committee on Interchurch Relations. With her he worked to develop an ecumenical handbook for the Church of the Brethren.

Much of his time last spring was spent in the archives at the General Offices, reading through old issues of MESSENGER, back to 1915. From them he traced the history of Brethren involvement in the ecumenical movement. Clearly, he discovered, ecumenicity is not a latter-day phenomenon for the Brethren.

David's historical findings will be one part of the handbook. Others parts will deal with theology and practice, with various Brethren authorities contributing to the contents. The project grew out of the 1982 "Vision of Unity" paper passed at the last Wichita Annual Conference.

In early June, David moved on to Switzerland for the "great year" he had anticipated by the lake in Lausanne last fall. At the Ecumenical Center headquarters of the WCC, he is busy going through a large assortment of worship resources collected around the world. David's job is to catalog and organize these resources to make them available to all WCC member churches.

That is part of his job. As time allows, he works in other areas of WCC resourcing. And two afternoons a week he serves as an assistant to Dale Ott, who heads Brethren Service in Europe. Dale's office is in the same building that houses the WCC.

David confesses that prior to his assignment he didn't have a great interest in ecumenicity. But as he read the old MESSENGERS, his excitement grew. "I don't look at this as an 'assignment' anymore," he says. "It's been educational from the first day. It's a delight to find what all the Brethren have done to further the ecumenical movement. And it's practical as well as theoretical. I'm not just *reading* about it. I'm here in Geneva, *talking* to fellow Christians from all around the world."

After BVS, David plans to return to school. Both the teaching profession and the ministry are calling him now, and he remains uncertain which will win out.

What attracts him to pastoral ministry is his growing conviction that what happens in Christianity begins in people being bound to one another in community. Whatever course David follows after his stint in Geneva, he will be influenced by his experience in a worldwide community of people bound together by their common professing of the lordship of Jesus Christ.—K.T.

June ceremony honors 34 Bethany graduates

Bethany Theological Seminary held its 80th commencement exercises on June 9, with 34 students receiving degrees. James N. Poling, associate professor of pastoral theology and counseling, spoke on "A Ministry of Courage."

Four people received Doctor of Ministry degrees:

Morris F. Anderson, pastor, First Baptist Church (Green Bay, Wis.). B.A. Sioux Falls College, M.Div. Bethel Theological Seminary.

Arthur H. Beyer, Trinity Lutheran Church (Lisle, Ill.). B.A. Concordia Senior College (Fort Wayne, Ind.), B.Div. and M.Div. Concordia Seminary (St. Louis, Mo.).

Terry L. Grove, Olympic View Community Church (Seattle, Wash.). B.S. Juniata College, M.Div. Bethany Seminary. Director of the New Jersey office of Church World Service/CROP.

Ronald E. Wyrick, pastor, Montezuma (Dayton, Ohio) Church of the Brethren. B.A. Bridgewater College, M.Div. Bethany Seminary.

Eighteen students received Master of Divinity (M.Div.) degrees:

Susan I. Boyer, La Verne (Calif.) Church of the Brethren. B.A. University of La Verne. Will serve in team ministry with her husband, Bryan, at the LaPorte/Michigan City (Ind.) yoked parish.

Emily Ann Click, York Center (Lombard, Ill.) Church of the Brethren. B.A. Pomona College (Claremont, Calif.).

Larry M. Dentler, Mechanicsburg (Pa.) Church of the Brethren. A.A. Williamsport Area Community College, B.A. Messiah College (Grantham, Pa.). Will continue to pastor the North Liberty (Ind.) church.

Nancy J. Eichelberger, York Center (Lombard, Ill.) Church of the Brethren. B.S. Manchester College. Will continue as pastoral counselor at the Wholistic Health Center, Hinsdale, Ill., and serve in an internship in counseling at the Family Care Network, Oak Lawn, Ill.

Peter Lawrence Haynes, Union Center (Nappanee, Ind.) Church of the Brethren. B.S. Elizabethtown College.

Dean R. Heisey, Elkhart Valley (Ind.) Church of the Brethren. B.A. Oral Roberts University. Will continue as pastor of the Elkhart Valley church.

Gary L. Hogle, Ivester (Grundy Center,

Bethany Theological Seminary graduates receiving Doctor of Ministry degrees: Morris F. Anderson, Arthur H. Beyer, Terry L. Grove, Ronald E. Wyrick.

Graduates receiving Master of Divinity degrees: **First row:** *Emily Ann Click, Susan I. Boyer, Barbara Lahman, Nancy Sollenberger, Nancy J. Eichelberger, Robin Dawn Wilson.* **Second row:** *Jay Steele, Daniel Keith Stern, Larry M. Dentler, Timothy Snell, William Albert Waugh.* **Third row:** *Gary L. Hogle, Gary A. Wilde, David Keith Shumate, Daniel Warren Ulrich, Robert Lee Morris, Peter Lawrence Haynes.*

Graduates receiving Master of Arts in Theology degrees: **First row:** *Karen S. Carter, Martha Creager Bonine, Gail Erisman Valeta, Kim Hill Smith, Kolleen Riley.* **Second row:** *Roger El. Cruz, Sidney F. Gauby, Robby I. Chandra, Lynn Arlyn Gray.*

Iowa) Church of the Brethren. B.A. McPherson College. Will be co-pastor at the Cedar Lake (Auburn, Ind.) church.

Barbara Lahman, Franklin Grove (Ill.) Church of the Brethren. B.S. Manchester College. Will be co-pastor at the Cedar Lake (Auburn, Ind.) church.

Robert Lee Morris III, Naperville (Ill.) Church of the Brethren. B.A. Bridgewater College. Will be pastor at First church (Marion, Ohio).

David Keith Shumate, Crab Orchard (W. Va.) Church of the Brethren. A.B.A. Beckley College (W. Va.), B.S. Concord College (Athens, W. Va.). Will be pastor of the Pulaski/Hiwassee (W. Va.) church.

Timothy Snell, McFarland (Calif.) Church of the Brethren. B.A. University of Redlands (Calif.). Will be pastor at Linville Creek (Broadway, Va.) church.

Nancy Sollenberger, Annville (Pa.) Church of the Brethren. Bachelor of music, West Chester University; master of music, College-Conservatory of Music, University of Cincinnati. Will be pastor of the Wilmington (Del.) church.

Jay Steele, Memorial (Martinsburg, Pa.) Church of the Brethren. B.A. and M.A. Pennsylvania State University.

Daniel Keith Stern, Sunnyslope (Wenatchee, Wash.) Church of the Brethren. B.A. Western Washington University.

Daniel Warren Ulrich, Bridgewater (Va.) Church of the Brethren. B.A. Bridgewater College. Will be pastor at Easton (Md.) church.

William Albert Waugh, Walnut Grove (Johnstown, Pa.) Church of the Brethren. B.A. Messiah College. Will be pastor at Mohrsville (Pa.) church.

Gary A. Wilde, Free Methodist Church (St. Charles, Ill.). B.A. Moody Bible Institute. Will continue in pastoral ministry after a sabbatical involving career development counseling.

Robin Dawn Wilson, York Center (Lombard, Ill.) Church of the Brethren. B.A. Juniata College.

Twelve students received Master of Arts in Theology degrees:

Martha Creager Bonine, B.S. University of Tennessee.

Karen S. Carter, Williamson Road (Roanoke, Va.) Church of the Brethren. B.A. Hollins College.

Robby I. Chandra, Indonesian Christian Church of West Java. B.D. and M.Div. Jakarta Theological Seminary. M.A. Wheaton College.

Roger El. Cruz, Charismatic Christian Center International. Bachelor of laws, Manuel Luis Quezon University (Manila).

Sidney F. Gauby, McPherson (Kan.) Church of the Brethren. B.A. McPherson College.

Lynn Arlyn Gray, Grace Evangelical Free Church (Elkader, Iowa). B.A. Tabor College (Hillsboro, Kan.), M.S. University of Wisconsin. Will begin a doctoral degree program in counseling.

Jerry L. Miller, Jennersville (West Grove, Pa.) Church of the Brethren. B.A. Indiana University.

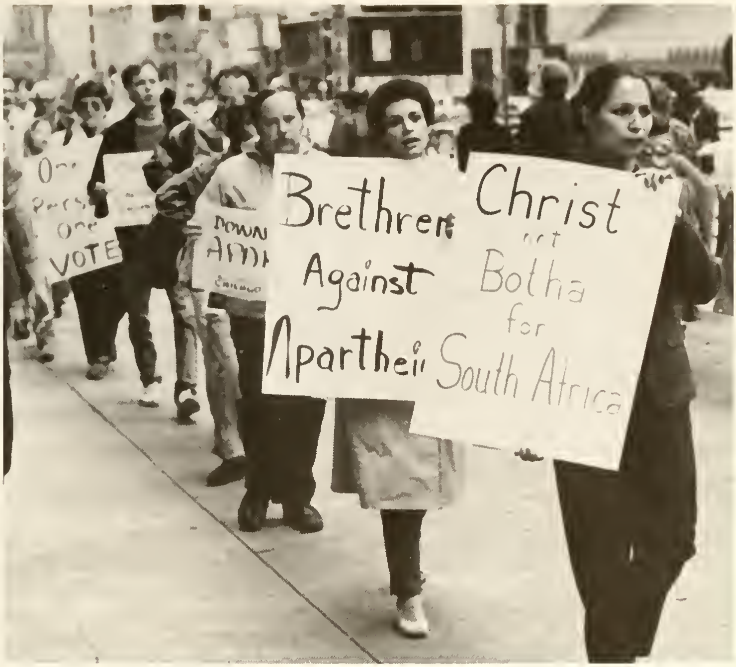
Gerald W. Peterson, York Center (Lombard, Ill.) Church of the Brethren. B.A. Elizabethtown College. Will be pastor at Community church (Hutchinson, Kan.).

Kolleen Riley, First United Methodist Church (Beloit, Wis.). B.A. North Central College. Will complete an additional master's degree at Bethany.

Curtis G. Rowland, Bridgewater (Va.) Church of the Brethren. B.A. Bridgewater College.

Kim Hill Smith, First (Lewistown, Pa.) Church of the Brethren. B.A. Juniata College. Will be coordinator of the Iowa Peace Network (Des Moines, Iowa).

Gail Erisman Valeta, Warrensburg (Mo.) Church of the Brethren. B.A. McPherson College.



On May 16, a contingent of Chicago area Brethren protested the South African government's policy of apartheid by marching outside the consulate. The front three in the line pictured above are James Lynch, Peg Lehman, and Maria Elena Caracheo of Elgin.

Brethren hit apartheid in Chicago protests

Though thousands of anti-apartheid protesters have been arrested nationwide, on May 17 in Chicago the first case reached the trial stage. One of the eight who appeared in court was Orlando Redekopp, pastor of the First Church of the Brethren in Chicago, who had been arrested January 15.

In what was hailed as a "historic" decision, the demonstrators were acquitted of trespassing charges. In that trial the defendants adopted the "necessity defense," saying, in effect, that they had no choice but to trespass at the South Africa consulate to express their beliefs.

US Senator Paul Simon (D.-Ill.), who was called as a witness, declared that South Africa's government sanctions "repressive policies" that must be resolved peacefully or "inevitably, they lead to violence."

One day before the well-publicized trial, a large contingent of area Brethren, including World Ministries executive J. Roger Schrock, joined the protest on Chicago's Michigan Avenue, outside the South Africa consulate.

Spirituality popular at ecumenical event

Worship, workshops, Bible study, and visits to local congregations were highlights at an April meeting focusing on education and renewal. The event was sponsored by Unit III of the World Council of Churches, which has responsibility for women and youth movements, theological and ecumenical education, and spiritual renewal programs.

Since the 130 participants attended only one of five workshops, experiences were somewhat varied. The session that seemed to generate the most excitement was on congregational renewal—with a focus on spirituality.

At the forefront of the discussion was "A Spirituality for Our Times," a 23-page report written by 12 Christians who met for a week to grapple with "where the church is being led" and how Christians can best "cooperate with the Spirit in the building up of the body of Christ."

Other sessions at the meeting dealt with women's issues, youth concerns, ecumenical learning, and education.

Roma Jo Thompson, a General Board staff member attending the workshop on women, found that different locations and churches "did not alter our needs and desires for women around the world." Calling the experience "enriching," she reflected later that the Church of the Brethren seems to be "treading very softly on the issue of ecumenism."

Participants at the consultation also visited area churches. "The WCC is taking worship much more seriously," observed Steve Reid, a Brethren assistant professor at Pacific School of Religion in Berkeley, Calif. "I found it very refreshing to touch base with believers in the area."

But in general, Reid found his track of the conference to be "a little disheartening." While the session on "ecumenical learning" helped spur him to begin rethinking Christian education, the conference fell short of his expectations.

He also noted that "the ecumenical movement is facing a leadership development crunch that parallels our own. That was discouraging to discover."

But Reid noted that people pay a great deal of attention to the Church of the Brethren, considering its relatively tiny membership. "What we get out of the ecumenical world is fairly significant," he said. "That was rewarding to see."

At a May meeting in Estes Park, Colo., the NYC steering committee began planning for the 1986 youth conference. Members of the committee are pictured above. **Front:** *Dale Leverknight, Nathan Poling, Brian Harley.* **Middle:** *Mark Hinkle, Dennis Brown, Shauna Frederickson, Christy Waltersdorff.* **Back:** *Chris Michael, Monique Faison.*

NYC committee seeks conference theme song

The National Youth Conference steering committee is searching for an NYC theme song. The quadrennial event is set for August 13-18, 1986, in Estes Park, Colo.

Songwriters should base their work on the conference theme of "Vision from the Mountain." A copy of the song and a taped version should be sent to Brian Harley, NYC coordinator, 1451 Dundee Ave., Elgin, IL 60120. The committee will choose a theme song the third weekend of September.

The newly appointed NYC steering committee met for the first time in May, immediately after Harley began his 15-month volunteer assignment. Hailing from Roanoke, Ind., he is a member of the Lincolnshire (Fort Wayne, Ind.) congregation and a 1985 graduate of Manchester College.

Other members of the steering committee are Mark Hinkle, Northview (South/Central Indiana); Shauna Frederickson, Olympic View (Washington/Oregon); Nathan Poling, York Center (Illinois/Wisconsin); Monique Faison, Imperial Heights (Pacific Southwest); Dale Leverknight, Moxham (Western Pennsylvania); Christy Waltersdorff, adult advisor, York First (Southern Pennsylvania); Dennis Brown, adult advisor, Middle River (Shenandoah); and Chris Michael, staff for youth/young adult ministries.

The conference is a program of the Parish Ministries Commission and is open to youth who have completed ninth grade through one year beyond high school. Total cost will be $165, including a $50 registration fee payable after January 1, 1986.

Bill Keim appointed Africa representative

Bill Keim, of Wenatchee, Wash., has been named Africa representative for the General Board's World Ministries Commission. In this position, which he began August 1, Keim administers programs of education, medicine, health care, and agricultural community development, particularly in Nigeria and Sudan.

A graduate of Central Washington University, Keim and his wife, Nancy Stallings, have served two two-year terms with the Holy Land Christian Mission in Israel. The first, from 1974 to 1976, was a Brethren Volunteer Service assignment north of Jerusalem, where they established eight kindergartens for Palestinian refugees in the West Bank. In 1980 they returned to Israel to supervise a home for Palestinian orphans in Bethlehem.

Keim has also taught art, math, and social studies at the junior and senior high school levels. A member of the Wenatchee Brethren Baptist congregation, he has been a member of the district board and has chaired the stewardship commission.

Public peacemakers. The Brethren Peace Fellowship of Atlantic Northeast District has presented its 13th Annual Brethren Peacemaker Award to the seven congregations that have declared public sanctuary for Salvadoran and Guatemalan refugees. The award commended them for their courage and faithfulness, their "seriousness about Holy Obedience," and their "sensitivity to one of the overriding areas of hurt in our time." The congregations cited are Christ (Wooster, Ohio), First (Lansing, Mich.), Highland Avenue (Elgin, Ill.), La Verne (La Verne, Calif.), Lower Miami (Dayton, Ohio), Manchester (North Manchester, Ind.), and Tampa (Tampa, Fla.).

She is remembered. In memory of Florence Fogelsanger Murphy, who organized Women's Work in 1929, Southern Pennsylvania District and the General Board's program for women are presenting a plaque to her home congregation, Ridge (Shippensburg, Pa.) Church of the Brethren. The presentation will take place September 20, at the opening worship service of district conference. Opal Pence Nees will speak at the service, which will celebrate the 100th anniversary of women's organizations in the denomination.

Bridgewater bouquets. Clyde Shallenberger, director of the Chaplaincy Service at Johns Hopkins University Hospital and former chairman of the General Board, received an honorary doctorate of humane letters from Bridgewater College, where he was the commencement speaker. . . . In the same ceremony, Anna Mow, popular author and speaker, received an honorary doctorate of humanities in absentia. . . . Receiving Outstanding Young Alumnus Awards were Sam Zigler of Wheaton, Md., and Ted Flory of Bridgewater, Va.

The third degree. In a first for the school, a father and his two sons received degrees from the University of La Verne on the same day. Ken Carter graduated with a bachelor of arts in journalism and television. His brother, Doug, received a master of business administration degree. Their father, Warren, a member of the board of trustees, was given an honorary doctor of laws degree for his dedication to the university. The Carters attend the McFarland (Calif.) church.

Coming up. "Jesus is Coming Again" is the theme for the Brethren Revival Fellowship Annual Meeting, to be held September 14. Hosted by the Maple Spring (Hollsopple, Pa.) congregation, the event will include morning worship, picnic lunch, and an afternoon business session moderated by Paul W. Brubaker. For information, contact Pastor Eugene Miller at 814-479-7062. . . . The 38th annual Civilian Public Service reunion of the Maryland-Pennsylvania-Virginia area will be Sunday, September 8, at the New Windsor Service Center in Maryland. Robert Zigler Jr. will be the speaker, following a meal and fellowship time. Contact W. P. Nyce, Box 365, New Windsor, MD 21776.

Names in the news. Community Concern for Alcoholism and Drug Abuse, Elgin, Ill., has changed its name to the Renz Addiction Counseling Center, to honor its director of 24 years, James E. Renz. A member of the Highland Avenue congregation, Renz was employed by the General Board from 1948 to 1961. . . . Galen S. Young Sr., of the Drexel Hill (Pa.) church and professor emeritus of surgery at Philadelphia College of Osteopathic Medicine, has received the college's highest honor, the O. J. Snyder Memorial Medal. . . . Cassie Shaver Fralin of the Mount Union (Va.) congregation was named Roanoke Valley Mother of the Year in the category of religious activities. A delegate to Annual Conference this year, she has served in many leadership capacities in her church and hasn't missed a Sunday in 70 years. . . . Thelma Heatwole, of the Glendale (Ariz.) congregation, received the Chamber of Commerce's first Lifetime Community Service Award. She is conducting cable television interviews with older residents in celebration of the city's 75th anniversary. . . . Dale V. Ulrich, chairman of the physics department at Bridgewater College and president of the denomination's On Earth Peace Assembly, has been named provost of the college. . . . Seven people who lived or worked in China gathered with friends and family of Elizabeth Waybright Oberholtzer, Brethren missionary to China from 1915 to 1937, to celebrate her 100th birthday on May 31. She and her husband, who died in 1956, served in pastoral work in Ohio and Indiana and did volunteer teaching in Mississippi during retirement.

Peace prose. Elizabethtown College has announced an M. R. Zigler Peace Essay Competition to develop imaginative proposals for a peaceful world order and to recognize the historic contributions of M. R. Zigler and the Church of the Brethren in fostering a peaceful world. Three cash awards will be given, and the competition begins next spring.

Remembered. Ruth Utz, 92, died June 3 in Sebring, Fla. She served as a missionary and nurse in Nigeria from 1930 to 1961 (see "The Night They Sank the ZamZam," April 1981), and was awarded the Order of the British Empire by Queen Elizabeth II for her work in health care. Her adopted Nigerian son served in the national parliament. . . . Verna Mabel Blickenstaff, 94, died February 21 in Paradise, Calif. She served as a nurse with the Church of the Brethren mission in India from 1920 to 1950.

Big times in Buckeye:

Celebrating a century of Mutual Aid

by Kermon Thomasson

Buckeye, Kan. I've never seen it on a roadmap. Too small. Even in its halcyon days, Buckeye had only 50 or 60 residents. Those folks would have been startled to see the 400 visitors who showed up June 1 for the centennial of the Mutual Aid Association of the Church of the Brethren.

Abilene, 10 miles from Buckeye, was known far and wide as the "wildest and wickedest" town in the West, at the time a group of Kansas Brethren got together in 1885 to find a way to help each other when crops failed or were destroyed by storm, when livestock were killed by lightning, or buildings were lost to fire or tornado. It was an article in MESSENGER that apparently triggered the move. In the issue of March 11, 1884, an article by J. E. Hilkey, of Overbrook, Kan., carried the suggestion. Brother Hilkey considered it an injustice to those who had turned to insurance companies to be asked, after paying their own policies, to help uninsured Brethren who had sustained losses. On April 1, 1885, the Church of the Brethren's Mutual Aid Society of Northeastern Kansas was created in a meeting at the Ozawkie church.

Now a hundred years have passed, and Brethren of the Plains have gathered at Buckeye to celebrate. I was there too.

Buckeye today is a cluster of half a dozen buildings set on three quadrants of a rural intersection. Buckeye Church of the Brethren occupies one. Diagonally across the intersection is a beautiful brick building of modest dimensions, but first-class amenities—the MAA offices. I drove in to Buckeye in late morning, signed the guest book, got my name tag and other handouts, picked up a complimentary cup of coffee and a doughnut, and joined the milling throng enjoying open house.

Everyone except me seemed to know everyone else. I was glad I had printed my name large on my tag. I knew a scattering of the Brethren there, but soon I was running a friendly gauntlet of introductions to other visitors. I quickly perceived that this was no ordinary anniversary, and this was no secular business. The people at Buckeye that day were loyal supporters of MAA and the church. This was a genuine "Brethren gatherin'." There was a sense of ownership and of belonging reflected in greetings and conversation.

I grew up in Virginia, where Brethren congregations are so thick that we have to subdivide the district for many of our meetings. Out here in Western Plains, I noticed, Brethren regard district members hundreds of miles away the way folks in Virginia regard the next Brethren church down the road. Distance means little to these Brethren, and any occasion that brings the scattered members together is a time of reunion fellowship.

No doubt Brethren in 1885 felt the same way, and probably they sensed even a greater need to band together. At least I have difficulty picturing plain-living Brethren farmers of the 1880s cozying up to that rowdy bunch of cowpokes and dance hall girls in Abilene. Today's crowd at Buckeye didn't strike me as conspicuously "plain-living Brethren farmers." I checked, and sure enough, a lot of the supporters of the Mutual Aid Association are no longer farmers. They have become urbanized, like the majority of Americans. So, had MAA changed too, to keep up with the needs of its constituents?

It was not quite lunchtime yet, so I sat under a shade tree on the lawn outside the MAA offices and read through a booklet of the company's history that had been given me at the registration table.

I learned that MAA had grown out of the traditional Brethren concern for neighbor, typified by the traditional barn-raisings back east. Out in Kansas, Brethren were too scattered to easily pitch in and help each other out in community workdays. So Mutual Aid was their solution to the problem of helping neighbors they could not reach physically.

David Wine, secretary/treasurer of Mutual Aid Association, lives in Buckeye, next door to his office. **Right:** *The Gospelaires, a local singing group, provided the celebration with down-home music.*

Upper left: *Dale Correll, president and general manager of MAA introduces members of the board.* **Above:** *Wallace Pryor and LaVerne York bask in the sun while others seek shade in which to hold reunion chats.* **Below:** *Ice cream for everyone topped off the celebration.*

In the early history of MAA, each member was assessed at the end of the year whatever amount it took to cover the year's losses. The losses in those times suggest the prevalent rural lifestyle of Kansas Brethren well into the 1900s. In 1912, for instance, Andrew Neher's house was damaged by storm to the tune of $1.67. Lydia Showalter's barn had storm damage of $5.33. O. C. Frantz' hen house suffered a fire—$22.67. The Mount Garfield church also had a fire—$10. Cliff Bailes' colt was killed by lightning—$30. Arthur Garvey had a bad year: He was paid $420.66 for cyclone damage to his barn, grain, and farm utensils.

MAA has always been in a state of evolution. The assessment arrangement worked for a while, but eventually the use of predetermined rates came in. Today's average rate of 26 cents is less than ever before. In today's stage of evolution, MAA, while still unincorporated and nonprofit, is pretty much a full-fledged insurance company . . . for Church of the Brethren members only. It does not provide medical coverage or insure automobile vehicles, but other types of property are eligible—churches, homes, general farm property, business buildings, and nursing homes, for example. Through a "reinsurance" program with Mennonite Indemnity, Inc., MAA is able to provide full coverage on large risks that exceed the resources of the Brethren organization.

As I read on, I realize why the folks I had talked to were proud of Mutual Aid. It's another one of those Brethren success stories—a project born out of a felt need, which has adjusted itself through the years to changing circumstances so that it is still a viable institution today.

I headed over to lunch under a big striped tent erected for the occasion. MAA goes first class, at least when it feeds 100th anniversary celebrants. Four whole roasted hogs, complete with apples in their mouths, served as the pièce de résistance for the buffet tables. After lunch, a local singing group, the Gospelaires, entertained us. They obviously knew their audience. Leading off with "Do, Lord," they went through a toe-tapping repertoire of golden oldies such as "Jericho Road," "I'll Fly Away," and "Amazing Grace" that drew rousing applause from the crowd.

When the singing stopped, ice cream was served, and hosts Dale Correll and David Wine told us the celebration was over, but all were welcome to stay the rest of the day. The bulk of the crowd soon dispersed in convoys of cars and pickups down the narrow roads that radiate from Buckeye. Back to homes, farms, churches, factories, and offices the Brethren of 1985 were headed. But as I gauged the folks who lingered in conversational clusters under the shade trees, I guessed that those sturdy farmers of 1885 who founded the Mutual Aid Association would feel right at home among the Brethren today who keep it going. ☐

Small talk

by Karen B. Kurtz

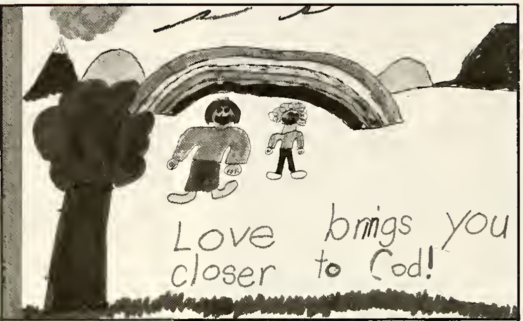
Stewardship

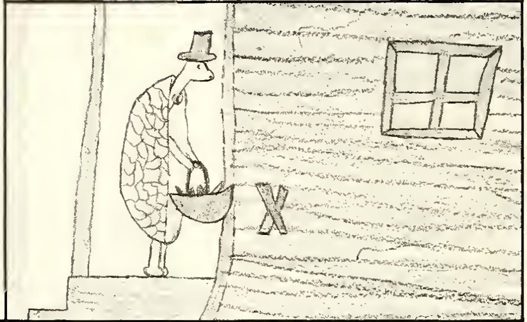
Have you ever heard the word "stewardship"? Maybe you think of money, since congregations usually talk about stewardship when it's time to plan the church budget.

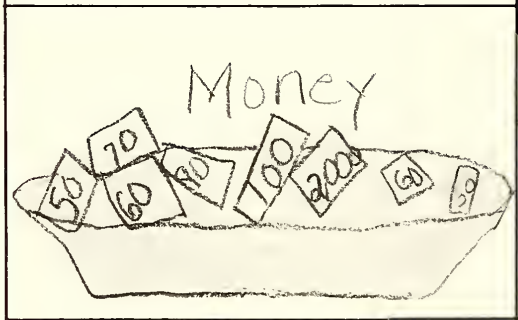
But stewardship is more than money. Stewardship means making good use of your time and talents, as well as your money. It might mean using your special gift of friendliness to welcome a new student at school. It might mean helping someone who's in trouble. Or it might mean giving part of your money to the church.

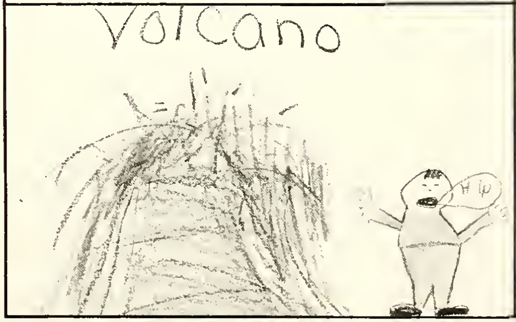
The Bible gives us several stories about using our gifts wisely. You can read them in Matthew 10:8, Luke 12:41-48, Luke 16:1-12, Luke 6:38, Acts 20:35, and 1 Peter 4:10.

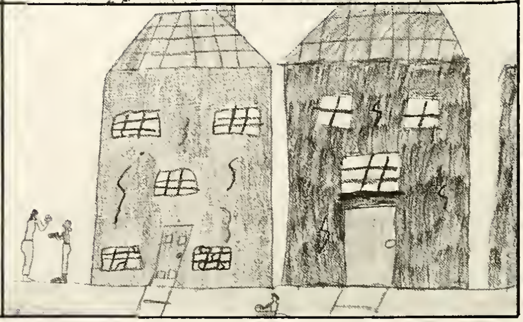
The drawings on this page show different ways to use our gifts for God. They are drawn by Tina Brenneman, Lisa Forry, Missy Kuhn, Tiffany Myers, Faith Peterson, Kelly Rill, Christy Roach, Chris Swam, and Chelsea Trimmer from the Black Rock Church of the Brethren in Brodbecks, Pa.


Love brings you closer to God!









Anna Mow:
She said yes to life

by Karen S. Carter

Anna Beahm Mow, whose health had been failing for several months, died July 7 in Farmington, Pa. She would have been 92 July 31.

Anna and her husband, Baxter (who survives, at age 93), served as missionaries to India 1923-1940. From 1940 to 1958 Anna taught at Bethany Biblical Seminary.

She was one of the first women in the Church of the Brethren to become an ordained minister (1960). She served for 10 years on the evangelism committee of the Federal Council of Churches, and three terms as a member of the Church of the Brethren General Board.

During her retirement years in Roanoke, Va., Anna traveled widely, teaching and preaching. She was particularly popular among Brethren youth, and served as a leader for several National Youth Conferences in her later years.

She wrote 10 books, including The Secret of Married Love, So Who's Afraid of Birthdays?, *and* Say Yes to Life.

* * *

Say Yes to Life not only is the title of one of Anna Mow's books, but is also a fitting motto for her life. It is a statement that affirms life as an exciting adventure, an opportunity for growth, for service, for sharing joy and pain, for giving and receiving love. Anna, who had found her center in Christ, became herself a living center for spiritual renewal and strength for others. Whether in a Virginia parsonage, on the mission field in India, or in a seminary classroom, whether before thousands of Brethren gathered at Annual Conference or with one in the privacy of her old-fashioned kitchen, her faith and love deeply affected those about her.

Saying yes to life meant for Sister Anna that persons were her primary concern. No one could visit in her home without receiving her undivided attention. Books and manuscripts were swept aside, letters were left unwritten, while her heart tuned in to her visitor with deep interest and compassion and an uncanny perception. "I felt heard," was a common response from visitors and friends who ranged in age from the very young to the very old.

The quarter of a century of my own close friendship with Sister Anna was filled with surprises, wonder, and gratitude. This little dumpling of a woman—"the beauty-fullest person that I've ever seen"—was a spiritual giant, a profound counselor, a hilarious joker, and much, much more to me.

What touched me especially was her unconditional acceptance of me as a person, in whatever state I was in. Untainted by prejudice, and with the wisdom of scores of years of dedicated discipleship, she would reach into the inner recesses of her own soul and unselfconsciously share herself and her faith.

Anna knew the Bible well, yet I never knew her to use a text as a weapon to defend or defeat arguments. Through her very being she challenged me to do my *own* thinking, not to imitate her or anyone else. "There are no copycats in heaven," she emphatically insisted, pointing me instead to Christ. Anna nurtured the soil in which I was planted, then let me do my own growing.

Her inclusive attitude often led Anna Mow to take a stand on controversial issues. In pre-independence India she was criticized by non-comprehending peers for sweeping her own porch instead of leaving such tasks to "untouchable" servants. At the height of the Vietnam War she placed herself beside a young draft card burner in front of a shocked Church of the Brethren Annual Conference, and pleaded with the delegates not to condemn or condone, but to extend their love to those who make a difficult decision of conscience, even when that decision contradicts their own. In the late 1960s and early '70s when there was much agony over the "generation gap," Anna Beahm Mow was a living "generation bridge." And in 1982, when a young Brethren man refused, out of religious conviction, to register for the military draft, Sister Anna, almost 90, participated, not only through her presence but with words quoted in the press, in a demonstration in front of a Virginia courthouse in support of him.

Anna's friendships circled the globe. Her friends included the founder of the American Christian Ashram movement, E. Stanley Jones; writers Malcolm Muggeridge and Eugenia Price; and Madame Vijaya Lakshmi Pandit, India's ambassador to several countries and first (and only) woman president of the United Nations. She received honor and acclaim at home and abroad, including earned and honorary degrees, yet she remained simply Sister Anna, not too proud to confess her own shortcomings in the privacy of her own living room or to ask to be anointed for spiritual healing.

Anna Mow's zest for life was enormous. The exciting times to live in were always "now." Even shortly before her death she exclaimed, "These are wonderful, fruitful days."

Sadly for us, her contagious laughter will no longer be heard in our homes, churches, camps, and conference halls. No longer may she open her big heart in listening love to our joys and concerns, or touch our lives with her spirit, challenging us to a closer walk with God. Anna Mow has said her final yes to life. She will be remembered as a person with strong convictions and with the courage to live them out—Sister Anna, who used her gifts to the glory of God so that others, through her, also might say yes to life. ☐

Karen S. Carter is an ordained minister and former General Board member from Daleville, Va.

PHOENIX '85

A REPORT OF THE 199TH RECORDED ANNUAL CONFERENCE

Text by MESSENGER staff Kathleen Achor, Kenneth L. Gibble, Wendy Chamberlain McFadden, and Kermon Thomasson, and outside writers Timothy K. Jones and Fred W. Swartz. Photography by Phil Grout.

Conference in Phoenix met under the banner of "Called to Make Disciples," but it is hard to argue that evangelism dominated the week. Meal events, insight sessions, exhibits, reports, and program interpretation—to say nothing of the exciting ending of the business session—all suggest that, for the Church of the Brethren in 1985, evangelism is just one part of the denomination's program, and one part of its witnessing to the gospel of Jesus Christ.

On the agenda, 24 business items

Merging the foundations (p. 133. Page number refers to the page in the Annual Conference Booklet on which the business item can be found.) This item of business—Bethany Hospital Foundation/Brethren Health Education Foundation—grew out of the 1982 merger of Chicago's Bethany Hospital with Evangelical Hospital Systems, and Annual Conference direction that year to study the relationship of the Bethany Hospital Foundation to the Church of the Brethren. The 1983 Annual Conference asked the study committee (Larry Ulrich, chairman; Jay E. Gibble, Dorothy Garst Murray, Hazel Peters, Graydon F. Snyder, and Stewart B. Kauffman) to also study the feasibility of incorporating the Brethren Health Education Foundation within the General Board, to be administered by the Parish Ministries Commission.

In its 1984 report to Annual Conference, the study committee recommended that the General Board appoint a committee to make a comprehensive study of foundations. This was accepted (see page 16, "Brethren Foundations").

At Phoenix, Annual Conference accepted the study committee's recommendation "that the Brethren Health Education Foundation and the Bethany Hospital Foundation consider merger into one foundation, which would continue to maintain the important purposes already claimed by the foundations, but including new areas of support for health care, education, and research needed for the future."

Leadership development, ministry issues (p. 138) Consultations on church leadership development and training needs held at Bethany Theological Seminary in 1982 and 1983 led to a General Board request that Annual Conference study the issues. The committee (Warren F. Groff, chairman; William A. Hayes, C. Henry Hunsberger, Alice Martin-Adkins, Carroll M. Petry, and Robert E. Faus) brought its final report to Conference this year.

Last year's Conference adopted the first part of a detailed study of training for the ministry. This year, delegates adopted the remainder of the report, which outlined a new Training in Ministry program (TRIM) for pastors unable to pursue a seminary education. The report also dealt with educational standards for ministry and the calling and ordination of ministers.

The report urged congregations to take new initiatives in extending the call to the ministry to gifted individuals. It also corrected what some perceived as an imbalance in an earlier study on ordination. A 1975 Annual Conference paper on the ministry emphasized ordination for what one "does" as a minister. The present report calls for a "fitting balance between the values of recognizing what one does and what one represents" as an ordained minister.

Membership study

(p. 156) In 1983 Annual Conference, on the recommendation of the General Board, appointed a committee (Hubert Newcomer, chairman; Rick Gardner, Judith Hershey Herr, Howard A. Miller, and Harold E. Yeager) "to study the meaning of membership, to question the adequacy of current definitions of membership categories, and to propose recommendations for updating our polity statements on membership."

The adopted report (see box, next page) recommends that members be classified in one of three ways—members, associate members, or separated members. Stressing the covenantal nature of the body of Christ, the committee recommends that separated members continue to be the responsibility of the congregation unless it is known that they have joined another congregation. Under pressure from the delegates, the committee offered an amendment that also permits the congregation to remove a member who fails to respond to "all attempts at reconciliation." New in membership classification is the associate member, a term that recognizes the investment and participation of temporary residents and those who move to areas where no Church of the Brethren congregation is located.

Review and evaluation

(p. 167) Every eight years, Annual Conference appoints a committee to review the work and organization of the General Board. Recommendations included in the report from the current committee (Wanda Will Button, chairwoman; A. Blair Helman, Wilbur R. Hoover, Dean M. Miller, and Nevin H. Zuck), adopted by Conference, were that the General Board use discretion in taking the initiative to develop policy papers for Annual Conference; that priorities be set for Board staff assignments; and that an Annual Conference committee study the possibility of constituting a separate Pension Board. Annual Conference elected three members of this committee—Donald Clague, Fred W. Swartz, and Mary Anna Petersime White. Two other members will be named—one each appointed by the Pension Board Executive Committee and the General Board Executive Committee.

Before the report was adopted, delegates voted 443 to 391 to accept an amendment by Eugene Miller, of Western Pennsylvania's Maple Spring congregation, to delete two recommendations that would enlarge from two to three the number of delegates allowed a district, and permit the General Board to appoint up to three additional persons to its membership.

Conditions of childhood

(p. 176) A query from Northern Indiana District in 1984 led to the formation of a study committee on conditions of childhood in the United States (Theresa Eshbach, chairwoman; John Carlson, Donald Booz, Gordon Klopfenstein, Olive Wise, and Jay E. Gibble). Delegates in Phoenix granted the committee another year to complete its work. Its final report will come at next year's Norfolk Conference.

Meanwhile the committee offers several suggestions for local and individual responses to the needs it will address. Included are suggestions to form district

Moderator Jim Myer brought back from Nigeria last February seeds from the old tamarind tree at Garkida, under which, in 1923, seeds of evangelism were first sown in Nigeria by Brethren missionaries. At Phoenix the moderator kept on the lectern all week a tiny tamarind seedling. It symbolized the renewed evangelism efforts of the Brethren today.

When asked for an evaluation of the success of his evangelism theme, Myer expressed satisfaction, and felt it generated considerable excitement. He went on to say, however, "I'm not convinced that we have turned a corner now, and will experience the new growth we want. It takes a lot more than excitement to see results. It's one thing to get wound up at Conference and another thing to go back home and do something about it."

RETHINKING CHURCH MEMBERSHIP

by Fred W. Swartz

Brethren congregations are called to rethink the meaning of church membership as a result of a major change in denominational polity, voted convincingly by delegates at Phoenix.

Practices in the reception, classification, and termination of members have come to vary widely from church to church since the last statement on membership, 21 years ago. To clarify the denomination's position, a committee was appointed in 1983 "to study the meaning of membership, to question the adequacy of current definitions of membership categories, and to propose recommendations for updating our polity statements."

The committee approached its work from the assumption that the congregation represents a covenantal community in which participants and institution assume a mutual concern for and accountability to each other. Membership in the church is thus seen as analogous to membership in a family or a "body," in which each member is an integral part of the whole and the whole cannot function properly without the parts.

This premise led the committee to redefine the categories by which the church classifies its members. Instead of the old categories of "active," "inactive," "absenteee," and "nonresident," the committee recommended three categories, including that of "separated" members for those individuals who "no longer participate in the church's life or carry out the commitments expected of members." The congregation can place members on the "separated" list after three consecutive years of the member's failure to respond to invitations to renew or reaffirm the relationship to the congregation.

The term "inactive" "tends to fault the individual," the committee explained in the statement's introduction. "Separated" indicates a continuing accountability to restore a broken relationship.

Active participating members will be called simply "members," and a new category, "associated members," will allow congregations to incorporate temporary residents—such as students, winter residents, and people who move to a community where there is no Church of the Brethren but who wish to maintain a relationship to the denomination. Only those in the "members" classification will be used for statistical reporting. The new categories become effective January 1, 1986.

The membership statement also urges congregations to take seriously the preparation of those who desire membership in the church and to involve the whole community in accepting the member's candidacy. Membership in a congregation may be terminated by death, transfer of letter, withdrawal at the written request of the individual, or removal—either when the member has joined another church but failed to request a letter of transfer, or when a member fails to respond to "all attempts at reconciliation."

Not a part of the new statement on membership but an important section of the total report adopted by Conference was a section of recommendations for im--plementing the new polity. Most important is a proposed handbook for congregations on meaningful membership, including models for preparation and reception of members and suggestions for periodic membership renewal.

The Phoenix delegates took the membership issues more seriously than had been expected. The Conference officers had scheduled 20 minutes for consideration, but debate lasted more than two hours. At issue were two questions—whether the local church has the privilege of dropping from membership those who after a period of inactivity fail to respond to invitations to renew their relationship with the congregation, and whether the congregation has a voice in ratifying the eligibility of a candidate for membership. The issues where settled with minor amendments agreed to by the committee. ☐

Fred W. Swartz is pastor of the Manassas (Va.) Church of the Brethren.

health and welfare committees, and to provide a support community for people directly involved in child-care giving.

Scholarships for BVSers (p. 178) In response to an Oregon/Washington District request that the denomination establish scholarships for Brethren Volunteer Service workers who later attend a Brethren institution, the delegates instead encouraged the Brethren colleges, seminary, districts, and congregations to establish their own scholarship programs. The delegates also instructed the General Board to provide financial information and counseling to BVSers.

Members of the committee were L. Wayne Fralin, chairman; John Eichelberger, Auburn A. Boyers, Laird Bowman, Sara Wilson, and Joyce Stoltzfus.

Tithing and stewardship (p. 182) Delegates approved a statement called "Christian Stewardship: Responsible Freedom," the General Board's response to last year's query from Shenandoah District asking for Annual Conference to update its 1963 statement on Tithing and Christian Stewardship. The new statement, largely the written work of Stewardship Team member Connie Burk, affirms the validity of the Old Testament model of the tithe, but points beyond that to the New Testament model of the totality of one's commitment to Christ.

Taxation for war (p. 187) In action growing out of a General Board query of 1984, delegates approved a study committee's recommendation that the church undertake its own study of previous position papers before deciding whether a new paper on taxation for war is desired. The General Board is to prepare a study packet and to compile responses from across the denomination. In an unusual move, the delegates extended the life of the study committee, directing it to recommend to the 1987 Cincinnati Conference a process to complete the study.

The same committee, assigned to respond to a Michigan District query about telephone tax redirection, recommended (and Conference approved) that any decision about whether the General Board should withhold the federal telephone excise tax should be made by the Board, since its staff could be held liable. Members of the Taxation for War study

Left: *Each delegate supported the raised arm of a neighbor during their consecration prayer, in a gesture harking back to the Exodus 17 story of Moses and Amalek. In the foreground are Herman Bailes, New Creek, W.Va., and George Baker, Indiana, Pa.* **Below:** *A gratified war tax study committee regrouped after finding it had two more years of life. Clockwise from left: Chuck Boyer, Gary Flory, Phil Rieman, Dick Buckwalter, Vi Cox.*

committee are Gary L. Flory, chairman; Violet Cox, Richard O. Buckwalter, Arlene R. May, Philip W. Rieman, and Charles Boyer (see photo at right).

Genetic engineering

(p. 190) A query from West Marva District in 1983 led to the 1985 report of a study committee on genetic engineering, accepted by Annual Conference at Phoenix. Conference calls on congregations to study the paper and the issues. In 1987, Conference will consider a revised version of the paper.

The present paper lists several actions that can be taken, including: 1) broad-based theological discussions on genetic engineering; 2) Brethren becoming knowledgeable through classes, seminars, and reading; 3) development of guidelines to protect people from harmful experiments; and 4) a continuing emphasis on the rights of all people to dignity, freedom, justice, love, and respect.

The paper was written by Paul W. Hoffman, assisted by a large advisory committee.

Petition for housing

(p. 198) In response to a Michigan District petition that housing and homes for the poor be made a program priority for the decade, and that the General Board raise $500,000, delegates referred the concern to the General Board, but declined to approve the specifics of the request.

Violence and pornography

(p. 198) To a query from West Marva District seeking guidance on how to deal locally with the problem of violence and pornography in the media, Annual Conference responded by directing the General Services Commission to appoint a volunteer to activate the existing Television Awareness Training (TAT) network, a group of individuals already informed and knowledgeable about such issues. The delegates also directed staff members, district offices, and the Study Committee on Conditions of Childhood in the United States to give attention to the problem.

Selecting delegates to Conference

(p. 199) A query from Middle Pennsylvania District petitioned Conference to study the process of choosing delegates and suggest guidelines to attain the appropriate proportion of ministers and lay persons, women and men, adults, young adults, and youth. The concern was referred to the officers of Annual Conference for use in their ongoing communication about Conference to local churches, toward the goal of broader representation.

Gambling

(p. 199) Concern over state lotteries and other forms of gambling led Mid-Atlantic District to send a query to Conference asking it to develop a program to work toward reversing the proliferation of legal public gaming and gambling.

Conference appointed a committee of five to conduct a study on gambling and develop policy on it for the church, including both theological and sociological perspectives. The committee, which will report in 1986, is made up of Wayne Eberly, Vera Hayes, Beverly Kline, E. Paul Weaver, and Vivian Ziegler.

New hymnal

(p. 200) A query from Western Pennsylvania District petitioned Annual Conference to have the present new hymnal committee study and update a 1972 study of hymn needs, set forth guiding principles it plans to use on inclusive language, and bring a report in 1986 and each succeeding year.

Annual Conference directed the concerns of the query to the General Board and its representatives to the Hymnal Council. It was noted that part of the query's concern already has been cared for: Staff related to the new hymnal project already report annually, the 1972 report has already been reviewed, and the Hymnal Council has plans to draw up guidelines on inclusive language.

Pastors' salaries and benefits

(p. 201) Every five years the General Board reviews the suggested plan for the contractual agreement between pastors and congregations. The 1985 revised guidelines adopted by Conference cover salary as well as housing, benefits, expense allowances, and pastors taking on ministries beyond the immediate parish.

One amendment to the guidelines changed the wording of lines 31-33 on page 202 of the Conference Booklet. In line 31, the words "(sabbatical) of three months" was deleted. The final line of the paragraph was deleted and a substitute put in its place: "Sufficient sabbatical leave should be added to vacation time to bring the total time to three months."

The Pastoral Compensation Study Committee is made up of Ray Glick, chairman; Gordon Bucher, Alton McDaniel, Opal Pence Nees, Helen Persons, and Robert E. Faus (see next two items).

Insurance and pension benefits

(p. 205) The Pastoral Compensation Study Committee (see above item and the one following) suggested two changes related to insurance and pension benefits for pastors. Annual Conference adopted both its recommendations.

Term life insurance for active, under-65 pastors and lay church workers will be increased from present levels ($20,000; for those earning less than $5,000, $15,000) to $40,000. For active and over-65, insurance will be increased from present levels ($13,000; for those earning less than $5,000, 9,800) to $26,000; and for retired pastors and lay church workers, from $5,000 to $7,500.

Beginning in 1988, contributions to the Pension Plan will be at the rate of 4 percent by the pastor and 11 percent (an increase of 1 percent) by the local church. In 1990 the rate will again be adjusted, to 4 percent by the pastor and 12 percent (an increase of 1 percent) by the local church.

Moderator Myer plays talk show host to Hans Brubaker (son of General Board member Paul Brubaker). Six-year-old Hans has attended seven Annual Conferences . . . somehow.

Compensation and Benefits Committee

(p. 206) At the recommendation of the General Board and on the approval of Annual Conference, the former five-year Pastoral Compensation Study Committee has become a standing committee of Annual Conference, to be called the Pastoral Compensation and Benefits Advisory Committee (see the two above items). It will handle all pastoral compensation matters and report to Conference at least every five years.

Members of the new committee are Sara Ann Bowman, Harold S. Moyer, Edward Frantz, Carl E. Myers, and George Kensinger.

Market value accounting

(p. 207) At the recommendation of the Pension Board, Annual Conference approved a change whereby Pension Plan member accounts, which have been kept at book value since the start of the plan in 1943, will be kept in the future at market value. The new accounting system will be implemented by the end of 1986. The official Plan Document of the Pension Plan will be amended to incorporate market value accounting.

Book value accounting means that members' assets are equal to the sum of contributions, plus interest, less expenses. Under market value accounting, values move up or down, based on the actual market value of assets. The full amount of investment return or loss, both realized and unrealized, net of expenses, is credited to member accounts.

Pension Plan members, under this new system, have the option of several types of investments in which to designate their contributions, and are allowed to shift among investment types. These fund options are offered: Common Stock Fund, Balanced Fund, and Short Term Fund. Details are available from the Pension Plan offices in Elgin, Ill.

Relations with Cuba

(p. 212) A General Board resolution calling on the Church of the Brethren to recommit itself to building good will and understanding between the United States and Cuba was accepted at Phoenix. The resolution specifically urges the US government to restore normal diplomatic and trade relations, end travel restrictions, and encourage communication with Cuba and dialog between US and Cuban citizens.

Brethren foundations

(p. 213) A committee appointed by the General Board to make a comprehensive study of foundations and to evaluate the possible implications of foundations for the Church of the Brethren grew out of changing circumstances as the new Bethany Hospital was built and responsibility for it was shifted from the Church of the Brethren.

At Phoenix, Annual Conference received the committee's report and approved the establishment of a Church of the Brethren foundation to provide services to any Brethren-affiliated entity needing its services. An enabling committee is being formed to study and direct the incorporation of the foundation. Annual Conference elected two members of the five-member committee—John R. Gibbel and Joanne Valentine. Three other members will be named—one each from Brethren Homes and Hospitals Association, the Council of District Executives, and the General Board.

The study committee members were Phillip C. Stone, chairman; Mark C. Ebersole, John H. Rudy, Joanne Valentine, Robert W. Wise, Jay E. Gibble, Stewart B. Kauffman, and John Metzler Jr.

Adventure in Mission (p. 215) Annual Conference adopted and called on congregations to give energetic support to a new denominationwide emphasis on Christian stewardship, called Adventure in Mission. Goals for the new emphasis are growth of congregational members in their understanding and practice of stewardship; increased ministries for congregations through their support of the General Board, the seminary, their district, and local programs; and stronger support of colleges, camps, and other Brethren outreach programs approved by the General Board.

Adventure in Mission was conceived by a committee made up of Guy E. Wampler Jr., chairman; Darryl Deardorff, James Kinsey, Donald Rowe, Connie Burk, Dale Minnich, Kenneth Frantz, Floyd McDowell, and Connie Andes.

An audiovisual promoting Adventure in Mission was premiered at Phoenix and plans call for it to be shown in all congregations by the end of this year.

Statement on aging (p. 218) A statement from a Brethren Health and Welfare Association task force (Leah Zuck, chairwoman; Warren Eshbach, Dorothy Keller, Lois Snader Kelley, Harvey S. Kline, Larry Landes, Raymond R. Peters, Hazel Peters, and Jay E. Gibble) was adopted by Conference.

The statement notes the current situation of older citizens, and sets forth 16 goals for ministry with the aging. Attaining these goals is the responsibility of the Brethren Health and Welfare Association, accountable to the Parish Ministries Commission.

Rural community in crisis (not in Booklet) A General Board Resolution on Rural Community in Crisis, approved by Conference delegates, calls attention to the current crisis in the US agricultural system.

The comprehensive resolution calls for action from everyone, from congregations to the federal government. Six actions called for from congregations include offering practical assistance for farm families to obtain professional counseling

Eighteen new fellowships and congregations were introduced to Conference on Wednesday afternoon. Paula Stanley (right) of the Pomona, Calif., Bethel Temple Community church was welcomed by a sister who apparently is a longer standing member of the denomination.

Right: *Bertha Myer of Lititz, Pa., listens attentively to her son's moderating of Conference. The moderator's wife, Faye, combines listening with baby-sitting her six-month-old grandson, Josiah Myer.*

Barbara Cuffie successfully moved that Conference reopen its agenda Saturday night and entertain her motion on divestment in South Africa (see story, this page). Other persons had already tried amendments to add this action to the Pension Board report. **Below:** *Orlando Redekopp (pastor of Chicago First church), Cuffie, and Michael Colvin (Cambria, Calif.) huddle to reconcile their individual efforts on a South Africa amendment into the one that ultimately was accepted.*

for stress management, marital and family tensions, and/or financial management; and offering financial assistance to cover mortgage payments, food purchases, and health insurance premiums.

South Africa divestment (not in Booklet) In an unusual action, delegates at Phoenix late Saturday evening reopened their business agenda to entertain a motion from Barbara Cuffie, of Baltimore First church, that the General Board and the Pension Board appoint a five-member committee to study divestment from companies that do business with South Africa, to develop policy for that action, and to report to Annual Conference in 1986.

Partly in response to the presence and presentations at Conference of Allan Boesak, outspoken apartheid opponent (see page 26), several delegates earlier had tried to add similar amendments onto Pension Board business items. In its final moments of business, Conference accepted Cuffie's motion, bringing its 1985 agenda to a close on an unexpected note of excitement and urgency. ☐

GUY WAMPLER J

The Hagerstown (Md.) congregation probably has set some kind of record. With the election of its new pastor, Guy E. Wampler Jr., to the office of moderator-elect, it has four pastors, all living, who have been elected to that post. Others besides Wampler include Dean M. Miller (moderator in 1973), DeWitt L. Miller (1964), and Paul M. Robinson (1956).

Wampler will serve as moderator for the 1987 Annual Conference in Cincinnati, Ohio. The 50-year-old pastor served the Ephrata (Pa.) congregation and Beacon Heights (Fort Wayne, Ind.) before moving to Hagerstown this month. He has served on the General Board, and been vice-chairman of its executive committee. He was chairman of the study committee that produced the 1983 position paper, Human Sexuality from a Christian Perspective. More recently he chaired the committee that planned the just-launched stewardship emphasis, Adventure in Mission.

Wampler was chosen moderator-elect over Joan George Deeter, after Standing Committee narrowed the 4-person slate that included Doris Cline Egge and Warren M. Eshbach.

Other elections and appointments:

General Board and Pension Boad, district representatives (5-year terms): Ralph Z. Ebersole, Tyrone, Pa. (Middle Pennsylvania); James O. Eikenberry, Batavia, Ill. (Illinois and Wisconsin); and David C. Wilson, Johnstown, Pa. (Western Pennsylvania).

General Board and Pension Board, at-large-representatives (5-year terms): Sidney Olsen King, Twin Falls, Idaho (Idaho); and Judy Mills Reimer, Salem, Va. (Virlina). Also, for a 3-year unexpired term: Duane H. Ramsey, Washington, D.C. (Mid-Atlantic).

Annual Conference Central Committee (3-year term): Margaret James Petry, North Manchester, Ind.

Committee on Interchurch Relations (3-year terms): Anita Flowers Metzler, Nappanee, Ind. (elected by Annual Conference); and William A. Hayes, Baltimore, Md. (appointed by the General Board).

National Council of Churches (3-year terms; unexpired terms appointed by Standing Committee): Lori A. Sollenberger, Everett, Pa.; and J. Wayne Judd, Bridgewater, Va. (3-year term, appointed

1987 MODERATOR

by the General Board): Connie S. Andes, Elgin, Ill.

Bethany Theological Seminary (5-year terms): J. D. Glick, Harrisonburg, Va. (clergy); Ruthann Knechel Johansen, Princeton, N. J. (laity); and Robert O. Hess, Manheim, Pa. (at-large).

Standing Committee's Nominating Committee (2-year terms): Glen A. Campbell, Monticello, Ind. (South/Central Indiana); Marjorie Powers, Mount Morris, Ill. (Illinois and Wisconsin); Patricia Pepple, Woodbury, Pa. (Middle Pennsylvania); and Jane M. Wood, Boones Mill, Va. (Virlina).

Continuing are Ruth Keller Gunn, Baltimore, Md. (Mid-Atlantic), chairwoman; Jerry W. Ruff, Broadway, Va. (Shenandoah); Rick Ukena, Portland, Ore. (Oregon/Washington); and Philip E. Norris, Fort Collins, Colo. (Western Plains).

Ministers' Association (3-year term, elected by the association): Roger Richer, Glendora, Calif. Ronald E. Wyrick, Bridgewater, Va., is president for 1985-86.

Annual Conference Study Committee on Gambling (see page 15): Wayne Eberly, Harrisburg, Pa.; Vera Hayes, Baltimore, Md.; Beverly Kline, Baltimore, Md.; E. Paul Weaver, Everett, Pa.; and Vivian Ziegler, Lancaster, Pa.

Pastoral Compensation and Benefits Advisory Committee (see page 16): Sara Ann Bowman, Boones Mill, Va. (1990); Harold S. Moyer, Roanoke, Va. (pastor); Carl E. Myers, Elgin, Ill. (district executive); George Kensinger, Martinsburg, Pa. (1986); and Ed Frantz, Wichita, Kan. (1988).

Foundations Enabling Committee (see page 16): John R. Gibbel, Lititz, Pa.; and Joanne Valentine, Fort Wayne, Ind. (elected by Annual Conference). Three

Top right: *Guy Wampler Jr., Hagerstown, Md., pastor, shares a glance of satisfaction with his wife, Linda, as his election to the post of Annual Conference moderator 1987 is announced.* **Center right:** *Six new members were elected to the General Board—David Wilson, Ralph Ebersole, Sidney King, James Eikenberry, Duane Ramsey, and Judy Reimer.* **Right:** *General Board chairwoman Elaine Sollenberger congratulates her new commission chairpersons—Emily Mumma (Parish Ministries), Fumitaka Matsuoka (World Ministries), and Paul Brubaker (General Services).*

other members will be elected, one each from the Brethren Homes and Hospitals Association, the Council of District Executives, and the General Board.

Review Committee to study the General Board/the Pension Board Relationship (see page 13): Donald Clague, La Verne, Calif.; Fred W. Swartz, Manassas, Va.; and Mary Anna White, Springfield, Ohio. Two other members will be appointed, one each from the Pension Board Executive Committee and the General Board Executive Committee.

General Board/Pension Board Committee to Study Divestment from Companies that Do Business with South Africa, and to Develop Policy for that Action (see page 18): This committee has not yet been named by the General Board/Pension Board.

General Board Reorganization: Executive Committee: Elaine M. Sollenberger, Everett, Pa. (1986), chairwoman. Phillip C. Stone, Linville, Va. (1987), vice-chairman. E. Stanley Smith, Elkhart, Ind. (1989), and Anita Smith Buckwalter, Lansing, Mich. (1988), serve as members-at-large. The three commission chairpersons are also members of this committee.

Goals and Budget Committee: The above group, chaired by Phillip C. Stone, plus Administrative Council, comprises the Goals and Budget Committee, with four ex-officio members: Owen G. Stultz (Virlina), Joseph M. Mason (Southern Ohio), Carl E. Myers (Illinois and Wisconsin), and Carroll M. Petry (South/Central Indiana), district executives.

Pension Board: The members of the General Board also comprise the Pension Board. The Pension Board chairman and vice-chairman, respectively, are Lowell A. Flory, McPherson, Kan. (1986), and William H. Cable, Syracuse, Ind. (1987). Wilfred E. Nolen is secretary/financial officer, salaried staff.

Pension Board Executive Committee: This committee includes, besides Flory and Cable, Becky Baile, Oak Brook, Ill. (1989); Esther Frantz Boleyn, Morgantown, W.Va. (1988); Dorris Murdock, Nampa, Idaho (1986); Kurtis Friend Naylor, Mountain Grove, Mo. (1987); Peggy Reiff Miller, Kalamazoo, Mich. (1988); and Duane H. Ramsey, Washington, D.C. (1988).

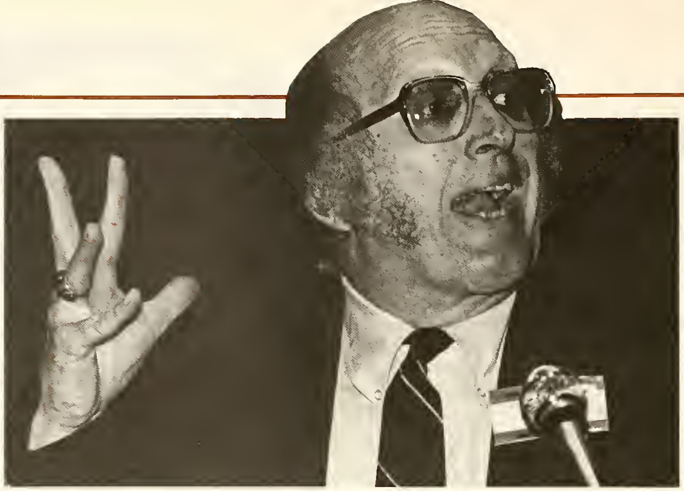
General Services Commission: Paul W. Brubaker, Ephrata, Pa. (1989), chairman; Becky Baile, Oak Brook, Ill. (1989); William H. Cable, Syracuse, Ind. (1987); Lowell A. Flory, McPherson, Kan. (1986); Sidney Olsen King, Twin Falls, Idaho (1990); Dorris Murdock, Nampa, Idaho (1986); Keith D. Pontius, Marion, Ohio (1989); and Phillip C. Stone, Linville, Va. (1987).

Parish Ministries Commission: Emily M. Mumma, Largo, Fla. (1987), chairwoman; L. Gene Bucher, Brodbecks, Pa. (1988); Anita Smith Buckwalter, Lansing, Mich. (1988); James O. Eikenberry, Batavia, Ill. (1990); Esther W. Petcher, Chatom, Ala. (1989); Fran Clemens Nyce, Westminster, Md. (1986); Duane H. Ramsey, Washington, D.C. (1988); and David C. Wilson, Johnstown, Pa. (1990).

World Ministries Commission: Fumitaka Matsuoka, Berkeley, Calif. (1986), chairman; Esther Frantz Boleyn, Morgantown, W. Va. (1988); Ralph Z. Ebersole, Tyrone, Pa. (1990); Peggy Reiff Miller, Kalamazoo, Mich. (1988); Kurtis Friend Naylor, Mountain Grove, Mo. (1987); Judy Mills Reimer, Salem, Va. (1990); Jorge Rivera, Castañer, P. R. (1987); and E. Stanley Smith, Elkhart, Ind. (1989).

Ex-officio members of the General Board: are Donald F. Durnbaugh, Lombard, Ill. (Annual Conference moderator); Guy E. Wampler Jr., Hagerstown, Md. (Annual Conference moderator-elect); Warren F. Groff, Lombard, Ill. (president of Bethany Theological Seminary); Graydon F. Snyder, Lombard, Ill. (dean of Bethany Theological Seminary); and Jitsuo Morikawa (observer/consultant from the American Baptist Churches of the USA).

Emily M. Mumma, Largo, Fla., will serve as the General Board's observer/consultant to the American Baptist Churches of the USA for two years.



From George Hunter, a 'stirring summons'

by Timothy K. Jones

A personality new to most conferencegoers rang one of the week's most stirring summons to make disciples. George Hunter spoke at a packed insight session and at a lunchtime renewal and growth rally, urging churches to become "great, unstoppable, contagious, growing movements."

Formerly secretary for evangelism for the United Methodist Church and now evangelism professor at Asbury Theological Seminary, Hunter took issue with congregations content to remain "beehives" of activity and programing, while keeping little sense of direction or mission. Four out of five churches in North America evidence much motion, but little movement and action, he argued.

Hunter urged "strategic planning" that insures a congregation's "integrity, future, and growth" through prayerful goal-setting, and he pointed to "great opportunities out there for people willing to take appropriate risks." And speaking of the Church of the Brethren, he predicted that "in the 1980s and 1990s, in this nuclear age, a peace church will have every reasonable opportunity to become contagious and experience great growth."☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

Evangelism at Phoenix: How clearly came the call?

by Timothy K. Jones

n his opening address, Moderator Jim Myer intrigued conferencegoers with a tory. He said that a man knocked on his door some weeks earlier, saying that he had read in MESSENGER that there was to be a Conference. While reading, the man aid, "I heard a voice saying, 'Not a conference, a *revival*.'"

Echoing the high hopes of many Brethren this year, Myer urged a revival of traightforward Christian proclamation. "It has been 30 years since we have had an Annual Conference emphasis on the Great Commission," he said. In one of the week's most energetic sermons, the moderator declared, "It isn't enough any longer o sit in a comfortable pew and croon, 'Come, come, come to the little brown hurch in the vale.'"

Myer then broke with recent precedent. "Because of the evangelistic imperative," he explained, "we are changing the style of this opening session." He asked for response from those ready to accept Jesus as Lord, make a recommitment, or share personal prayer requests. Some 35 counselors met the handful that ame to the front of the auditorium.

If fewer than anticipated responded to the public invitation, almost all conferencegoers heard the daily evangelism-centered scripture teachings during the morning business sessions. Paul E. R. Mundey, General Board staff for vangelism, lifted up a vision of congregations "so filled with the living reality of Christ that they spill over with joy and vitality." Early New Testament believers, he aid, "not only knew Christ, they were captivated by him."

The theme of making disciples spilled over into other worship experiences, uch as Lila McCray's Wednesday evening message that called God's love the "best-kept secret of our generation." Arthur Gay Jr. called for unapologetic preaching of he simple gospel and "commitment gone public" through baptism. Even after General Secretary Robert Neff's sermon on the nurturing ministries of the church, isteners were asked to stand as they felt God calling them to disciple-making ventures such as teaching, shepherding, and speaking as a prophet.

Perhaps the signs of stirring were most present outside the main convention hall. District executive Earl Ziegler's Bible studies attracted hundreds of attenders. The New Church Development and Evangelism dinner had a near-capacity crowd of 260. And insight sessions with titles such as "service evangelism" and "strategic planning for church growth" (see sidebar on George Hunter) packed their meeting ooms.

Also unique to this year's Annual Conference were small invitation cards, made especially for conferencegoers. Designed for distribution to Phoenix residents and visitors, they were titled with slogans such as, "There is more than fireworks in Phoenix this week!" and "You have welcomed us. Now let us welcome you." On he reverse, the cards invited recipients to join the 4,000 Brethren at the evening worship services. While not a major focus of Conference attention, some people ound them an encouragement to make the theme come alive in concrete invitations.

Some Brethren thought this year's theme the best thing to happen to Conference in years. Others left Phoenix unconvinced of significant movement. And a ew seemed turned off by the overtones of revivalism. With all the Phoenix Conference's innovations, one thing became clear: Brethren are grappling with the Great Commission as never before in recent history. This year's Conference, whatever it did not achieve, certainly gave impulse and impetus to Brethren growing eager to evangelize. □

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

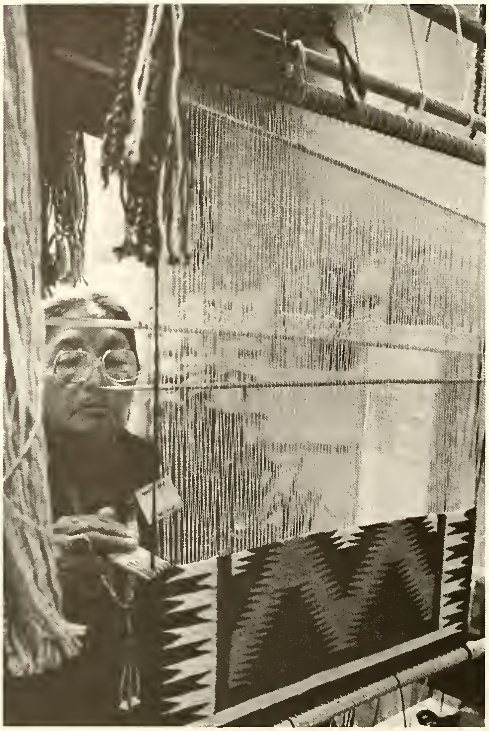
Called
to Make
Disciples

Above right: *Moderator Jim Myer greets a supporter from back home after his moving revival message Tuesday evening. The theme of Conference and its many manifestations in Phoenix reflected Myer's careful orchestration of the week's events.* **Right:** *As a concession to the evangelism theme, the mid-morning Bible studies this year were all done by one teacher, Paul E. R. Mundey, General Board staff for evangelism. Mundey called for congregations not only to know Christ, but to be captivated by him.*

NEWS BRIEFS FROM PHOENIX

- Total enrollment at Bethany Theological Seminary was up by 20 percent in 1984, according to the seminary's Annual Conference report. Over 60 percent of the students are Church of the Brethren. Congregational giving to Bethany totaled $502,050 in 1984—up five percent over the $474,225 received in 1983. Bethany shares a particularly close relationship to the denomination during this coming year, with its professor of church history, Donald F. Durnbaugh, serving as moderator.
- In the report of Brethren representatives to the World Council of Churches, the person of the WCC's new general secretary, Emilio Castro, was emphasized. Castro, a lifelong member of the International Fellowship of Reconciliation, is a man of peace—a pacifist. Not only that, but he is strong on evangelism, having served 11 years as WCC director of the Commission on World Mission and Evangelism. His strong push for evangelism is indicative of changes not only in the Council, but also in the member churches themselves.
- A highlight of the life of the National Council of Churches this past year was the arrival of a new general secretary, Arie R. Brouwer, of the Reformed Church in America. Significant, too, was the final reporting of the Presidential Panel (chaired by the Church of the Brethren's Robert W. Neff) whose purpose was to enable the Council, in Neff's words, "to be more clearly defined in terms of its mission, more integrated in terms of its life, more celebrative in the character of its life together, and more accountable to itself, to the member communions, and to the larger Christian community."
- Supplementing the General Board's printed report to Conference, a variety of individuals—such as Peter Olson, BVSer in Nicaragua, and Laura Sewell, recently retired missionary to India—told stories of their lives and their involvement in the program of the church. A portion of a new audiovisual on the Rural Health Program in Nigeria was premiered. Highlighting the first segment of the report was a series of slides showing the work of the denomination, as first the Conference choir and then the audience joined in singing "This Is My Story, This Is My Song."

Many conferencegoers called this their most moving moment of the week. Said moderator Jim Myer, "It is normal to get 'goose bumps' during an evening worship service, but it's something else to get them during the General Board report!"
- From Arizona's scorched desert to the Virginia seashore, Brethren at the 1986 Annual Conference will gather in Scope, a 12,000-seat convention center alongside the Elizabeth River in Norfolk. Fittingly, with the foremost Brethren historian for moderator, that will be the *200th* recorded Annual Conference. For a preview of the 1986 Conference setting, see the July *National Geographic,* "Hampton Roads, Where the Rivers End." Dates for the Norfolk event are June 24-29. Future sites and dates for Conference are: Cincinnati, Ohio, June 30—July 5, 1987; St. Louis, Mo., June 28—July 3, 1988; Miami Beach, Fla., June 27—July 2, 1989; Milwaukee, Wis., July 3-8, 1990; and (next two years not set yet) Indianapolis, Ind., June 22-27, 1993.
- Phoenix Conference, as expected, won't go down as a big Brethren turn-out. Total registration was 3,892, about a thousand less than Carbondale in 1984. Of the total, 957 registrants were delegates and Standing Committee. The largest attendance for a worship service at Phoenix was on Friday night, when 3,258 people heard Bob Neff preach on "Teaching Them to Observe All That I Have Commanded You."
- Conferencegoers gave $29,426.63 toward Annual Conference expenses, according to Elsie Poleck, of the treasurer's office. An additional $13,540.62 was given toward the Brotherhood Fund, and $4,619.65 to the Ministers' Group Insurance Fund (MGIF), for a total of $47,586.90. This figure was well above the $36,360.42 netted in Carbondale last year.
- Brethren Press book sales of $42,061 were less than the $48,195 taken in at Carbondale. But with a thousand fewer registrants for Conference, Phoenix sales stayed stable, still averaging $10.80 worth of books for each conferencegoer.
- SERRV sales at Phoenix totaled $13,652.45, down from Carbondale's $17,591.
- Art for Hunger, sponsored by the Association for the Arts in the Church of the Brethren (AACB), netted $6,749 at this year's Conference. Four quilts were auctioned by AACB, one bringing in more than $8,400 after it was sold three times. After AACB expenses are subtracted, the art and quilt profits will be donated to Heifer Project International, earmarked for hunger relief in Sudan.
- Among the visitors to Conference were delegations from Ekklesiyar



Mary Thompson, a Navajo, and a member of the Tóka'hookaadí Church of the Brethren at Lybrook, N. M., exhibited her rug-weaving skill throughout the week in the General Board exhibit. The walk-through exhibit also featured the new Adventure in Mission program, Urban Ministries, Passing on the Promise, and Witness for Peace in Nicaragua. The exhibit supplemented the Board report presented to delegates.

'Yanuwa a Nigeria (the Church of the Brethren in Nigeria—EYN) and the Basel Mission (Switzerland). Both groups were attending Conference as a prelude to a consultation the following week in Elgin, Ill., to discuss future directions for EYN. (A report will appear in the September MESSENGER).

Basel Mission visitors were Eberhardt Renz, Peter Rudolf, Albrecht Ebertzhauser, and Klaus Weinrich. Nigerian Brethren were John Kudzar, Boaz Maina, Karagama Gadzama, and Bitrus Kwajighwi.

- Wanda Will Button, Conrad, Iowa, received the Sixth Annual Ecumenical Award from the Committee on Interchurch Relations at its Phoenix luncheon. Described as "a woman who witnesses for the sake of unity in the Body of Christ among all God's people," Button was cited for her contributions to ecumenical unity in her local community, as well as her service on behalf of the larger church.

The CIR also awarded a scholarship to Shirley C. Kirkwood, Mount Solon, Va., to assist her work among the bereaved in the hospice program at Rockingham Memorial Hospital, Harrisonburg, Va.

- For the second year in a row, a lifesaving booth was maintained to accept blood donations from conferencegoers. A total of 285 pints of blood was collected.
- Absolutely the youngest participant in this year's Annual Conference was Joel Spicher Waggy. He was born early on July 3 in Phoenix' Good Samaritan Medical Center to Nigeria medical missionaries Norm and Carol Spicher Waggy. They had expected him to arrive five weeks later, in Garkida, Nigeria.
- The oldest participant in Conference was Roy Miller, who will turn 99 August 31. He served as a delegate for Phoenix First church. A minister in the Church of the Brethren for 77 years, he led prayer at the Thursday evening service. Miller has been invited by the National Park Service to attend the Statue of Liberty Centennial August 28, 1986, three days before his own centennial.
- Conference noted the death July 4 of Willem A. Visser 't Hooft, 84, founding secretary of the World Council of Churches. He died in Geneva, Switzerland, his home since 1924. Visser 't Hooft was a friend of many Brethren, most notably M. R. Zigler. During Zigler's tenure (1948-58) as director of Brethren Service in Europe, he worked closely with the WCC leader in service programs, particularly in establishing the pioneer ecumenical venture Interchurch Service to Greek Villages.

Three well-known Brethren members died during Conference week. Claude E. Wolfe, 66, of Roann, Ind., died July 4. Pastor of the Roann Church of the Brethren at the time of his death, he retired from the Manchester College faculty in 1975 after 25 years as the school's popular coach of men's basketball. On Sunday, July 7, the closing day of Conference, death claimed Cleo C. Beery, 81, of La Verne, Calif., retired professor of education at the University of La Verne, and Anna Beahm Mow, 91, of Roanoke, Va., the beloved "Sister Anna," missionary to India, Bethany Seminary professor, lecturer, writer, and spreader of good will and the gospel. A tribute to Sister Anna appears on page 11 of this issue.

- Eighteen new fellowships and congregations begun by the Church of the Brethren since 1980 were welcomed to the denomination by Conference in a ceremony on

A unique feature of this year's Bible studies was one conducted all in Spanish. Titled "Evangelismo En El Contexto Hispano," it featured such teachers as Olga Serrano (above), pastor of the Rio Prieto congregation in Puerto Rico. Other Bible studies also featured evangelism, as well as a variety of other topics. Opal Pence Nees (right), pastor of the Anderson (Ind.) congregation, was one of those who taught daily.

Wednesday. The happy diversity of the new Brethren was made apparent by the accents of the participants—accents that reflected Hispanic, Korean, and Haitian origins, as well as the Brethren heartland.

The new churches are Gap Community Fellowship, Gap, Pa.; Lampeter church, Lampeter, Pa.; Lewiston Fellowship, Lewiston, Maine; Iglesia de los Hermanos Cristo El Señor, Vega Baja, P. R.; Iglesia de los Hermanos Río Prieto, Lares, P. R.; Premier Eglise Evangelique des Freres Haitien, Miami, Fla; Valley Peace Fellowship, Boise, Idaho; Christ Fellowship, Carol Stream, Ill.; Communion Fellowship, Goshen, Ind.; Ann Arbor Mennonite-Brethren Fellowship, Ann Arbor, Mich.; Bethel Temple Community, Pomona, Calif.; Fellowship in Christ, Fremont, Calif.; Valley Korean (Kang Nam), Panorama City, Calif.; Genesis Fellowship, Putney, Vt.; Palmyra Community, Edinburg, Va.; Christ Our Peace Fellowship, The Woodlands, Texas; Good Shepherd Fellowship, Blacksburg, Va.; and Romney, Romney, W. Va.

- Creation-centered spirituality was the focus of the Ministers' Association preconference gathering, featuring leaders Fr. Matthew Fox and Sr. Alexandra Kovats.

Fox, who has written books on spirituality and mysticism, is director of the Institute in Culture and Creation-centered Spirituality at Holy Names College in Oakland, Calif. Kovats is associate director of the institute.

Pointing out that too often our theology and spirituality are based solely on "two-legged creatures," Fox emphasized the need for a more inclusive, holistic view of creation in order to maintain balance with the earth. Each person is a partner in this continual creation process.

Jean Lichty Hendricks, president of the Ministers' Association, described participants' reactions as "mixed."

"Fox and Kovats presented a theology far different from what most are used to," she said. "People tended to either be exhilarated by it, or unable to incorporate it into their own theology at all."

- Disaster Emphasis Day, July 2, focused on the psychological and emotional issues of disaster response.

Speaker Anne Haynes Price, practicing psychotherapist and supervisor for graduate studies in counseling psychology at the University of La Verne, dealt with the issue of fear and anger from the victims' perspective, and the role volunteers

Marriag
&
Human Sex

Brethren books by the bushel

by Kenneth L. Gibble

You see them moving slowly among the tables—heads down, eyes scanning tables of contents, fingers flipping through pages. They are conferencegoers who have wandered into the maze of 65 tables that make up the Brethren Press book display. And most of them give no thought to what this display represents.

Back in Elgin, several weeks were needed to package and price the books that go on sale at Annual Conference. A Brethren Service truck transports approximately 25,000 volumes of the 2,300 titles that will be on display. Naturally, the object of this massive effort is to sell books, and sales range from $35,000 to $50,000, depending on the location of Conference. This amounts to nearly 15 percent of annual book sales for Brethren Press, and the book display at Annual Conference is the largest sales event of the year.

But selling isn't the only reason for the display. According to Clyde Weaver and Doris Walbridge of Brethren Press, the Annual Conference book display offers a ministry to the church by helping pastors, Sunday school teachers, directors of Christian education, and others become aware of the resources available for their use. By examining curricula and other materials, church leaders can make informed judgments about what options are available for their church libraries, for learning experiences, and for personal reading.

What are the big sellers at Annual Conference? Children's books sell well, as do collections of "children's sermons." Pastors are eager buyers of books, and they are especially interested in getting help for their preaching. In addition, pastors want resources for enriching their lives. The 20-percent discount provided for pastors by the Gish Fund, established way back in 1896, is an added incentive for ministers to reach for their wallets.

Clyde Weaver can recall some interesting incidents. A few years ago, a brother came up to the cash register and offered to pay a bill he had brought with him. It was dated 1942 and was in the amount of 45 cents. The brother felt that five dollars might be a fair amount of interest to pay. Clyde accepted the five dollars and then threw in another book as a bonus.

"Some people love to browse just because they feel comfortable surrounded by books—almost as if the books are friends," says Clyde. Many times people tell him how a book bought has been of personal help. Clyde believes one of the best things books do for Christians is to provide them with new ways of understanding themselves and their world; books offer "grist for meaningful fantasy."

Books aren't the only thing on sale at the display. At Phoenix, 30 different Conference events were recorded, and more than 800 cassette tapes were sold. A slide program is also available each year to help delegates report on Annual Conference to the folks back home.

But books are still important. "Historically Brethren have been people of the book," Clyde Weaver says. "*The* book for Brethren is the New Testament. But because we are noncreedal, other books remain important to give us new light on ancient truths. Books allow people to

Doris Nolley, Churchville, Va., browses through the popular Brethren Press books sales area. Sales this year of $42,061 will amount to about 15 percent of the publishing firm's annual sales. Marketing director Clyde Weaver (below), whose witty sales pitches are a fixture each morning at 11:30, sees the sales as a ministry.

ialog with themselves in a unique way, nd even in an age of television and comuters, books should remain a priority for s."

If the ringing of cash registers at 'hoenix is any indication, that priority is :ill firmly in place. ☐

Kenneth L. Gibble, freelance writer and promotion onsultant for MESSENGER, *is beginning a coastorate, with his wife, Ann, at the Arlington (Va.) hurch of the Brethren.*

play in helping them to cope with these feelings.

James E. Daughtry, pastor of the Tucson Church of the Brethren, and a veteran in disaster relief work, stressed the need for more pastoral counselors and trained listeners to help in disaster response.

- The Brethren Health and Welfare Organization, in its preconference meeting, formalized its relationship with the Parish Ministries Commission. PMC staff member Jay E. Gibble serves as BHWA's executive.

In other business, BHWA approved its appointed task forces on aging, substance abuse, holistic health, and medical ethics. The task force on aging, formed to develop the Statement on Aging (see page 17), was dissolved and replaced with volunteer coordinators of adult programing—Evelyn and Paul Bowman, of Prairie Village, Kan. Raymond R. Peters was appointed coordinator of membership and reserve funds.

The BHWA meetings included workshops on various programs under the group's umbrella. Throughout the week, a daily support group for persons or families who are victims of alcohol or drug abuse met for discussions. ☐

Brethren Quarterly
Happy

Insight sessions continue a traditional mix of program interpretation/promotion, issue discussion, and entertainment. **Above:** *June Gibble and Rick Gardner, editors, cut a giant cake celebrating a century of* The Brethren Quarterly. **Right:** *Kerby Lauderdale, in a discussion of homosexuality and the Bible, challenges those who see the Scriptures as never-changing laws, to explain the Acts 10-11 story of Peter's vision at Joppa that reversed biblical law.* **Above right:** *Lauderdale's son Thomas performs an hour of classical piano music.*

Allan Boesak on apartheid

The presence of South African apartheid foe Allan Boesak injected a new issue into Annual Conference—on the business floor and in Conference activities in general.

In a passionate speech at a dinner sponsored by the World Ministries Commission, the Reformed clergyman pointed out that apartheid is not simply a system of racial segregation, but is a "sophisticated system" as evil and violent as Nazism was. Not only is South Africa the only country where racial discrimination is enshrined in the constitution, said Boesak, but it claims to be a Christian system, a Christian policy.

"In the name of Jesus, the name of Jesus is being betrayed," he declared.

Boesak described his "personal dilemma" of trying to preach nonviolence in a country where virtually every nonviolent protest has ended in a massacre. But "I am still committed to nonviolence," he told the audience. "I sincerely believe that the basic demand of the gospel of Jesus Christ is a demand for peace."

Despite the murders of hundreds of children, "What we are called to do is not to respond with the same violence that the oppressor uses—but to rise beyond it," said Boesak.

A further dilemma for him is that the church teaches nonviolence but fails to try to remove the system that daily deals violence to South African blacks. "Then when someone reaches for a gun, we are called terrorists. They say we have forsaken the gospel," he criticized.

"I thank God that the gospel of Jesus Christ is more than the words of the Christian church, and that the love of God is more than the witness of the Christian church," said Boesak.

But, expressing his abiding faith in God, Boesak concluded, "Discipleship means that ability to say under all circumstances that Jesus Christ is Lord."

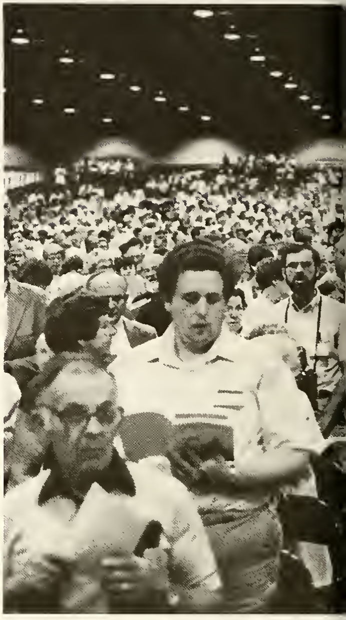
"In life and death we belong not to ourselves but to Jesus Christ, who is Messiah and Lord. That is our only hope. That is our only justification. That is the rock upon which we will stand. And in that name we shall continue to believe even though we shall die."

Later that evening, a large group attended an insight session with Boesak to discuss divestment, the Sullivan Principles, and other issues related to South Africa. The next day's General Board report included a 10-minute speech by Boesak to the entire delegate body.

In an unusual action inspired, in part, by Boesak's presence at Phoenix, the delegates voted to reopen the agenda at the end of an extra, late-night business session and consider a new item of business about South Africa. They instructed the General Board and Pension Board to study the issue of divestment, write a policy paper, and report back to next year's Annual Conference.—W.C.M.

"In the name of Jesus, the name of Jesus is being betrayed," declared Allan Boesak, in a fiery speech at the Friday night World Ministries dinner. Boesak addressed the Brethren just a week after the South African Council of Churches risked charges of treason by urging overseas churches to divest holdings in all companies that do business in South Africa.

Within two weeks of Annual Conference, the South African government had clamped down on black protesters by declaring a state of emergency and assuming sweeping powers. Within five days, 16 blacks had been killed, and 795 people had been arrested.



EMPOWERED
TO
SERVE
Worship
Stewardship

Clockwise, from lower left: *Pam Brubaker autographed copies of her brand-new book on the women's century,* She Hath Done What She Could. *In the Saturday night service women carried district banners into the arena. A historical vignette was performed by Sara Swartz and Lena Miller, with supporting cast Katie Gibble and Emily Teahl. Barbara Russey adds a candle to a display of lights honoring women of the century.*

SISTERS CELEBRATE A CENTURY

Opportunities to recognize the 100th Anniversary of Women's Organizations in the Church of the Brethren culminated with the Saturday evening worship service for the entire Conference body. With a candlelit procession of district and international banners, women ushered in a service that was both a celebration and an offering of historical understanding.

Through slides and drama, a history of organization begun by and for Brethren women was presented. Interspersed were significant stories of individual women. Candles were lit and placed on the stage in honor of these organizations and individuals. The breaking of the bread near the close of the service emphasized a purposeful unity—an uplifting of women's work as part of the whole church body rather than as a separate entity.

The celebration at Annual Conference actually began with three pre-Conference sessions. An opening Bible study was led by Alice Martin-Adkins and Patricia K. Helman. Martin-Adkins focused on Genesis 2 and its emphasis on relationship, while Helman addressed empowerment that comes from the Lord in the stories of Sarah (Gen. 18) and Mary (Luke 1:26-38).

Lucy West Rupel and Lena Willoughby were keynote speakers in a session on the importance of women sharing their own stories and empowering experiences. A third session featured small-group discussion to envision what women can do for the church—in terms of programing at the local, district, and national levels.

An insight session billed to preview the International Women's Conference in Bridgewater, Va., this August focused on the global dimension of women's work in the church and a history of the missions program. Members of the 100th Anniversary steering committee marked a world map, as they told stories of women's involvement around the globe.

In another insight session, Barbara Cuffie and Sondra Simmons asked participants to examine their own empowerment as reflected in their life choices and actions. In related activities, insight sessions were offered on women in ministry, and violence against women. The Womaen's Caucus luncheon featured Pam Brubaker, author of the recently published 100-year history *She Hath Done What She Could.* —K.A.

The sanctuary movement was highlighted in Phoenix on Sunday before Conference, when a Guatemalan family left the city in a large caravan of cars crossing the country to promote the sanctuary idea. John Fife, a Tucson pastor, assisted in consecrating the caravan project, and later in the week, spoke at the MESSENGER *dinner, explaining his part in starting the movement and challenging Brethren to continue furthering the cause.*

John Fife on sanctuary: 'We'd be turning away Christ'

Phoenix has been in the news lately—and not just because the Brethren held their Annual Conference there. Phoenix is one of the cities associated with the public sanctuary movement, which is currently gearing up for a September trial of a number of its leaders arrested January 17 after infiltration by government agents.

One of those leaders is John Fife, pastor of Southside Presbyterian church in nearby Tucson. In a speech at the MESSENGER dinner, he expressed his alarm at the government's role in that crackdown on the sanctuary movement.

"It's the first time in the history of this nation that the government has acknowledged in court that it has not only sent agents and spies into our churches and into our worship services, but has used that as the basis to bring charges against church members and church workers," said Fife. "They didn't dare do it before."

Fife stressed the threat this poses to the First Amendment's guarantee of protection to religious groups.

Most of his message, however, dealt with his congregation's involvement in the sanctuary movement. After spending $1½ million in fruitless attempts to help Central American refugees gain legal asylum in the US, the congregation finally decided it had no choice but to offer sanctuary. "We became convinced that if we turned them away we would be turning away Christ," said Fife.

The decision about sanctuary is simple, he said. The church's refusal to provide sanctuary to Jewish refugees at the time of the Holocaust is one of the tragic stories of church history, while the Underground Railroad for black slaves was a shining light, Fife explained.

"Once more, now we have the same situation facing us. We can either write another tragic chapter in church history, or we can once again affirm the gospel and what it means to be a community of faith. In my opinion, it's that simple a choice."

On June 30, some Brethren took part in a service at Phoenix' St. Catherine of Sienna Catholic Church to consecrate a large caravan of cars leaving the city to transport seven Guatemalan refugees to Massachusetts. The refugees and their US supporters traveled through 10 states, visiting churches, making speeches, and proclaiming to the country that the sanctuary movement is alive and well despite US government action to squelch it.

John Fife was among the clergy who blessed the caravan and its participants. Sister Darlene Nicgorski, one of those, including Fife, accused by a federal grand jury of "conspiracy to smuggle aliens" into the US from Central America, called the caravan "our faith in action."

"Bless those whose hearts are still stone," she told the gathering. And referring to government agents who infiltrated the sanctuary movement to gather evidence against the 12 defendants, Nicgorski said, "Pray for those who sold their soul for the money offered them."—W.C.M.

Brethren at Phoenix: Trying too hard?

by Kenneth L. Gibble

"The times they are a-changin'."

About 15 years ago, Bob Dylan sang that song as black people marched in the South, as young people began wearing flowers in their hair, as protest mounted in opposition to the war in Vietnam.

Now it's 1985 and, judging by the evening worship services at Annual Conference, the times are again changing for Brethren. About 15 years ago, Conference preachers were challenging the sisters and brothers to take the gospel into the marketplace, to let the world ask the questions, and then to have the church respond to those questions with the love of Christ made visible in acts of love and justice. Fifteen years ago, evening worship services featured innovations such as interpretive dance, a contemporary communion service, and a rock opera.

Contrast such approaches to worship with the evening services in Phoenix, and the differences are obvious. Perhaps the theme had something to do with it. To many people, the word "evangelism" means a call for a decision to accept Jesus Christ as personal savior. For some, this emphasis at Annual Conference was a welcome return to the essence of the Christian gospel. The worship services reflected this view. Music, almost without exception, was traditional in style and content—whether congregational singing, choir anthems, or instrumental music. With some notable exceptions, the format of the services also made few departures from the conventional.

One of the exceptions came on Wednesday evening, when four different languages—English, Korean, Spanish, and Gujarati—led the worshipers. Another exception was the use Friday evening of a creative children's story to proclaim the truth of God's salvation. And standing apart in both form and content was the Saturday evening service celebrating 100 years of women's organizations in the Church of the Brethren.

Both the worship services and the preaching focused on the need for Brethren to be about the work of evangelism. The sermons offered sound biblical reasons for the centrality of this witness. But did the worship services set Brethren hearts afire to evangelize? Some worshipers were doubtless pleased and even gratified by what was said about evangelism. Others were left wondering if the best that Brethren can do on this theme is to sing the old hymns and extend altar calls.

Perhaps all the efforts at being contemporary and relevant 15 years ago were a bit forced. Maybe Brethren then were trying too hard to be "with it." But in 1985, evangelism is the latest "with it" theme in American church life. Maybe at Phoenix we were once again trying too hard—trying, this time, to return to the security of the old-time religion.

Evangelism is, by definition, a looking outward. The worship services in Phoenix, oddly enough, had us mostly looking inward. □

Kenneth L. Gibble, freelance writer and promotion consultant for MESSENGER, *is beginning a co-pastorate, with his wife, Ann, at the Arlington (Va.) Church of the Brethren.*

Nancy Faus

Jim Myer

Bob Neff

Lila McCray

Art Gay

NEW CONFERENCE OFFICERS

Above: *Guy Wampler was elected at Phoenix to lead the 1987 Conference in Cincinnati, and Don Durnbaugh was installed as 1985-86 moderator.* **Below:** *Outgoing moderator Jim Myer, and Clyde Carter, pastor of the Mount Bethel congregation (Eagle Rock, Va.), consecrate the new leaders.* **Bottom:** *Myer presents Guy Wampler with the tamarind seedling (see page 13) as a symbol of the ongoing need to nurture evangelism in the church.*

editorial

A great Annua

I get a kick out of those openers that Conference delegates use when they get the mike. Most of them forget to state their business first, and begin instead with several complimentary remarks about the proposal in question, or the good work of the study committee. Then you hear a "BUT," and you know the speaker is getting down to business. It's as if the speaker must put in place a big cushion of compliments before setting a big "BUT" down on it.

Actually, I understand why they do this, because, much as I appreciated the 1985 Annual Conference (see how it goes!), I have two concerns about it to air.

I was glad for the evangelism theme, "Called to Make Disciples." It fitted right in with our denominational priority to preach the good news afresh. I was very favorably impressed with moderator James F. Myer's performance as he guided Conference. I can't remember ever before standing at the end of Conference on Sunday morning, and wishing sadly we didn't have to say good-bye to the moderator. Jim Myer "made" Conference for me.

I will recall for a long time the highlights of Phoenix Conference—great speeches by Allan Boesak and John Fife; the thrill of the women's centennial celebration; standing with tears in my eyes, too choked up to join in singing "Blessed Assurance" in the finale of the General Board report; Barbara Cuffie's magnificent move that reopened the business agenda late on Saturday night, and called Brethren to a timely social justice action.

BUT . . . I was troubled about the way the impromptu appearance of South African apartheid foe Allan Boesak seemingly turned Conference in a direction Central Committee had not charted.

Don't get me wrong. I was as moved as anyone by his speech at the World Ministries dinner, and I applaud the delegates' action that calls for a General Board/Pension Board committee to study and act on divestment. BUT . . . I think we need to look carefully at the way Central Committee and the General Board and its staff work together to shape Conference. I understand that our new moderator, Don Durnbaugh, shares my concern, and is raising this very question at the August 29-31 Central Committee planning meeting for "next year in Norfolk."

onference . . . BUT

Creative tension is good in Conference planning. We need to have structure for the week's program BUT . . . not get carried away. We need to keep the week loose enough to accommodate the moving of the Spirit, to keep it open to allow serendipity to come in. After all, an oft-spoken observation of Conferences is that the best things sometimes happen away from the business sessions, and the most effective speakers often are not the ones lined up by Central Committee for evening worship services. Maybe it's time to consider not having Conference themes. Maybe it's time to stop setting topics for evening worship service speakers. Maybe we should look to meal-event speakers for the big names, and just leave the evenings free for old-time preaching, shouting, singing. I don't know.

Then I have another concern. I wrote an editorial in 1983 urging Central Committee to be more relaxed and laid back about controversial Brethren special interest groups being visible at Conference. "Crawfishes at Conference" won me a national award in editorial-writing, but it didn't win over Central Committee or stay its firm hand.

The ruckus over exhibit space did lead to a committee drawing up official "Guidelines for Exhibitors," which have served as a basis for excluding from the exhibit booths at least two of the "crawfishes" in question.

At Phoenix, I decided to just prowl around among the exhibits and check them out against the "Guidelines." A key line in the "Guidelines" says, "Exhibits should be in general support of the ideals, purposes, and principles of the Church of the Brethren. . . . " So I picked up printed material here and there among the exhibit booths, and scanned it to see if anyone was out of line.

Good heavens! The exhibit that seemed most flagrantly to violate the "Guidelines" was none other than moderator Jim Myer's Brethren Revival Fellowship! What to do? I greatly respect the BRF, and I love Jim Myer. I'd been warbling all year about how great a job he was doing as moderator. Should I blow the whistle?

I walked firmly back by the BRF booth to see whom I could talk to. There stood Harold Martin, editor of the *BRF Witness.* I mended my gait, and kept going. Harold has a certain no-nonsense look about him that sort of scares me. He has that stern demeanor that suggests he might have been a math teacher in some earlier incarnation.

"Ah, I'll ask Paul Brubaker," I comforted myself. But then I heard Paul had been chosen chairman of the General Services Commission of the General Board. That means Paul is my new boss! I wouldn't want to get into a scrap with him.

So I put things off until I was back in Elgin, and then decided to ask Jim Myer about the BRF matter. Surely my complimentary interview with him in the June MESSENGER would shield me from his umbrage. So I made so bold as to call the Myer home near Lititz, Pa. After a considerable wait (Jim was out talking to his Holsteins about percentage giving, I think), the ex-moderator came to the phone.

"Jim," I asked, "how do you justify the Brethren Revival Fellowship booth at Conference displaying literature that says the BRF encourages the denomination 'to break its association with the National Council of Churches and with the World Council of Churches'? Doesn't that violate the 'Guidelines for Exhibitors,' which say that exhibits should support the ideals, purposes, and principles of the Church of the Brethren?"

There, I'd said it, at least on the NCC and WCC. I didn't mention several other BRF statements, such as "The Role of Women in the Church," which is against women's ordination.

Jim isn't one of those people who have to hum and haw around before they answer a tricky question. He shot back at me, "Don't the 'Guidelines' go on to say, "Any expression of opposition should be done in a loving, supportive manner'?"

"Uh, yeah," I agreed, scanning my copy of the "Guidelines" to corroborate his quote.

"Well," went on Jim, "I believe all the *BRF Witness*es state the BRF positions in 'a loving, supportive manner.'"

I felt I'd danced out into the ring and caught it right on the jaw.

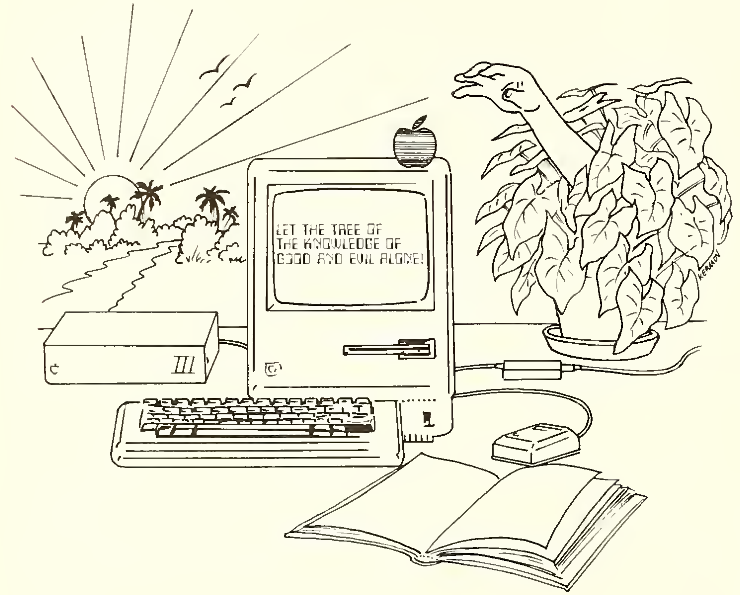
"Besides," said Jim, "BRF is not a *one-cause* group."

I crept to my corner. I had lost the round. There goes another editorial that won't soften Central Committee's heart.

So, all you crawfishes out there, pull in your claws, and push a new cause; a "loving, supportive manner" is the key, Jim says. Hope to see you all—and the BRF too—in your exhibit booths . . . "next year in Norfolk."—K.T.

BRETHREN BASIC

Everything we create as humans reflects God's original creation. We, ourselves, are incapable of original creation. So I think I've found all the basics of BASIC computer language right here in the Scriptures.



LET THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL ALONE!
III

by Frank Ramirez

In 1954, Isaac Asimov wrote a little story called "A Feeling of Power." The tongue-in-cheek tale chronicles a far-distant future in which humans have become dependent on small hand-held calculators for all their mathematical needs. As far as they know, such devices always existed. Myron Aub, a minor clerk, invents a new science called "Graphitics," which enables him to perform mathematical calculations on a sheet of paper with a pencil. After some initial skepticism, his invention is received with the honor it deserves. Unfortunately Mr. Aub commits suicide when a military application is found for his invention.

The age of pocket calculators has arrived, of course. I've gotten over the shock. During my freshman year in college, only one student owned a simple calculator. It cost him $450 and he slept with it. Within three years they cost $20 and you could use them to plot the course of nine planets.

What surprises me is that the age of pocket calculators has passed, and the age of personal computers has arrived. People own small, desk-top machines that do more work than the old multimillion-dollar, vacuum-tube dinosaurs that filled whole rooms and had to have tubes replaced every 30 seconds. Obviously, we're going to have to get used to living in the computer age.

It is my belief that everything we create as humans reflects God's original creation. We are incapable of original creation, but we honor God by imitating him. My suspicion has been that I could find all the basics of BASIC computer language in the Scriptures.

You'll have to judge whether I'm right.

LET

In computer programing we have items we call "variables." These are names or letters that we arbitrarily set aside as containers to stuff values in. LET is a computer word that allows us to assign a value to a variable. For instance:

LET A = 15.

The value 15 is placed in the box in memory marked "A."

LET PAY = HOURS * SALARY tells us to multiply a variable called SALARY by a variable called HOURS to produce a value called PAY.

LET is a powerful word in BASIC, *and* a fundamental one. As fundamental as "LET there be light," which was God's way of saying LET CHAOS = ORDER, or, put a value called ORDER into a variable labeled CHAOS. It will now equal ORDER. LET there be light, LET the earth bring forth vegetation, LET the earth bring forth living creatures. These are all examples of God's assignment statements.

We imitate God's actions. When a frightened Jewish teenager contemplated the social repercussions of her unexpected opportunity for pregnancy, and history waited upon her choice, she found it within herself to say "LET it be to me according to your word." LET MY-LIFE = YOUR-WILL.

The most interesting thing about LET, however, is that you don't have to use it.

You can type *LET A* = 15 or simply *A* = 15. Most people save themselves the time of typing three extra characters. It's easier. But they run the risk of forgetting that an operation is taking place.

And we are not aware of God's continuous LET IT BE because it is no more visible than the unused LET in a program. We take for granted the miracle of continued existence, almost giving ourselves the credit for the rising and the setting of the sun and the slow progression of the stars across the sky, just because we know when these things are going to happen. We look at our own achievements, at the tall buildings and the plowed fields and our bank balances and backyards, and give ourselves the credit, forgetting all the while that this is possible only because of God's LET.

REM

REM stands for remark. At first sight REM may seem like a useless computer word. When the first word of any statement is REM, you may write anything you like beyond it, regardless of syntax, because the computer will ignore that line. Its purpose is to allow the programer to make notes regarding the purpose of the code that follows. REM lets you make remarks to yourself.

Because REM doesn't do anything and is not necessary, many new programers do not use it. Six months later, when they try to figure out their old programs, they are lost, because they have forgotten what they intended and there are no REMs to consult.

Scripture remains our guideline for discerning God's plan for our life. But if we leave no trace of our personal study, in the form of underlined verses, or marginal notes, or memorized chapters, we'll be in the same boat as the befuddled programer. It doesn't hurt to leave behind some documentation so you don't have to work it all out again from scratch.

PRINT

This is an example of an input/output statement. PRINT enables you to take something within the memory of the computer and print it, either on the screen or on paper. For example you might type *PRINT A*, and if A happens to equal 15 the computer will print "15." Or you

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Windows in the Word

by Timothy K. Jones

Wineskin

I will admit it: At the grocery store I usually grab the product promising improved taste. Or advanced cleaning power. Consumers want the newest, fastest, leanest—not yesterday's best. Even such an industry giant as Coca Cola has succumbed to pressure and tinkered with its decades-old formula.

The authors of the best-selling *In Search of Excellence* found it out: The best-run companies all show a willingness to try the new. They expect and encourage experimentation from employees. Less successful companies "have forgotten to test and learn. They seem to prefer analysis and debate to trying something out."

Unfortunately, religious institutions share this awkwardness around the new. Jesus quarreled repeatedly not with those outside his religious tradition but with those entrenched within it. Teachers of the law and advocates of the system liked to say, "We've never done that before." They refused to stretch, denying God the freedom to act beyond their measurements.

Jesus knew that mindset was safe, but killing. It constricted God. People "do not put new wine into old wineskins," Jesus said. "If they do, the skins will burst, the wine will run out and the wineskins will be ruined" (NIV).

Commentator William Barclay clarifies the picture: "When new wine was put into a skin, the wine was still fermenting. The gases it gave off exerted pressure on the skin. In a new skin there was a certain elasticity, and no harm was done because the skin gave with the pressure. But an old skin had grown hard, and had lost all its elasticity, and, if new and fermenting wine was put into it, it could not give to the pressure of the gases; it could only burst."

But the problem was not confined to Jesus' day. "Every age knows the temptation to forget that the gospel is ever new," writes Howard Snyder. "We try to contain the new wine of the gospel in old wineskins—outmoded traditions, obsolete philosophies, creaking institutions, old habits. But with time the old wineskins begin to bind the gospel. Then they must burst . . ." (from *The Problem of Wineskins*).

Today's church can move beyond structured, stale ways, and experience the power of God bursting forth. The gospel is ever at work among us. In the liveliness of the charismatics, or the social conscience of the liberation theologians, perhaps. The gospel ferments in the zeal of evangelicals or the koinonia of congregation cell groups. It is there in the advocates of the recovery of liturgy, or anabaptists who model radical discipleship. The list goes on. The ferment of new wine is spreading, expanding the walls of our institutions and patterns.

God is looking for an open and pliant people, the image of wineskins tells us. God waits to fill us with new wine. God wants to catalyze blessed changes in the church. And we will be ready for them, if our skins have not grown hard. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

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might type *PRINT "Hello"* and the computer will print "Hello."

The computer takes no initiative. It prints exactly what you tell it to print.

Without the PRINT statement, the computer can hum away all day and figure out all the prime numbers from here to infinity. You'd never know about it, though.

So with the PRINT statement within us, "Go therefore and make disciples of all nations. . . ." We are empowered to share what is written on our hearts. If we do not proclaim the gospel as we have read it in the Scriptures and felt it within ourselves, it will do no one else any good. Let your light so shine! PRINT.

INPUT

Here's the one all the computer errors come from. INPUT invites the user to enter information into the computer.

One line of a program might read *PRINT "Please enter your salary."* The next line would then read *INPUT SALARY.* A "?" would appear on the screen immediately below "Please enter your salary." And the user types in the information requested.

Without some kind of input, the computer's genius for adding 1's and 0's means little. It can't do any work at all without input. Of course the wrong input means the wrong output. Garbage in, garbage out, as they say.

God differs from the computer (thank heavens) in that he needs no input to know what is best for us. God has all the information he needs and, to be honest, most of our own input for God is probably well-intentioned but ill-informed, to say the least.

But for some reason God wants us to pray, and in praying to let him know what we want. He will not follow our advice necessarily, but he wants our input. This is a real mystery. Nevertheless the command to pray, "Give us this day our daily bread," comes from an unimpeachable source. We dare not withhold our desires. There's a dialog going on, and we are like children who are allowed to take part in the conversations of our elders, even though we know little or nothing of what we are speaking. Trust and obey. You asked, Lord, and this is what I want.

IF-THEN

This is one of the most important commands. Every computer language uses some form of an if-then statement.

IF something is true (or not true) THEN do this or that, go here or there.

The short words in the English language have the most power. IF is one of the most powerful. IF General Lee could have held Little Round Top THEN the Confederate States might exist to this day. IF Hitler had pressed his advantage at Dunkirk THEN England might have been invaded and captured. IF there had not been a small electrical problem on December 9, 1968, while the small launch window was still open THEN Zond 7 would have lifted off and sent a cosmonaut, possibly Pavel Belayec, around the moon two weeks before Borman, Anders, and Lovell read from Genesis over that lifeless and rocky surface.

A little closer to home, IF you don't behave THEN your father or mother will take care of you. IF you are good THEN Santa Claus will bring you toys.

This is the closest thing a computer has to a decision-making capacity. It weighs the result of an expression and, depending on the answer, performs an action.

So we read in 2 Timothy 2:11-12:

IF we have died with him, (then) *we shall also live with him*;

(This makes sense. We share in the resurrection of Jesus Christ. Fair enough.)

IF we endure, (then) *we shall also reign with him*;

(Hold on just a little longer. That's encouragement. It's logical, like the computer IF-THEN.)

IF we deny him, (then) *he also will deny us*;

(Here is a negative IF-THEN. It still makes eminent sense. Indeed, the act of denying God is a denial of the action of creation that brought us into being. It sounds as if the result is almost an automatic action.)

IF we are faithless, (then) *he remains faithful—for he cannot deny himself.*

Oh.

The wisdom of this world turns out to be folly again.

We can deny God and, by doing so, remove the possibility of the grace that saves us and cause God in effect to deny us. But that's the logic of this world. Programer's logic.

God cannot really deny himself, and to deny his creation would be to do that very thing.

This brings up the most important point of all. Our creations are flawed. We fall short in our achievements when compared against the glory of God. Yet we are inclined in this age to worship the computer as we have in other decades worshiped money, power, idols, images, all things that represent at their core a worship of self.

If we are faithless (then) *he remains faithful.* No human achievement can mask or erase the great gift of grace given through Jesus that turns the world on its ear and makes all things new. ☐

Frank Ramirez, pastor of the Ladera Church of the Brethren, Los Angeles, Calif., is studying computer programing at West Los Angeles College

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TRAVEL—Travel with a purpose Apr. 8-24, 1986. Tour includes Jordan, Galilee, Jerusalem, Masada, the Dead Sea, Egypt, Cairo, Switzerland (Geneva and Lucerne), Germany (Schwarzenau, Siegen, Schriesheim), and Holland (Arnhem, Leeuwarden, Leiderdorp, Amsterdam). $1,949 from New York. Contact Wendell and Joan Bohrer, P.O. Box 67, Middlebury, IN 46540. Tel. (219) 825-7381 or (219) 825-8255.

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On church discipline for Brethren; BVSe

Bill Bowser

To rediscover *Gemeinschaft*

As the wide variety of contradictory Opinions in Messenger shows, many Brethren are looking closely once again at the issue of church discipline. Each writer seems to be saying, "This is what it means to be Brethren."

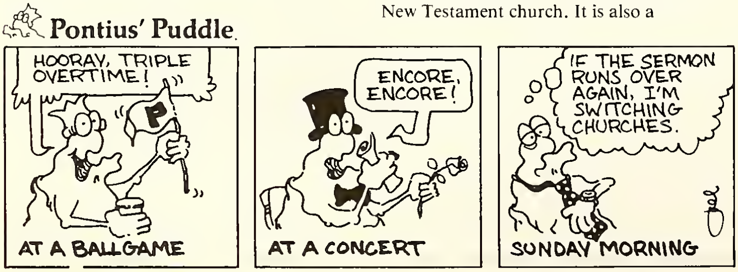
To one, being Brethren means agreeing with a certain set of beliefs about the Bible, or God, or Jesus, or whatever. To another, being Brethren means just the opposite—being open to a wide range of ideas and opinions. To yet another, being Brethren is a set standard of behavior to which all Brethren should conform. And to still another, being Brethren is a tradition, a way of life handed down from the past, almost a culture.

I think "being Brethren" has a great deal to do with that one word "Brethren." Brothers and sisters. A "fraternity." Our forebears used the word *Gemeinschaft"* (community). Sometimes I fear our *Gemeinschaft* is becoming too *gemein* (common). It is time the Brethren rediscovered *Gemeinschaft.*

Back when I was growing up, my father had a rule to live by: "People are more important than things." It meant that if an heirloom dish was broken, the damage would be repaired or the remains cleared away, and life would go on. If we can't afford to replace it, we can't afford to have it. People are more important than things.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.



My father never sought to base this proverb on any specific Bible text; to him, it was just plain common sense. But I do see a biblical basis for my father's proverb, and I think it captures the essence of what it means to be a *Gemeinschaft*, the essence of what it means to be Brethren.

When Jesus healed the man with the withered hand on the sabbath, the Pharisees were aghast. Jesus' answer was simple. "Is it lawful on the sabbath to do good or to do harm, to save life or to destroy it?" (Luke 6:9). When confronted with religious tradition, with theological orthodoxy, with standards of righteous behavior, Jesus declared that there is no more fundamental religious principle than this—that people are more important than things.

In Matthew 18, Jesus expressed a way to deal with a brother or sister who has fallen into sin. "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother." Jesus goes on to say that if your brother doesn't listen to you, you should take along two or three others, as witnesses. And if the brother doesn't listen to them, the whole church should be told. "And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector."

This particular Bible passage is especially important to the Brethren, because it is one of the key passages the Brethren have traditionally leaned upon in their efforts to be a New Testament church. It is also a passage that deals squarely with the issue of authority in the church. But Jesus' words here can be followed too slavishly. After all, he left out too many details: What do we do if the whole church decides in *favor* of the so-called "sinner," and *against* the two or three? This is a thumbnail sketch of the nature of love in action, not a rule of practice.

And our interpretation of the Bible at this point is exactly what the Brethren are now struggling with. Is a "New Testament church" one that clings tenaciously to the New Testament? Or is a "New Testament church" one that seeks to rekindle the spirit and rediscover the vision that inspired the early church? The two are not necessarily the same.

Certainly the original New Testament church showed remarkable growth and vitality, already 200 years before the New Testament was compiled under one cover. And many "Bible-believing churches" today seem to multiply only by dividing. Perhaps these are two extremes, the written word and the living word, between which the Brethren must wrestle with their angels, in order to keep the faith alive.

My mother had a proverb, too, one that she repeated as each of her three children left the nest: "Home is the place where, when you have to go there, they have to take you in." (Leo Buscaglia attributes the words to Robert Frost.) It was an exhortation to be sure to come home and visit, as well as a reminder that the door would always be open, should we need to come back. These words, too, weren't thought of so much as a proverb as they were considered plain common sense.

But a family at one of my father's pastorates most certainly did not share my mother's viewpoint. Their teen-age daughter went away for the weekend with her Church of the Brethren boyfriend and his parents. His parents chaperoned, and the girl had received her own parents' permission to go; but when she returned home, she found all of her possessions stacked on the side porch. Her parents were kicking her out of the house.

Doubtless, that girl's parents were exercising legitimate authority by excommunicating her from the family. Doubtless they had their reasons for doing so. But

oing evangelism

most folks would agree, as did the people of the congregation involved, that this junior-high girl was *better off* without her parents.

I suppose I could get my parents to kick me out of the house, too, if I tried hard enough. I'd have to be thoroughly nasty and cruel, and my parents would almost die first, but eventually I *could* do it. Yet, even then, my parents would never view my excommunication from the family as a victory, but as a terrible defeat. And, like the father of the prodigal son, they would ever be eager to undo it, to forget it had ever happened.

That teen-age girl's parents, by contrast, viewed the loss of their daughter as a great moral victory. And even if they eventually did allow their daughter back in the house, the time they kicked her out would be a constantly voiced reminder to the girl to do what they wanted, or else. Like the prodigal son's older brother, the parents were more concerned with "things" than with people.

Which of these two attitudes will the Church of the Brethren exhibit, if we place renewed emphasis upon the power of church authority? Will the Brethren act like the young girl's parents, and use Mathew 18 as a pretext for doing so? Or will the Brethren act like the loving parents, and show the forbearance that Matthew 18 is properly intended to describe? Does our manner of church discipline express legalism, or *Gemeinschaft*?

When we have answers to these questions, we will know what it means to be a New Testament church. When we have answers, we will know what it means to be "Brethren." And when we have achieved *Gemeinschaft*, our efforts will center more upon maintaining *Gemeinschaft* than upon answering silly questions like these. ☐

Bill Bowser is a member of the Washington City Church of the Brethren, Washington, D.C.

James E. Tomlonson

Using volunteers as evangelists

During the month of January, we traveled south to Florida and used the Mennonite-Your-Way Directory. We were impressed with the friendliness and the openness of persons along the way who took us in and provided lodging and friendship. In two southern cities we stayed with Mennonites who were obviously dispersed from the central Mennonite areas of our country.

I was also impressed by the fact that in both cases there is a Mennonite presence in that city. In Birmingham, Ala., that presence began with a volunteer unit assigned there during the active draft. At that time a number of volunteers were housed as a unit and as an outgrowth of that experience, a church was begun. Now in the mid-1980s, there are two churches

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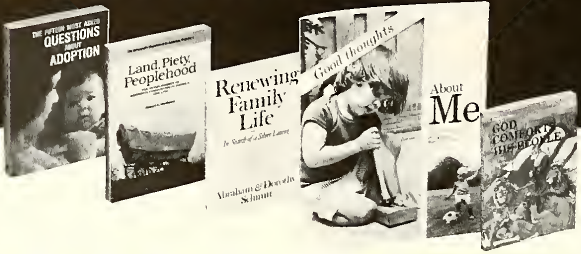

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in that metropolitan area, both of them with former Mennonite volunteers as the core group.

These are churches who are supported by Mennonite conferences, much like ou own districts. These churches are an acti anabaptist witness in that area, made up of persons who have chosen to settle afte their volunteer period is over.

My understanding is that there is a built-in expectation within the Mennonite volunteer system that says you need to make a connection with a local church while you are on project. In fact there is to be a sponsoring congregation within the same community as the project, or th project is not opened. This congregation does not need to be Mennonite to qualif

In talking with one of the couples in th Birmingham area, I learned that they ha a desire not to become submerged in the existing culture or churches in that area, but to keep alive their Mennonite heritag and particular witness. They feel that the have something to offer as a faith community to the people of the greater Birmingham area.

This reminds me of my own Brethren Volunteer Service experience in Puerto Rico in the late 1950s. Early in that assignment, I got a clear signal from the program directors that we were service workers, and not missionaries. As service workers, we were to confine ourselves to our job and our witness on that job, and were discouraged from mixing in the loca community. We were, however, encouraged to attend church on Sunday. No encouragement was given to become active.

Two or three of us broke that pattern and began to work with the youth group in the Castañer church. As an outgrowth of that experience, we began to participa in other activities in the community. Though we were also discouraged from attending any non-church functions withi the community, a couple of us broke tha pattern and attended a wedding. I was reprimanded on my return to work the following day. This experience lingers wit me these 30 years. It also triggers this uneasy memory that our BVS program in the past focused on creating isolated volunteer groups rather than active participation in the community.

My recent travel and my remembrance of my volunteer days have prompted me to ask a number of questions.

—What are we doing presently to utiliz our volunteer program as a base from which to develop a new church witness?

—What is our present policy regarding

volunteers participating in the community and the local church?

—Are we asking volunteers to put down church roots in their project communities, or are we leaving it up to the individual?

—Does our policy encourage the development of house churches or intentional religious support groups of volunteers?

—Is anyone talking about using the volunteer's presence in a new community as a potential church planting experience?

As I reflect on the progress of the Mennonites in this area, I begin to wonder where our church would be today if we had embarked on a similar program. Instead of needing to have Annual Conference urge us on to new church development, we would have already had a number going each year. If our intention had been there from the beginning, what a different church we would have today—instead of a diminishing membership, we would have been in a steady growth cycle.

I reflect about former BVSers who have returned from service during the past 35 years. Would their reentry into their home communities have been easier if they had been active in a church fellowship during their volunteer time? And if our local churches had been more receptive upon their return, would we find more of them in our local churches today?

Finally, in an effort to change this trend, our local church is in cooperation with a local BVS project, making the assignment a dual one. We believe that BVSers belong within the local church and that the local church needs those BVSers. Our mission and service are intertwined. ☐

James E. Tomlonson is pastor of the Warrensburg (Mo.) Church of the Brethren, and district executive for Missouri and Southern Missouri/Arkansas.

From the
Office of Human Resources

Brethren Volunteer Service is seeking:

- Teachers of English as a Second Language for projects in Arizona, China, Egypt and Poland. TESL may be required.
- Persons to enter special November 1985 orientation unit to be held in Puerto Rico. Placement possibilities include Central and Latin America. Requires fluent Spanish.
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turning points

Do you have information for Turning Points? For anniversaries, please give the first name of husband and wife, town and state of residence, and number of years married (50 years or more only). For deaths, give the name; town and state of residence at time of death; age; and month, day and year of death.

Send information to MESSENGER, Turning Points, 1451 Dundee Ave., Elgin, IL 60120.

Pastoral Placements

Albright, William P., to Cedar Run, Shen., interim part-time

Burry, Gene A., from Garrison, N. Plains, to Maple Grove, W. Plains, part-time

Cooper, Scott, to Springfield, Atl. N.E.

Gray, Paul, from other denomination, to Ten Mile, W. Pa., interim part-time

Hogle, Barbara L., from Bethany, to Cedar Lake, N. Ind.

Hogle, Gary, from Bethany, to Cedar Lake, N. Ind.

Keller, Kevin L., to Indianapolis, Northview, S./Central Ind., interim

Kirtley, Charles, from interim to full-time, Fredericksburg, Hillcrest Baptist and Brethren, N. Plains

Koch, Richard, from secular, to Allison Prairie, Ill./Wis.

Nolan, Jim, from other denomination, to Valley Peace, Idaho, part-time

Paterson, Harry J., from Frostburg, W. Marva, to Lewiston, N. Plains

Peterson, Gerald W., to Hutchinson, W. Plains

Shetler, David, from Windber, W. Pa., to Mount Bethel, Shen.

Snell, Timothy A., from Bethany, to Linville Creek, Shen.

Sonafrank, Harold E., from Fraternity, Virlina, to Mountain Valley, S.E.

Steele, Randy L., from Wolgamuth, S. Pa., to Bethany, Mid.-Atl.

Ulrich, Daniel W., from Bethany, to Easton, Peach Blossom, Mid-Atl.

Wenger, Gene E., to San Diego, Pac. S.W.

Licensing/ Ordination

Banaszak, David F., licensed Apr. 28, 1985, Windber, W. Pa.

Clark, Michael A., ordained Mar. 31, 1985, Beaverton, Mich.

Combs, Rosella J., licensed Apr. 14, 1985, Beavercreek, S. Ohio

Diamond, Louis, licensed Mar. 31, 1985, Fair-View, Georges Creek, W. Pa.

Hilton, Donald H., ordained Mar. 17, 1985, Limestone, S.E.

Hogle, Gary L., licensed Apr. 21, 1985, Ivester, N. Plains

McCombs, Earl W., ordained Apr. 28, 1985, Beech Grove, S. Ohio

Simmons, Brian, ordained Apr. 14, 1985, Shade Creek, Ridge, W. Pa.

Thompson, Wesley R., licensed Apr. 21, 1985, Middletown, S. Ohio

VanVleet, Daniel N., licensed Mar. 31, 1985, Wolgamuth, S. Pa.

Yeager, Harold E., licensed Feb. 3, 1985, Brandts, S. Pa.

Anniversaries

Brower, Fred and Ruth, Flora, Ind., 69

Brumbaugh, Albert and Lillian, Hartville, Ohio, 51

Brumbaugh, Raymond and Berdella, Hartville, Ohio, 59

Clapper, Ralph and Mary, Martinsburg, Pa., 53

Flora, Jonas and Opel, Boones Mill, Va., 66

Jarrels, Harold and Lera B., Port Republic, Va., 50

Miller, Willard and Margaret, Hartville, Ohio, 50

Myers, Kenneth and Dorothy, Goshen, Ind., 51

Myers, Roy and Verna, Hartville, Ohio, 63

Oswald, Maynard and Dorothy, Hartville, Ohio, 52

Ringer, Harold and Bertha, Hartville, Ohio, 51

Sievers, Bill and Doris, Nakomis, Fla., 52

Stern, Luke and Frances, Martinsburg, Pa., 54

Townsend, George and Evelyn, Des Moines, Iowa, 50

Weybright, George and Rachel, Goshen, Ind., 50

Whitacre, Jesse W. and A. Ruth, Roanoke, Va., 60

Wickert, Reuben D. and Alma, Astoria, Ill., 65

Yeater, Wilbur and Vera, Logansport, Ind., 55

Deaths

Bosserman, William O., 69, Pekin, Ill., Apr. 18, 1985

Bowman, Nellie M., 86, Salem, Va., Dec. 15, 1984

Byerly, Loyd L., 79, Monroe, Ind., May 4, 1985

Calhoun, Ethel, 76, Port Republic, Va., May 4, 1985

Carper, Richard E., 50, Woodbury, Pa., Nov. 13, 1984

Crumrine, Ray, 89, Greenville, Ohio, May 7, 1985

Dove, Forest W., 65, Fredericksburg, Pa., Apr. 20, 1985

Eagles, John, 81, Palmyra, Pa., Apr. 12, 1985

Emery, Mary D., 67, Goshen, Ind., Apr. 10, 1985

Fifer, Irene M., 78, Leonard, Mo., Mar. 31, 1985

Fifer, Mary I., 79, Leonard, Mo., Apr. 3, 1985

Garst, John M., 88, Miamisburg, Ohio, Mar. 17, 1985

Geil, Wilma, 41, Elkton, Va., Jan. 1, 1985

Good, Ray, 53, McGaheysville, Va., Apr. 19, 1985

Hartman, Wayne, 66, York, Pa., May 10, 1985

Hoke, E. Burdette, 66, Goshen, Ind., May 8, 1985

Huddleston, Seth J., 70, Logansport, Ind., Mar. 14, 1985

Leazenby, John E., 62, Logansport, Ind., Nov. 12, 1984

Lefever, John, 69, Palmyra, Pa., Mar. 8, 1985

Lehman, Carl B., 86, Greenville, Ohio, Jan. 1985

Long, Susan H., 66, Bealeton, Va., Dec. 23, 1984

Martin, Dan, 74, Greenville, Ohio, Apr. 23, 1985

Martin, Eva, 91, Fresno, Calif., Oct. 7, 1984

McCuen, Noland, 86, Ottumwa, Iowa, May 6, 1985

Miller, Linda H., 36, Goshen, Ind., Oct. 19, 1984

Neiderhiser, Elma, 87, Greenville, Ohio, Apr. 2, 1985

Neterer, Maureen, 78, Goshen, Ind., Nov. 6, 1984

Oatman, Robert, 62, Eastlake, Ohio, Oct. 14, 1984

Peters, Cora F., 100, Boones Mill, Va., Mar. 3, 1985

Poling, Henry O., 82, Moatsville, W. Va., July 8, 1984

Settle, Thomas M. 86, Martinsburg, Pa., Apr. 18, 1985

Sheets, Minnie, 88, Bridgewater, Va., Mar. 24, 1985

Sutton, Fern M., 80, Logansport, Ind., May 3, 1985

Vancuren, Evelyn, 73, South Bend, Ind., May 18, 1985

Wagner, Rose L., 91, Greenville, Ohio, May 3, 1985

Wampler, Fannie, 94, Bridgewater, Va., Jan. 26, 1985

Whitlow, Mary, 85, Fresno, Calif., Aug. 17, 1984

Wiest, Emma, 98, Denver, Pa., Apr. 3, 1985

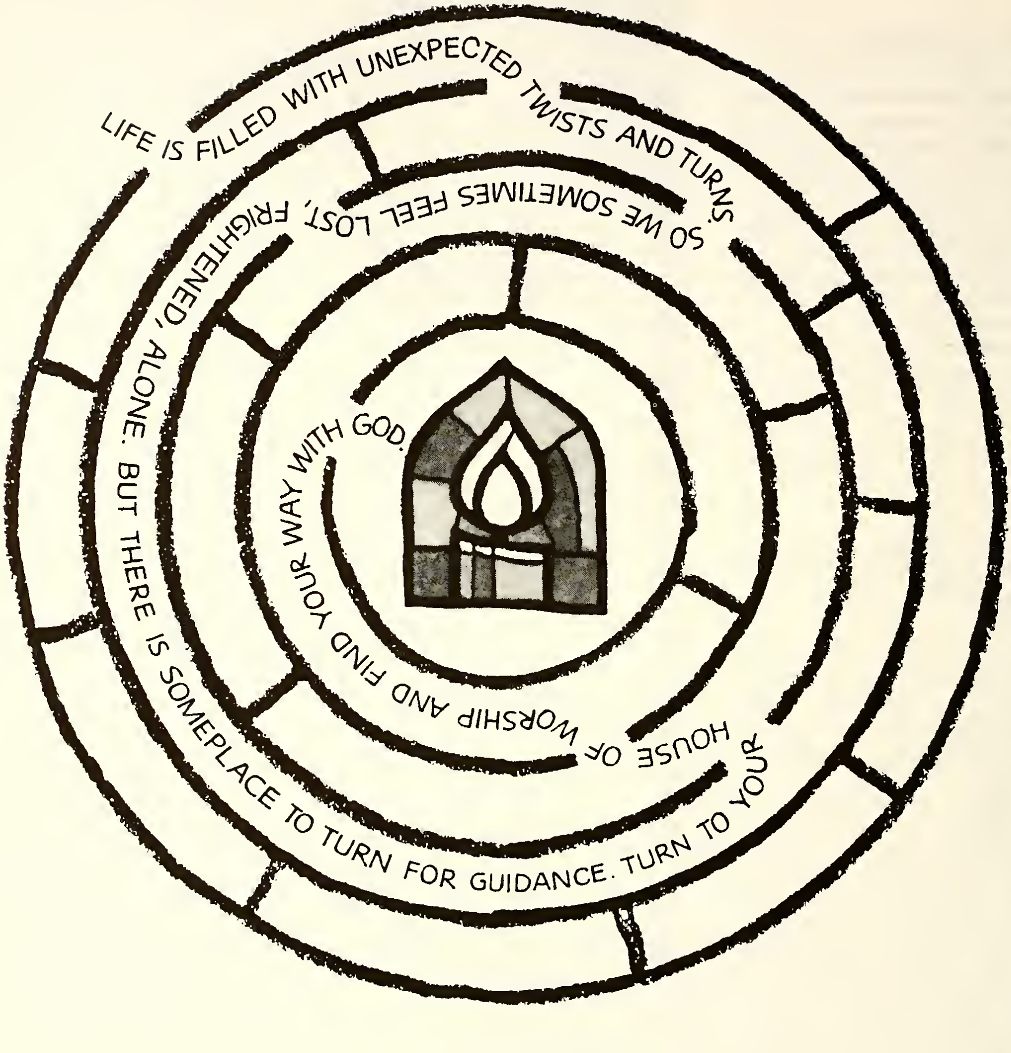
Wineland, George B., 97, Martinsburg, Pa., Mar. 4, 1985

Wineland, R. Willis, 61, Martinsburg, Pa., Feb. 14, 1985

Workman, Ronald W., 72, Goshen, Ind., May 7, 1985

Yankee, Geneva, 83, Logansport, Ind., Apr. 28, 1985

Yoder, Zella M., 91, Hollidaysburg, Pa., Apr. 24, 1985


LIFE IS FILLED WITH UNEXPECTED TWISTS AND TURNS.
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HOUSE OF WORSHIP AND FIND YOUR WAY WITH GOD.

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Ad Council

Conference can be memorable for children as well as adults. Will Hayley Neher remember her Uncle Randy Miller playing for her? Will some little boy remember Phoenix as the place he stubbed his toe? Will another recall his part in the Pima Indian dances? Ok Hee seemed too laid back to make a big deal out of singing with grownups in the Korean choir. And one little girl will just remember how good it was to have Daddy's leg to hang on to in a crowded, scary hotel lobby.

Footnotes to Phoenix—
THE LITTLE CHILDREN

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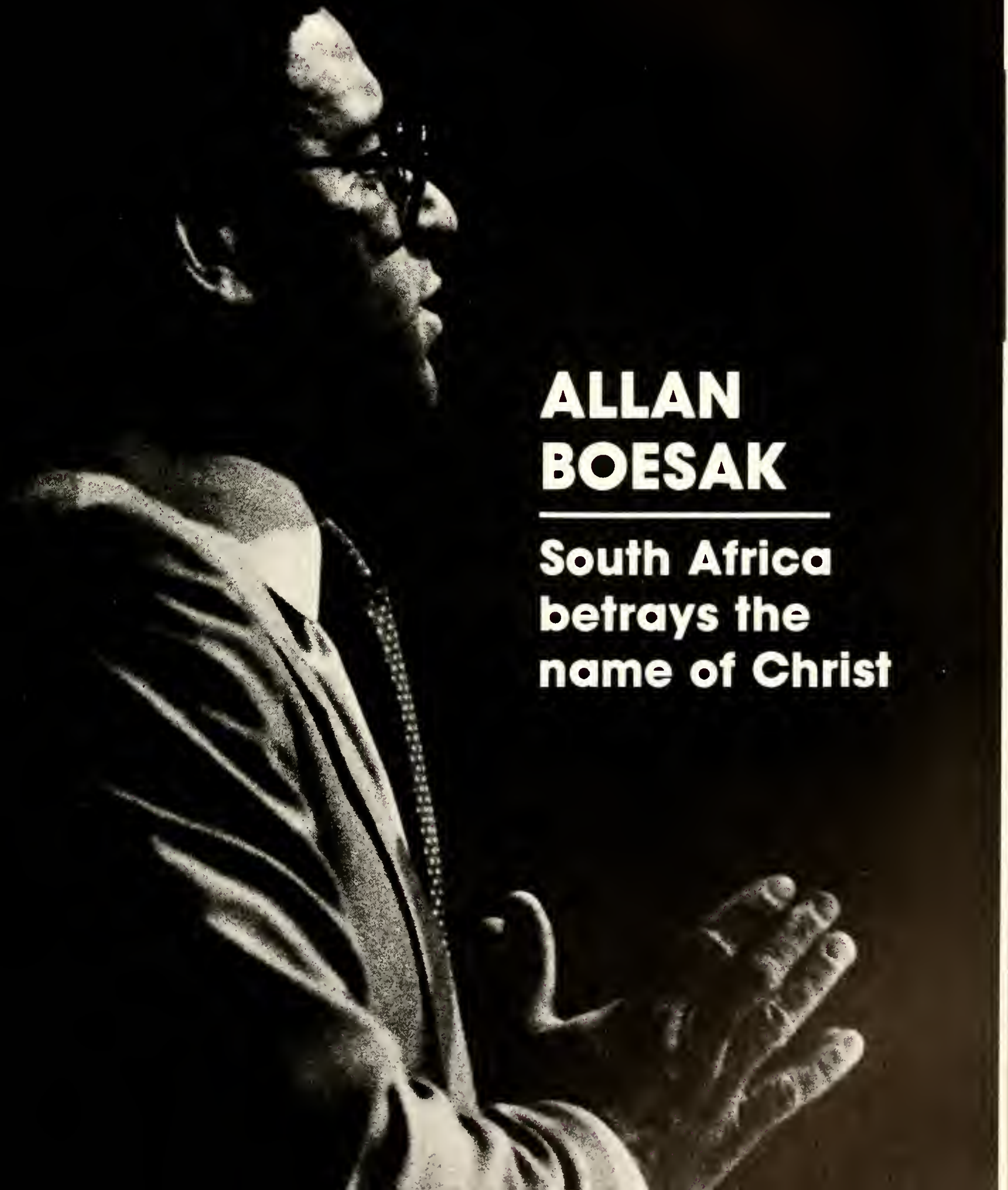

ALLAN BOESAK

South Africa betrays the name of Christ

contents

10 **Apartheid in the Name of Jesus.** Allan Boesak spoke to Brethren at Annual Conference just as his country of South Africa erupted in a confrontation between blacks seeking freedom from oppression and an intransigent white *Christian* government determined to deny them that freedom. Says Boesak, "In the name of Jesus, our people . . . are being shot down in the streets as if they were dogs."

13 **Boesak and the Brethren.** J. Roger Schrock interviews Allan Boesak, who suggests some questions that Brethren should be asking about South Africa and its evil policy of apartheid.

16 **For Nigerian Sisters, Empowerment Is Spelled ZME.** As James H. Lehman sees it, freedom to express themselves in a male-dominated society, and a deep sense of God's presence in their close, supportive community make the Women's Fellowship (ZME) an empowering experience for the sisters in the Nigerian church.

20 **The Devil Deals in Negatives.** Chalmer Faw says if God is for something, then anything against it is from Satan. When we know God's will, we should no longer deal in negatives. That's the devil's role.

22 **Basement Work with a Higher Calling.** The Hatfield (Pa.) congregation had hit on hard times when a plea for help from the community gave it new impetus. Story by Joyce Clemmer Munro.

COVER: Clean-cut, nattily dressed, and erudite, he didn't project our popular image of downtrodden black Africans, but when apartheid foe Allan Boesak spoke at our recent Annual Conference, he quickly had Brethren ready to do something about South Africa (articles on pages 10 and 13).

In Touch profiles Bob Ebey, Kendallville, Ind.; Nora Gingrich, Palmyra, Pa.; and Dave Leiter, Oak Brook, Ill. (2) . . . **Outlook** reports on EYN consultation. German/US dialog. Draft registration. Young adult conference. Philip Phenix to China. Solomon Islands project. District personnel changes. Blair Helman retirement. Women seminarians. Sanctuary. Brethren award winners. M. R. Zigler poster (start on 4) . . . **Update** (7) . . . **Worldwide** (9) . . . **Small Talk** (21) . . . **Windows in the Word** (24) . . . **Opinions,** Tom Hurst (26) . . . **Pontius' Puddle** (30) . . . **Turning Points** (31) . . . **Editorial,** "Let's hear it for our Nigerian sisters" (32).

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messenger

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letters

LEERY ABOUT LOGOS

At first it was welcome news when I read in t
Conference Journal at Phoenix that there is
strong interest among some Brethren to select
denominational logo. I could quickly imagi
many uses for such a logo in our congregation
on stationery, directories, newsletters. And
was not difficult to think of images that mig
appropriately and artistically portray o
denomination—the basin and towel, the dove
peace, or other symbols representing servi
simplicity, integrity, or commitment to the w
of Jesus.

Before long, however, I realized that alo
with the benefits of such a design would be
liabilities as well. In choosing a logo, our chur
conceivably could give in to the same tenden
we have avoided all these years in not adopting
creed. That is, if a logo represents one or more
the Brethren "virtues," it runs the risk of portra
ing us to ourselves as stratified, while allowi
others to pigeon-hole us as a denomination
certain, select special interests. The geni
behind being non-creedal is that it presumab
encourages our openness to the Spirit's leadin
and forces us to take all of the Scriptures as o
guide. No written or artistic work should steer
away from this perspective.

If we decide that a logo is more helpful th
harmful, let's design one that avoids symbo
depicting too precisely who we Brethren are a
what we do. I hope these ideas are changing
our own insights and the needs of our wo
change. Instead of a new logo, why not use t
current Annual Conference logo on congreg
tional mailings? These highlight a Brethren e
phasis for the current year, but make no pro
ises about the next year. I like that.

DAVID RADCLIFF
Midland, Va.

JESUS DIDN'T SAY 'YES'

When Jesus was asked, by people wishing
entrap him, "Is it lawful to pay taxes to Caesa
or not?" his answer was not "Yes."

Vernard Eller's "Rendering to Caesar" artic
(June) argues that his answer was "yes." This
difficult to understand, given Eller's usual hi
regard for the biblical text.

If Jesus had meant to answer "Yes" to t
question, he could have done so. He didn't. It
that fact that Eller—and all of us—are left
deal with.

JOHN K. STONER
EXECUTIVE SECRETARY
US PEACE SECTION
MENNONITE CENTRAL COMMITTEE
Akron, Pa.

PRO-CHOICE APPROACH BROADER

In response to the June letter, "Toda
Nazis," I say that, first of all, pro-abortionists
not exist; *pro-choice* supporters do. They su
port the rights of females to control what ha
pens to their bodies. Pro-choice supporters a
not forcing anyone to do anything. They simp
offer women the choice to control their ow

dies in a tough dilemma. To compare them to
tler and his decree on abortion is not com-
rable, and is a play on people's emotions.
Pro-choice supporters also offer alternatives
prevent unwanted pregnancies and children.
eir approach is broader; they are trying to pre-
nt the agonizing choice of having an abortion.
ro-lifers" are one-sided, and have an in-
mplete approach. Where are the "pro-lifers" in
ping with birth control and prevention of un-
nted pregnancies? Is it because there is no sen-
ionalism to capitalize on?
And what of the male's responsibility in all
s? It takes a sperm to fertilize the egg for these
wanted pregnancies. Unfortunately many
les do not acknowledge their responsibility in
wanted pregnancy. Where is Jerry Stanaway
d those of like mind on this issue, in challeng-
the other contributor to this situation to be
ponsible?
Just who are the Nazis of today? Hitler forced
men with wanted pregnancies to have abor-
ns. "Pro-lifers" want to force women with un-
nted pregnancies to give up their freedom to
ntrol what happens to their own bodies.

BETH SNIDER

shawaka, Ind.

D CAN HANDLE IT

am a BVSer from the Lynchburg (Va.)
urch of the Brethren, on project until
ptember in Warrensburg, Mo., at the United
mpus Ministry. On a trip to Seattle I was in
arge of devotions for the group, and wrote
se thoughts. I went through the Bible and
und many names for God. I soon found that
atever I or anyone else needed, God could
ndle it.
When you need to know where to start, God is
Beginning.
When you need to know how far to go, God is
End.
If you're confused, or just need advice, God is
Wonderful Counselor.
When you need an answer, God is the *Truth.*
If you're lost, God is the *Way.*
When you need a strong foundation, God is
Cornerstone.
If you're sick or tired, God is the *Divine*
ealer.
If you're weary, God is the *Comforter.*
If you need new life, God is the *Resurrection.*
If you need a resource, God is the *Word.*
When you need a tender touch, God is
other.
When you need a strong arm, God is *Father.*
If you need, God is the *Servant.*
When you need continuity and stability, God
the *Everlasting Father.*
If you are broken or need to be molded, God is
reator.
If you need strength, God is the *Almighty.*
When you forget God is there, remember God
Emmanuel.
If you need hope for world peace, God is the
rince of Peace.
If you're in darkness, God is the *Light.*

If you're weary or spiritually dead, God is the *Life.*

When all others have left you, God is *Love.*

When you need to know right from wrong, God is the *Judge.*

When you need an authority, God is *Lord* and *King.*

If you need cleansing, God is the *Lamb.*

When you're in need of food, God is the *Bread.*

When you need balance, God is *Law.*

If you're thirsty, God is the *Living Water.*

If you want to learn, God is the *Teacher.*

If you need a brother, He is the *Son of God.*

When you need to go to the source, God is the *Vine.*

When you need guidance, God is the *Good Shepherd.*

When you're lost, God is the *Savior.*

When you need hope, God is the *Messiah.*

CAROL HIPPS

Warrensburg, Mo.

CHRISTIAN REACTION TO GAYS

Florence Oliver's letter on "pornographic letters" (July) makes an unfair comparison between MESSENGER and the material sold at newstands. There's a world of difference.

Regardless of how we feel about men and women who choose sex partners in a way that is not normal according to God's word, it is our calling not to judge, but to extend Christian love towards those individuals. Keeping our distance from homosexuals is not the way to resolve this difficult social and moral problem.

I commend MESSENGER for exposing us to views different from our own. God gave us a mind to use, and that means broadening our scope of thinking and understanding.

R. YVONNE ENCK

Ephrata, Pa.

SPEND MONEY ON MINORITIES

I appreciated the June editorial, "One Small Step at Bitburg."

It is one thing to offer forgiveness and comradeship to those who died in World War II, fighting the Allies, who also directed the details of the holocaust—one of the greatest atrocities in the history of Christian nations.

It is another thing to see now what happens as the nazi-like Ku Klux Klan forces continue to harass, torture, and kill our minorities right here in the USA. As long as these anti-government, anti-democracy, anti-constitution forces continue practically unabated, we are in the build-up for the next holocaust.

Changing this direction could make use of the funds wasted in our huge, bureaucratic system to begin enforcing constitutional rights of the poor and minorities.

To help build a better life is far cheaper and more profitable than securing our national interests (profits) abroad through bloated arms budgets and sales that are seldom repaid.

GEORGE WEYBRIGHT

Syracuse, Ind.

page one

Allan Boesak was not asked to speak on evangelism when he addressed those at the World Ministries Dinner at Annual Conference. But his description of struggle and hope in South Africa could hardly have been more appropriate to the Conference theme, "Called to Make Disciples." His speech, reprinted in part on pages 10-12, proclaims the gospel, announces the need for repentance, calls for commitment, and witnesses to an invincible faith.

In an interview in Phoenix, Boesak credited his mother, who raised eight children after her husband died, with shaping his faith.

"She's a most marvelous person," he said, "and I will always remember her telling us that there were two things that she really wanted for her children. One was the opportunity to get some kind of education, and the other was the absolute centerpiece of everything she did—the nurturing of our faith in Jesus Christ."

Boesak attended the seminary for "colored" people. But after five years of schooling, the highest degree recognized was still a high school diploma. "When we asked why this was so," said Boesak, "one professor said that we must understand that we simply do not have the same intellectual capacity as the white students. 'And by the way,' he said, 'you don't have to worry about further theological training. We will provide whatever it is that the mission church needs.' I remember how rebellious I felt," said Boesak.

After his professors denied him the opportunity to accept a scholarship to Princeton University, he vowed that he would achieve the same education given to whites. Boesak was finally admitted to universities in Holland, which required him to complete in his first year all the courses that were not provided in South Africa—Greek, Hebrew, Latin, an orientation in theology.

Boesak's education therefore became a struggle to fight "against the prejudice at home" and to open the doors for other blacks from South Africa. And since then, he has emerged as one of black South Africa's foremost leaders.

Perhaps some day his only speaking engagements will come about because of his gift of preaching—and not because of the issue he represents.—W.C.M.

in touch

Bob Ebey: Telling tales

Bob Ebey is a regular storyteller. And possibly more regular than ever before, now that he's gotten his hands into the Illustrate-a-Story program.

It all started during Bob's career as a Church of the Brethren pastor, when it was his practice to tell a children's story the first Sunday of each month. A substitute schoolteacher as well, he found storytelling a useful tool for teaching or keeping a class in order. Now a "retired" resident of Kendallville, Ind., he was approached by the volunteer coordinator for the Human Resources Program—a combined volunteer program of area mental health associations—to become involved with a poetry program in nursing homes.

"I explained that my preference by far was to tell stories rather than work with poetry," he explains. "By planning together, this director got other volunteers to prepare large poster-size pictures to go with the stories, and we launched it as a pilot project to see if there was an interest by nursing home residents."

And that first program in the spring of 1984, one afternoon a week for six weeks, proved that the interest *was* there.

Illustrate-a-Story encourages the residents to actively listen, reminisce, and be artistic. Since a blank sheet of paper can be intimidating, Bob gives the participants a start with partially-completed illustrations. The listeners then add to them and color according to their varied abilities.

"It has been very well received," Bob says. "I have completed the program in nine nursing homes, two county homes, and three sessions at senior citizens' nutrition programs."

Bob claims that the program has brought him a lot of satisfaction, and that he appreciates his many contacts with elderly people.

More recently, Bob's storytelling has branched out into the world of drama. He's a member of a group called the Human Resources Players, a part of the Northeastern Center Human Resources program.

The group bought the rights to a script from Bridgework Theatre Inc., of Goshen, Ind. *Little Bear* teaches children about sexual abuse. The Human Resources Players own the rights for a year, and are presenting the play to grade school children, parent-teacher groups, and other organizations.

"In nearly every school in which the play has been given," says Bob, "the authorities tell us, 'We know a few youngsters who are being sexually abused, but they will not talk about it. We feel sure this will help them to talk.'"

It isn't easy for a real storyteller to stay "retired." Bob fills his hours reaching out to young and old alike. Since May, he's even taken on an interim pastorate with the Pleasant Chapel congregation, in Ashley, Ind. So now he's got another stab at those Sunday morning children's stories.—K.A.

Nora Gingrich: Port

At 81, Nora Gingrich is a woman dedicated to completing an ambitious project—compiling a detailed family history, complete with photographs. While tracing family roots back to the 1700s in both Switzerland and Germany, she has "run into an awful lot of dead ends." But undaunted, she continues to persevere while living quietly among a few favorite antiques in her room at the Lebanon Valley Brethren Home in Palmyra, Pa.

Nora's seemingly endless mission began innocently enough, with her offer to restore some old family records found crumbling in her father-in-law's "family Bible." Her zest for learning, her quest for order, her passion for detail, her resolute determination—plus her precise penmanship—combined to make her a natural for the role of family historian.

While her father-in-law was not given to flowery praise, he obviously appreciated Nora's diligence. One day, she recalls, he quietly presented her with his treasured Bible, newly rebound. Encouraged, Nora began bit by bit to collect more information. Her efforts were always quiet and behind-the-scenes during her busy life as mother of three growing sons and wife of Hiram G. Gingrich, farmer, elder-in-charge, moderator, part-time pastor, and evangelist.

Nora especially treasures the excellent photographs that bring her records to life. Her keen appreciation for photographs developed during the 1920s, when she worked as a photographer's assistant. She remembers the delicious taste of independence, the excitement of learning new skills, the pleasant respite from teaching school (eight grades, one room), "something I'd never really wanted to do."

After marrying Hiram, whom she'd met while they were both students at Elizabethtown College, Nora's days were filled with doing what was expected of a good Pennsylvania German housewife: sewing, gardening, making soap and apple butter, "helping with barnwork when the men were busy," and caring for her widowed father-in-law.

Then in 1938, the Annville congregation elected Hiram to the ministry. Until his death in 1974, Nora was a valuable partner in that ministry, albeit usually behind the scenes. "People sometimes came to me when they wanted to talk with a woman."

perseverance

In her more introspective moments, Nora admits to a feeling of having left a lot of her life unfinished. "I always dreamed of being a missionary-nurse," she confides. Now she is just trying to complete this family history project, something for her six grandsons and one granddaughter to carry into the future.

Like our biblical foremothers, about whom she loves to read, Nora's life portrays hope and suffering, dreams and despair, but especially perseverance. —NANCY KETTERING FRYE

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

Dave Leiter: Connecting with congregations

Dave Leiter has experienced the grassroots Brethren. Now he is finding out whether the local congregation and the denomination can mix. A senior at Bethany Theological Seminary, Dave is spending his summer studying the connections.

"My project is different in that traditionally field work is done in congregations, and I'm in the General Offices in Elgin," says Dave, who did a summer pastorate with the Harrisonburg (Va.) congregation last year. "But I wanted to get a feel for the denomination while focusing on the peace issue."

Dave credits the birth of his deep interest in peace to his Brethren Volunteer Service orientation in 1980 where he first began dealing with the issue. After completing his assignment with the Multi-Service Center in Indianapolis, he worked for two years for the North Manchester (Ind.) chapter of the Fellowship of Reconciliation, promoting peace and justice concerns.

Now working with Chuck Boyer, denominational peace consultant, Dave is studying the effect of the denominational peace statements on people at the local level.

"How do congregations relate and respond to these statements?" he asks. "We have some very beautiful and in-depth statements. Does the congregation know about them? Does it respond to denominational recommendations?"

To better understand the nature of the Church of the Brethren peace position, Dave began his project by researching the official statements since 1785. His work was greatly aided by L. W. Shultz's 1935 collection of war-related statements. Its only supplement was published in 1940. Dave hopes that some of his efforts will pave the way for another update.

"In the late 1960s and '70s, the peace statements leaned more toward position papers, listing what we believe," he notes. "Now they tend to be more specific, giving directives to the local congregations—encouraging congregations to endorse the nuclear freeze, for example."

Dave's research includes interviews with pastors and members of congregations within a 100-mile radius of Oak Brook, Ill. He is talking with people both sympathetic and not sympathetic with the peace position to find out how, if at all, the denominational statements affect them.

His goal is to write a proposal of constructive suggestions for better understanding of peace statements at the congregational level.

Dave realizes that the gap between denominational stands and local congregations is nothing new. "I'm not trying to come up with any magical solutions," he says. "I think it's something that's hard to get to. But it's something that needs to be worked with."—K.A.

Consultation charts direction for EYN

Representatives from the Church of the Brethren, the Basel Mission (based in Basel, Switzerland), and Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) met for consultation July 8-12 at the Church of the Brethren General Offices in Elgin, Ill. Key issues affecting the future of EYN were discussed, and decisions reached on several of them.

The evangelism thrust in North Margi will move ahead, despite opposition by local government leaders, who are Muslim. Present work toward opening a dispensary at Mulgwe has been stymied so far.

Drought-related hunger has become a menace in the northern areas of EYN. Rural EYN members have already donated 120 bags of grain for hunger relief, and the urban Maiduguri congregation has donated $1,800. The Church of the Brethren Emergency Disaster Fund has offered a matching grant of $15,000. EYN has declared that its hunger relief will be shared with Christians, Muslims, and animists alike.

The highly successful Rural Health Program will be turned over to EYN this month. The Church of the Brethren will give RHP a $28,000 subsidy each year for the next five years, plus another $28,000 for medical scholarships and training. The Church of the Brethren will continue to provide a medical consultant for the program—currently Dr. Norman Waggy.

A three-week work/study project will be conducted in early 1986, in Nigeria, with an addition to the EYN headquarters building as its target work. This project will differ from the January 1985 event in that a Basel Mission member from Europe will join the Church of the Brethren group. Those at the consultation expressed hopes of eventually having a work/study project that would be held outside Nigeria and involve EYN participants.

The Church of the Brethren and EYN laid plans for a 1986-87 exchange of pastors. An EYN pastor and a Church of the Brethren pastor will each serve a year as associate pastor in the other's country.

A mission to the nomadic cattle-herding Fulani tribe has been projected by EYN. The Basel Mission (which has cooperated with the Church of the Brethren in Nigeria mission work since 1963) will contribute $2,200 to this work in 1986.

The continued Church of the Brethren involvement in Hillcrest School—a 12-year elementary/high school begun in 1942 by Brethren for their missionary children—was discussed, but no decisions made. The school is now an ecumenical operation, with Brethren supplying a board member and some staff. The Brethren now have only two students enrolled in Hillcrest.

The Basel Mission and EYN participants in the consultation attended Annual Conference immediately before their meeting in Elgin. After the consultation, the Nigerian Brethren left Elgin to tour congregations in the eastern states before returning home. The next consultation will be held in Nigeria in February 1987.

Participating in the July consultation were (seated) Boaz Maina, John Kudzar, Karagama Gadzama. Bitrus Kwajighwi, and (standing) Bill Keim, Peter Rudolf, Albrecht Ebertzhauser, Eberhardt Renz, J. Roger Schrock, Donna Elliott, Klaus Weinrich, Larry Elliott.

GDR and US churches meet for 4th dialog

A group of church leaders from the US and from the German Democratic Republic has proclaimed the need for a "just peace," in contrast to Christian doctrines of a "just war." Representatives of the Federation of Protestant Churches in the GDR and of the National Council of Churches in the US issued their statement after a May meeting in Oak Brook, Ill.

Among the participants in this fourth dialog between church leaders of the two countries was Donald F. Durnbaugh, Annual Conference moderator and professor at Bethany Theological Seminary. The dialogs began seven years ago.

In a message prepared at the meeting, the 16 participants said, "In recent years our churches have carefully reviewed the Christian doctrines of the 'just war.' This we must continue to do, for too often it has been the churches who have justified the warlike attitudes of states. Now, we are convinced, the churches must project a vision of a 'just peace.'"

The participants added that "the witness of our churches must show that the vision of a 'just peace' is not mere idealism, but a practical necessity. For the world to survive, it is the ultimate realism. If Christians are to show forth their faith that in the crucified and risen Christ all are reconciled to God, they must become fully reconciled to one another."

In their message, the church leaders pointed out that "while governments seem to drift further apart, the churches have made significant strides in strengthening their unity." Noting the "high level of trust and confidence" achieved in this series of dialogs, Durnbaugh reflected later that the meeting was, in a way, "a model of what could and should be happening in wider arenas."

At each consultation, the church leaders focus on issues of peace, disarmament, security, and common witness. At this meeting they discussed "current priorities for peacemaking" and the relationship of the church to power and powers—meaning state power, as well as the social, economic, and political forces in society.

The starting point for that discussion was the 1934 Barmen Declaration. In it, in a common confession of faith, representatives of the Reformed and Lutheran traditions in Germany repudiated "the false teaching that the state can and should expand beyond its special responsibility to become the single and total order of human life. . . . (and that) the church can and should expand beyond its special responsibility to take on the characteristics, functions and dignities of the state, and thereby become itself an organ of the state."

"As was the case at Barmen in 1934," said the church leaders, "we recognize that at times obedience to God demands resistance when power or powers deny justice for any people. . . . We know full well that this is never the easy path. Yet it was the path to the Cross that our Saviour, Jesus Christ took in order that we might be reconciled to God. . . . What appears foolish to those whose power is in the sword may be wise in the sight of God."

Durnbaugh gave the meeting high marks. "Of all the East-West dialogs in which I have participated, I found this to have been the most satisfactory," he said. "The trust level was unusually deep and the feeling of unity impressive."

General Board staff member H. Lamar Gibble has helped plan all four meetings, and has co-chaired two of them.

Nonregistration fine up to quarter-million

Penalties for nonregistration for the draft are sharply increased, but the Church of the Brethren continues to give support to Brethren nonregistrants.

In January the penalty for nonregistration was quietly changed from five years imprisonment and/or $10,000 to $250,000, with some uncertainty as to the length of the prison term. Of the 18 men—including Enten Eller of the Church of the Brethren—who have been indicted, 6 have been sentenced to prison terms and one has received the previous full fine of $10,000.

Eller, who in 1982 was the first man to be tried and convicted for nonregistration, early this year completed 18 months of community service. He served his time with the Total Action Against Poverty program in Roanoke, Va., and with Evangelical Health Systems in Chicago. Now a student at Bethany Theological Seminary, he and his wife, Maria, are co-pastors in a one-year internship in Fruitland, Idaho.

Jon Harshbarger of North Manchester, Ind., has been contacted by the Justice Department, and indictment appears imminent. He has recently completed a Brethren Volunteer Service assignment with the Open Door Community in Atlanta, Ga. Both Eller and Harshbarger have been open with the government concerning their positions of conscientious opposition to registration.

In March 1982 the General Board set aside an annual $10,000 to assist draft-age members facing prosecution. These funds were utilized in the Eller case. In March 1983 an additional $10,000 annually was committed from undesignated reserve funds for those denied higher education and job training funds because of nonregistration. The denomination provided $1-2,000 each for 10 men over the past two years.

Charles Boyer, the denomination's peace consultant, reports that he knows of 65 Church of the Brethren men who have not registered. Although he believes that the men he has had contact with are committed to their positions and sound in their reasoning, few have chosen to be vocal about the stance.

Young adults to focus on biblical justice

Young adults will examine "Biblical Justice: A Contemporary Response," at the annual Student/Young Adult Conference to be held Thanksgiving weekend. The event is November 28-30 at Camp Alexander Mack, Milford, Ind. Leaders for the weekend are Dale Brown, professor of theology at Bethany Theological Seminary, and Yvonne Dilling, national coordinator of Witness for Peace.

"This year's leadership is exceptional," says Chris Michael, General Board staff for youth/young adult ministries. "The opportunity to discuss both faith perspective and global issues will hopefully draw a larger group than we've had in recent years."

Open to all post-high school young adults, the conference begins with registration at 3 p.m. on Thursday and concludes at 2:30 p.m. on Saturday. Cost is $50, and some scholarship assistance is available.

This year's steering committee, which met in May, includes Enten Eller, Oak Brook, Ill.; Loren Waggy, Milford, Ind.; Patti Hollinger, Elizabethtown, Pa.; Kathleen Achor, Elgin, Ill.; Chris Michael; and Steve Gregory, campus minister at the University of La Verne in California.

The Student/Young Adult Conference, held at a different location each Thanksgiving, is a program of the Parish Ministries Commission of the General Board. For more information about this year's conference, contact Chris Michael, 1451 Dundee Ave., Elgin, IL 60120.

This year's Student/Young Adult Conference is being planned by Enten Eller, Loren Waggy, Patti Hollinger, Kathleen Achor, Chris Michael, and Steve Gregory. The steering committee met earlier this year to plan the theme and leadership for the November event.

Professor begins term in Chinese university

Philip H. Phenix, of the Bridgewater (Va.) Church of the Brethren, has just begun an assignment teaching western philosophy at Nanjing University in the People's Republic of China. He and 11 teachers of English who left the US in August will stay one to two years.

Phenix's assignment comes through the China program of the National Council of Churches, which responded to a request from Christians in the People's Republic of China. The NCC is working with the Nanjing-based Amity Foundation, created by Christians in China to provide health, education, and social welfare services for the broader Chinese society.

The teachers will perform a secular function as they teach in Chinese universities and trade schools. But they also will have extensive contact with Chinese Christians, and will be encouraged to learn from them the "meaning of Christian faith" in the Chinese context, said Franklin J. Woo, director of the NCC's China program.

"This is not a return to missionary effort in China," Woo said. "The teachers will be encouraged to be 'learners' when it comes to their interaction with the Chinese people and the Chinese church. When they return to the United States, they will be expected to share what they have learned from their experience." Less than 1 percent of the Chinese population is Christian, he said.

Under separate auspices, Brethren Robert and Carolyn Parker of Lutherville, Md., plan to leave this month for Beijing, People's Republic of China. Robert, son of former China missionaries Darryl and Martha Parker, will be health program officer for UNICEF.

Ronald Beachley

James Miller

Galen Miller

Bert Richardson

Five districts make personnel changes

Ronald D. Beachley has been called to serve as district executive for Western Pennsylvania, effective September 15. A graduate of McPherson College and Bethany Theological Seminary, he has been pastor of the Woodworth (Ohio) congregation since 1976 and has also chaired the Northern Ohio district board. Previously he pastored the Jones Chapel church near Martinsville, Va.

James E. Miller began August 1 as district executive for Northern Plains District. A graduate of Manchester College, Bethany Theological Seminary, and American University, he recently returned from a four-year term as the Mennonite Central Committee's country representative to Brazil. Miller previously served as associate district executive in Shenandoah District and has pastored churches in Mid-Atlantic, Northern Indiana, and Oregon-Washington districts. He also spent three years in Kenya with the Friends United Meeting and MCC.

John Thomas

Galen Miller, executive of Oregon-Washington District, has announced his retirement, effective December 31. Before taking his current assignment in 1979, Miller served pastorates in Washington and Illinois, and has been a communications associate at Bethany Theological Seminary.

Bert Richardson, executive of Southeastern District, has announced his retirement, effective March 31, 1986. Before filling this post in 1975, Richardson was pastor of the Kingsport/Liberty (Tenn.) yoked parish.

John E. Thomas Sr., executive of Southern Plains District since 1981, has announced his resignation, but has not yet set a date. He is an administrator in the public schools of Guthrie, Okla. Prior to his current position, he worked eight years with CROP.

GWP chooses project in Solomon Islands

The latest effort of the Global Women's Project is the funding of a development project in the Solomon Islands. GWP is working through an ecumenical organization called CODEL.

The South Malaita Women's Interest Project in the Solomon Islands is sponsored by the Catholic Mission on South Malaita, with the cooperation of the Anglican Church, the South Seas Evangelical Mission, and the Malaita Provincial Government.

The people of South Malaita call themselves the lost people of the Solomon Islands. Their homes are simple leaf huts with no electricity, no refrigeration, no running water, and no modern sanitation. Women are relegated to second-class status.

The project, directed by a Melanesian woman, will follow patterns established in a successful pilot program on big Malaita. Through women's clubs and week-long courses, women will learn such things as sewing, cooking and gardening techniques to improve health, malaria prevention, sanitation techniques, and child care.

The $8,000 to be raised by Global Women's Project will be used in the later stages of the project, for training materials, supplies, and a revolving loan fund.

The Solomon Islands are a South Pacific archipelago off the eastern coast of Papua New Guinea. Its capital city is on the island of Guadalcanal.

Begun in 1978, the Global Women's Project makes grants to women's self-help projects around the world. Its most recent endeavor was a project in Costa Rica.

Manchester president announces retirement

A. Blair Helman, president of Manchester College since 1956, has announced his retirement, effective June 30, 1986. An ordained minister, Helman was Annual Conference moderator in 1976, and has served on numerous denominational boards and committees, the most recent being the Annual Conference Review and Evaluation Committee.

Helman holds degrees from McPherson College and the University of Kansas, as well as honorary doctorates from McPherson College, Juniata College, Bridgewater College, and Indiana University.

update

Forty years of fellowship. For the 40th year straight, members of Civilian Public Service Unit 73 met in Bryan, Ohio, for a reunion hosted by Eugene and Hazel Robinson. Unit 73 was stationed at the Columbus State Hospital. This year 21 families attended, and $200 was collected in offerings for Heifer Project International. Since 1977, $1,150 has been sent to HPI to commemorate those in the unit who have died.

MTV '85. The Lancaster (Pa.) congregation is the site for Ministry Through Video, a one-day conference on the use of technology as a tool for ministry in the local church. Terry Vaughn, producer of electronic media for the division of communication, American Baptist Churches, is the keynote speaker. Workshops and some hands-on experience are included. The event will be November 16, 9-3:30. Cost is $10 per person, and $8 apiece for two or more from the same congregation or organization. For more information contact Henry Renn, Lancaster Church of the Brethren, 1601 Sunset Ave., Lancaster, PA 17601.

Milestones. The Mill Creek (Port Republic, Va.) church will observe its 145th anniversary with a homecoming on October 13. Friends and former members are invited to morning worship at 10 and an afternoon program on the church's history. . . . A centennial celebration for the Maple Grove (Stanley, Wis.) church is planned for September 15, and all former pastors and friends are invited to take part. Those who cannot attend are encouraged to send a greeting to be read. . . . The Oakton (Va.) congregation will celebrate a mortgage-burning and homecoming on September 29, with former pastor David Rogers as the morning speaker. The day will include a carry-in lunch and afternoon program, and all former worshipers are invited to attend.

Lending a hand. Nearly 1,000 Brethren volunteered for child care or clean-up within the first two months after early-June tornado disasters, according to the denomination's disaster office in New Windsor, Md. In addition to immediate response in Pennsylvania and Ohio, longer-term projects were undertaken in Albion and Elimsport, Pa., and in Niles and Hubbard, Ohio. The project in Hubbard was a cooperative effort with the Mennonites. Volunteers also responded to a tornado in Clayton County, Iowa.

Metzlers for missions. Steve and Karen Glick Metzler, former Brethren missionaries to Sudan, were special guests at the third annual Run for Peace, sponsored in June by the Lititz (Pa.) congregation. The Metzlers, from Covington, Va., not only participated in the race awards ceremony, but also were interviewed by several radio stations and newspapers concerning Brethren mission work in Africa. And Steve finished second in the 1.8-mile Fun Run. Jeff Bradley of the Lititz church again won the 10-kilometer race, and Mohrsville church repeated as church team champions. More than 350 runners from four states participated in the event, which emphasizes international peace and justice. Over $1,000 in profits went to support Brethren work in Africa.

Steve and Karen Glick Metzler pin a number on son John, prior to the Fun Run at the Lititz Run for Peace.

Names in the news. Kenneth I. Morse, former editor of MESSENGER and a 1934 graduate of Juniata College, received the 1985 Church-College Service Award from the college's Church-College Relations Council. The award was presented at the Juniata luncheon at Annual Conference. Newly elected officers for the council are Roger L. Forry of Somerset, Pa., president, and C. Wesley Lingenfelter of Roaring Spring, Pa., vice president. . . . John E. Sayre, former pastor of the Beaver Creek church in Bridgewater, Va., has been hired as assistant director of admissions for Bridgewater College. . . . The New Windsor Service Center in Maryland recently honored two retirees. Dorothy Albaugh retired June 28 after more than 31 years of secretarial services. From 1954 to 1970, she worked with the former Student Exchange Program. For the last 15 years she has worked in the SERRV program. Ethel Hoover retired May 31, after 12 years of full-time volunteer work in the hospitality department.

Resources. Peace with Justice Week packets are available free from the General Offices as long as supplies last. The packets offer aids and suggestions for those who plan to observe the week, which is scheduled for October 19-25. Contact H. Lamar Gibble, 1451 Dundee Ave., Elgin, IL 60120.

Remembered. Howard A. Bosler, 85, died July 13 in Goshen, Ind. He served as a doctor on the Nigeria mission field from 1931 to 1950.

Women now one-fourth of all seminarians

For the first time, women constituted more than one-fourth of seminarians in the US and Canada in the fall of 1984, according to a report in the newly published Yearbook of American and Canadian Churches 1985.

The book also reported that overall church membership in the US grew by slightly less than one percent in 1983, holding virtually steady as a percentage of the nation's population. The Assemblies of God, with a net increase of 6.04 percent, and the Church of Jesus Christ of Latter-Day Saints, with a net increase of 2.3 percent, were among large religious bodies showing significant membership increases. The Presbyterian Church (USA) showed a 2.5-percent decline, and most other large mainline church bodies reported changes in membership of well under one percent.

Figures are in line with the trend of the past several years of an overall slowing of membership losses in mainline churches, said editor Constant H. Jacquet.

Changes were more dramatic in some smaller religious bodies, with the Mennonite Church showing an 8.66-percent increase; the Church of God, Cleveland, Tenn., a 6.45-percent increase; and the Christian and Missionary Alliance a 5.46-percent increase.

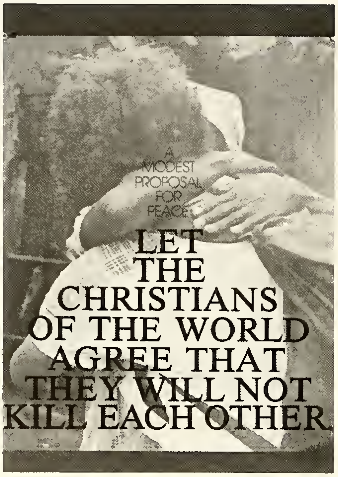
Data from nine selected US church bodies showed a 7.5-percent increase in giving in 1983 over 1982, well above an inflation rate of 3.2 percent for 1983.

The increase of women in seminaries marks a dramatic change over the past decade, according to the report by the Association of Theological Schools in the United States and Canada. Just 12 years ago, when the collection of data was begun, women constituted only 10.2 percent of the total seminary student population.

Seminary enrollments by Pacific/Asian-American students increased by 45.1 percent in 1984 over 1983, bringing to 2 percent the percentage of such students in the total seminary enrollment. One-third of that increase is attributable to two new member schools with substantial numbers of Pacific/Asian students.

Black student enrollment increased by 1.2 percent in fall 1984 over fall 1983, bringing their numbers to 5.2 percent of total seminary enrollment.

Hispanic student enrollments declined by 4.9 percent from 1983 to 1984, bringing their number to 2.3 percent of total seminary enrollments.


A MODEST PROPOSAL FOR PEACE
LET THE CHRISTIANS OF THE WORLD AGREE THAT THEY WILL NOT KILL EACH OTHER.

M. R. Zigler's words inspire peace poster

A new poster from the Mennonite Central Committee carries a statement by Brethren peacemaker M. R. Zigler.

Titled "A Modest Proposal for Peace," the poster was inspired by a conversation between Bethany Seminary professor Dale Brown and MCC executive secretary John K. Stoner. Brown told Stoner about Zigler's occasional statements to the World Council of Churches that perhaps Christians could begin to work on Christian unity by agreeing not to kill each other.

The poster can be ordered for $1 each and $5 for eight copies from MCC, Akron, PA 17501.

Sanctuary leaders get international support

To demonstrate support for public sanctuary leaders currently on trial, the World Council of Churches has made an initial grant of $20,000 to help defray legal expenses. General Secretary Emilio Castro informed General Board staff of the grant during a June visit to the Elgin, Ill., headquarters of the Church of the Brethren.

The WCC will appeal to member churches to give additional aid, said Castro. A primary purpose of the appeal is to inform churches around the world of the sanctuary movement in the US.

More than 100 churches, including 7 Brethren congregations, are offering public sanctuary to Central Americans who are denied asylum by the US government. Annual Conference in 1983 endorsed sanctuary as an appropriate response to the situation in Central America.

Emilio Castro's visit to Elgin was one stop on his first official visit to the US as general secretary of the WCC. While in the Elgin area he also visited the headquarters of the National Association of Evangelicals, where he met informally with NAE leaders. A native of Uruguay, Castro formerly was head of the WCC's Commission on World Mission and Evangelism.

Correction

Doctor of Ministry students were incorrectly identified in a photo on page 4 of the August issue. The correct order is Morris F. Anderson, Ronald E. Wyrick, Terry L. Grove, and Arthur H. Beyer.

Brethren recognized for communications

Church of the Brethren communication work has received recognition in two awards competitions.

Kermon Thomasson won an Award of Excellence from the Associated Church Press for his April 1984 MESSENGER editorial, "The Gospel According to Louise." He received an Award of Merit from the Religious Public Relations Council for his July 1984 cover story, "They're Killing the Farmers in Quinter."

RPRC recognized the slide-tape presentation "One Spirit, One Hope" with an Award of Excellence. Howard Royer was executive producer, photography was done by Phil Grout, scriptwriting and narration by Wendy McFadden, and Karen Calderón was consultant. The audiovisual is based on a Church of the Brethren Witness for Peace trip to Nicaragua.

Sales of war toys have climbed 350 percent since 1982 to a record $842 billion, says the National Coalition on Television Violence. War toys are now the leading category of toy sales, making up five of the six best-selling toys in the US: Transformers, Masters of the Universe, Gobots, Voltron, and GI Joe. The only nonviolent toy to make the top-selling category is Cabbage Patch Dolls. Most of the war toys are tied in with cartoons of the same title, says NCTV.

At least 17,000 to 20,000 people nationwide gathered at local congressional offices on June 12 to protest aid to counterrevolutionaries in Nicaragua, according to the Pledge of Resistance, a loose-knit coalition of religious and peace groups. About 2,000 people were arrested for civil disobedience. A number of Brethren took part in various protests, and among those arrested were Charles Boyer, peace consultant for the World Ministries Commission, and Melva Jimerson, legislative associate in the Washington Office. The protests were organized by the Pledge of Resistance, which has collected names of about 65,000 people who have committed themselves to action if the US steps up its military role in Central America (see March, page 8). Both the House and the Senate approved nonmilitary aid to the contras in June.

Benton Rhoades, former Brethren missionary and now head of Agricultural Missions, was among representatives of nine US religious organizations who flew to Nicaragua to join Foreign Minister Miguel D'Escoto in his fast to protest US actions against his country. Father D'Escoto began his fast July 7, and the North Americans said they took part in the fast and prayers with a deep religious commitment to help bring peace between Nicaragua and the US.

The Christian Peace Conference met in July in Prague, and World Ministries Commission staff member Dale Ott attended. The conference theme, "God Calls; Choose Life; The Hour Is Late," was considered in its theological, ethical, and practical aspects. While the "burning question" that dominated the assembly was that of considering ways of safeguarding the survival of human life, said Ott, attention was also given to such problems as hunger, struggles against oppression, racism, and economic and social injustice. The assembly issued a message to churches, an appeal to all Christians, an appeal to the heads of all governments, and a letter to the presidents of the US and the USSR.

A man comforts a woman at Urir Char, Bangladesh, as survivors of the tidal wave assembled at one point of the island to receive food and medical attention.

From its New Windsor, Md., warehouse, Church World Service has sent 500,000 water purification tablets to Bangladesh, which was ravaged by a cyclone in May. CWS is also distributing 40 bales of blankets and has helped send teams of workers to give medical help and distribute food and clothing. Early reports indicate that up to 40,000 people were killed, 20,000 head of cattle are dead, and 70 percent of houses and crops were destroyed. CWS has been engaged in relief and development in Bangladesh following the 1984 floods, and has now issued a new appeal for $250,000 because of the cyclone. A grant of $25,000 from the Church of the Brethren Emergency Disaster Fund has been approved.

A grant of $20,000 from the Emergency Disaster Fund has been approved for the Asingeni Relief Fund of the South African Council of Churches. The fund assists people suffering in the racial strife in South Africa, and present escalating unrest has resulted in many calls for assistance. A grant of $15,000 has been approved to respond to the food crisis in Nigeria, and a matching grant will be made by EYN, the Church of the Brethren in Nigeria.

Richard Butler, has been named to head Church World Service, the relief and development arm of the National Council of Churches. He has been interim executive director since the resignation late last year of Paul McCleary. The NCC has also named J. Martin Bailey, former editor of A.D. magazine, to the position of associate general secretary for membership services; and Eileen Lindner, head of the council's child advocacy office, to the position of assistant general secretary for planning and program development.

Apartheid in the name of JESUS

by Allan Boesak

Before the Phoenix Annual Conference, few Brethren knew of Allan Boesak. But now three or four hundred have experienced an eloquent and passionate speech, given Friday night at the World Ministries Commission Dinner. Several thousand heard a briefer message delivered on the Conference floor.

One newspaper in South Africa has called Boesak the most dangerous man in the country, a description Boesak calls "far too flattering for me." His unpopularity with the South African government comes from his outspoken criticism of the system of apartheid.

Boesak is a minister in what is called the "colored" branch of the Dutch Reformed Church, a university chaplain, the "assessor" or vice moderator of synod, president of the Association of Christian Students in South Africa, president of the World Alliance of Reformed Churches, senior vice president of the South African Council of Churches, and the author of four books.

He helped found the United Democratic Front, a nonracial organization of more than 700 groups. A frequent speaker at international, ecumenical gatherings, Boesak says his favorite speaking assignments are Bible studies. The 39-year-old church leader has a string of academic and honorary credentials, and is the first black from the Presbyterian and Reformed churches in South Africa to earn a doctorate in theology.

On these pages are two articles. The first is a condensation of the speech Boesak gave at the World Ministries Dinner at Annual Conference. The second is an interview conducted in Phoenix by J. Roger Schrock, executive of the World Ministries Commission of the General Board.—Ed.

Apartheid is unique in two ways. The first is that South Africa is the only country in the world where racial discrimination is enshrined in the constitution, institutionalized in the structures of our social, political, and economic life, and protected by law.

But the second unique characteristic of apartheid is that it claims to be a Christian system—a Christian policy devised by Christian people, maintained by Christian people, executed by a government which claims to be a Christian government. The new constitution of the Republic of South Africa has a preamble which begins with the words that in submission to Almighty God this constitution seeks to uphold civilized Christian standards

So what is happening in South Africa is not just simply the results of a political policy. It is not simply the results of some philosophical understanding of the world and of life and of our society. What is happening in South Africa is being done in the name of Jesus Christ. It is most important for Christian people all across the world never to forget that.

In the name of Jesus, our people, including our children, are being shot down on the streets as if they were dogs. The police on March 21, on Bloody Thursday, killed 43 people who were simply peacefully marching to a funeral in order to bury the very people the police had shot a week earlier. Death squads on the streets in South Africa are supported by the police and tolerated by the government.

In the name of Jesus, the name of Jesus is being betrayed.

In 1983, the South African government decided to have a new constitution. In response we formed a nonviolent, nonracial movement called the United Democratic Front, in which we brought together in the beginning more than 400 organizations, today more than 700 different civic, students', women's, and Christian organizations to fight the new constitution and to work from within peacefully for fundamental change in South Africa.

We could not accept the new constitution because it was racist, it entrenched apartheid, it entrenched white minority rule, it was built upon the continuation of the homeland policy, and it excluded willfully almost 80 percent of our nation. Since then, the violence has not stopped. There is unrest in South Africa that began in August 1984, and since then every day any number of people have been killed.

What must be our conclusion? The only conclusion that we can reach is that in South Africa, although we have tried for so long, nonviolent methods of protest do not work. Every single nonviolent effort that we have been engaged in has ended in a massacre.

When in 1979 I spoke at the national conference of the South African Council of Churches, I called for the church as a matter of conscience, as a matter of obedience to the gospel of Jesus Christ, to embark upon campaigns of civil disobedience, because if we do not believe in violence it is the duty of the church to see to it that we provide the people with the weapons of nonviolent protests.

I then was spoken to, to put it very mildly, by the then Minister of Justice, who told me that I must remember that under any circumstances the government is committed to responses and is committed to uphold law and order. And if I would go on the street with a thousand or two thousand people, I would be responsible for their deaths.

What do you do when the only way out that you believe in is the way of nonviolent resistance? And yet the government warns that there will be deaths and that you will be responsible because it will not change. We have seen since then how with grim tenacity the South African government has made true every single one of its promises.

Our people are essentially defenseless. Our people have no protection. The method of nonviolence depends on a few things. It assumes that somewhere in the nation there is a conscience that can be spoken to. It assumes that somewhere there is protection for those people who suffer under injustice and that some constitution or bill of rights is committed to the restoration of justice and the seeking of peace and the respect of basic human rights and human dignity of people. You have that in the United States of America. We do not have that in South Africa.

It assumes that somewhere there are people out there who will remind the government of these values that are supposed to be honored. And there is a press that will say to the government: The kind of violence that these people are undergoing is not the kind of value that we want to see in our society; don't do this any longer.

I dare say that without these assumptions present, the civil rights movement in the United States would have been dead before it had begun. In my country, the constitution does not guarantee our human rights. It enshrines apartheid. It takes away the basic human rights that black people are supposed to have. In our country, there is no protection of our human dignity, because the protection of the over-privileged position and greed of white people is far more important than the human dignity of God's black children in that land.

In my country, the press are either stopped by the government through censorship or the press stop themselves through self-censorship. They are too afraid to speak the truth. White South Africa is being kept blissfully ignorant of the true state of affairs, not that they would even want to know.

And so nonviolent protest does not have the context in which it could be effective.

But there is more that I would like to share with you. I would like to share with you my personal dilemma in this regard.

I am still committed to nonviolence, not only because I have been very much influenced by Mahatma Gandhi and Martin Luther King, but also I sincerely believe that the basic demand of the gospel of Jesus Christ is the demand for peace.

That is my belief. Even today I say to my people, "What we are called to do is not to respond with the same violence that the oppressor uses to oppress us. We are called not to repay evil for evil, but to rise beyond that."

I have come to understand, however, that what we are asking goes so much against human nature, so much against every political argument that we can think of, goes so much against all the evidence that we have in the South African society, that I do not any longer know exactly what to say. I can understand when one of the students says to me, "You say we must be careful not to romanticize revolutionary violence. But do you not think that it is just as possible for you to romanticize nonviolence?"

And it is true. Those are the very students who on my request lie on the streets to protest nonviolently, and I have seen them teargassed, bitten by dogs, shot by rubber bullets, hauled before the courts and charged of public violence . . . I have seen them killed.

So what do we do in the face of the hundreds of our children who died in Soweto? And what do we say to their mothers who, like Rachel, mourn and refuse to be comforted? What do you say when you are called like I was in 1980 to where the first boy to be shot down by the police lay in the street bleeding to death? His mother came running and pushed through the crowd, and as she came to the cordon of police she said, "Please let me through. It is my son. I want to speak to him." And the policeman hit her with his gun butt and shouted at her the words that reverberated across the world at the time: "Let the bastard die." The little boy was 10 years old.

What do you do when the grandmother of a six-year-old boy tells of how he was playing on the front stoop of his house and was shot by a policeman who sat in a moving police vehicle? He stumbled into the house and died while everybody looked on. And afterwards came the bland statement that the police shoot only when they are threatened by people.

On March 21 this year, 43 people were killed by the South African police. I went there, and I spoke to the relatives. And you get choked up with an anger that you cannot even begin to describe, with a sadness not only for those people, but for a land that is bleeding to death.

A mother tells me about her nine-year-old son. She shows me a T-shirt that he wore on the day that he was shot. On the back you can see the bullet holes and the blood. On the front there is a picture of a little bear and there are the words

"Please take care of this little bear."

That is my dilemma. That is my dilemma.

Then you learn, brothers and sisters, that all the lofty words that they teach you in seminary and all the sermons that you preach, and all those glib biblical verses that you give to people like so much cheap medicine, will not help you any more. And all your lofty theories about nonviolent protest die, choked by the blood of little children.

But this is done in the name of Jesus. Apartheid is a Christian system. It is alive because Christians in South Africa support that government. It is alive because Christian people in the western world support that government. And the only thing that Mr. Reagan can say, when the South African government crossed the border to Botswana to kill innocent people who have nothing to do with so-called terrorist attacks, is that terrorism has to be fought wherever it is.

So you can begin to understand that for many people the words from the gospel are no longer words that speak of life, but of death . . . because those are the words that come from the same gospel that is being preached by those people who do not think that we have a right to live.

But the dilemma goes still deeper. Because you see the Christian church keeps telling us that the way of the Christian is the nonviolent way, that the way of the gospel is the way of peace. Yet nothing must be more hurtful to God's heart than the incredible hypocrisy of the Christian church on this issue.

You are a peace church, but the church to which I belong still clings to what it calls the just-war theory. There are hymns in our hymnbooks that I no longer want to sing because they are so militaristic. These are the people who even today can find every excuse to continue to support that government. And yet when black people—at the end of their patience, after so many years of suffering and hopelessness and oppression—reach for a gun, we hear that we are terrorists, we hear that we have no right to do that, we hear that we have forsaken the Christian gospel.

But, pray, what are we to do?

And so, we face this dilemma—that the Christian church who says to us we must not use violence is itself not willing to engage in nonviolent action to bring an end to the oppression in South Africa.

How long is it that we have asked for the churches to help us to engage in this kind of action, to ask their governments to engage in political, economic, and diplomatic pressure on the South Africa government, which is a nonviolent measure? Yet they have all kinds of excuses. They do not want to do that. Their divestment cannot become a reality, not because we will suffer but because their investment and their profits are far too precious, more precious than the lives of our people.

This is our dilemma. And yet the cycle of violence continues, and we must continue.

I thank God that the gospel of Jesus Christ is more than the words of the Christian church, and that the love of God is more than the witness of the Christian church.

Even today I argue with young people, and I say, "Let us not give up too easily, for I believe that there is something so noble in rising up against your oppressor without wanting to kill him that it cannot but come from the heart of God."

What makes us go on? The theme of your conference—discipleship. Discipleship is not easy, is not glib, but is costly. It means suffering. It means the willingness to walk in the footsteps of that Lord who died on the cross. It means the willingness to struggle with yourself until you learn what it means not to be overcome by evil but to overcome evil with good.

And to overcome evil with good is not glossing over evil, it is not ignoring evil as if it does not exist, it is not making compromises with the powers of evil because you are too afraid to challenge them. But it is challenging that evil in the way of Jesus Christ, which means giving yourself for the sake of what is right and good, for the sake of the gospel, and for the sake of others. Discipleship means that ability to say under all circumstances that Jesus Christ is Lord. It is not that triumphalistic war cry, as it is used in so many western churches, but it means that certainty that in the midst of whatever it is that may happen to you, that name shall remain supreme.

Amongst the Germans of a tradition that has caused us so much pain in South Africa, the Reformed tradition, I find the words of the Heidelberg Catechism, which begins with a question: "What is my only comfort in life and in death?" And the answer is, "My only comfort in life and in death is that I, in life and in death, do not belong to myself but to my faithful Savior who is Jesus Christ."

And so, in the midst of pain and anguish and suffering, and in the midst of that anger that eats away at your heart, and in the midst of that sadness that overwhelms you like the waters of the sea, in the midst of so much uncertainty that you do not know what tomorrow will bring, and in the midst of the reality of oppression that will not go away, and in the midst of being left on your own—not only by the governments that adhere to the principles of democracy but also by so many Christians who do not want to know the meaning of discipleship in their own situation nor in yours—in the midst of all of that, we shall ask the question, "What is our only comfort in life and in death?" And we shall answer that "in life and in death we belong, body and soul, not to ourselves but to Jesus Christ, who is Messiah and Lord."

That, brothers and sisters, is our only hope. That is our only justification. But that is the rock upon which we shall stand, and in that name we shall continue to believe, even though we may die. Because beyond that final death remains the name Jesus Christ, who is the Word of Life. ☐

Boesak and the Brethren

An interview with Allan Boesak

by J. Roger Schrock

We hear much about disagreements and violence among different black groups in South Africa. Is this a serious problem? How can blacks effect change if they don't agree on what is needed?

As in almost everything in South Africa, all is not what it seems. Yes, there is disunity. Yes, there has been violence among black people themselves. There are very clear reasons for that.

First of all, I do not know why people should expect that black people must first agree on every single item before we will be ready, so to speak, for change. I don't know of any struggle where there was 100-percent unanimity on the side of those who had struggled against whoever oppressed them. It's always been this way, and I don't know why people should expect that of black people.

Second thing: Yes, there are differences. I would suggest that most of these differences are not even fundamental. There are a few things that I think are important. For instance, one of the major differences the United Democratic Front has with the so-called black consciousness group AZAPO is that we are willing to work with white people, and they say, "No, white people, by definition, cannot participate in the struggle for justice."

My argument has always been, and will always be, that you cannot begin to talk about reconciliation *after* the revolution. Someone said to me that we must first wade through rivers of blood before we can find each other. When we have waded through rivers of blood, I wonder whether there will be anyone to find.

If you talk about reconciliation, you must begin to lay the foundations for that right now, and there is no better foundation than for people to learn that they are being accepted—not on the basis of the color of their skin but on the basis of their commitment to the struggle for justice and liberation. I will not give that up, because I believe that that is a basic demand that comes to me from the gospel.

What has been happening is that the government has been skillfully exploiting the differences among black people. There have been people in the townships who tell us that government agents or policemen or army people put on United Democratic Front T-shirts, or AZAPO T-shirts, and then throw hand grenades at homes and kill people. And then the same police say, "Oh, these AZAPO people or these UDF people have done this." It's the same trick that the white Rhodesians tried in the Rhodesian war, and the same trick that the South African government is doing in Namibia.

The problem is, if you have a press that is too timid or too hesitant or too afraid, or simply not willing to go and dig for the truth until they find it, they will blow up these stories. The South African white opposition is as scared of the United Democratic Front as is the government because we do not really threaten the Nationalist Party which is in power, but we threaten the whole white political establishment. If they can do something to undermine the authority of the United Democratic Front, they'll do it.

Also, it is very good for white South Africa to concentrate on the fighting between black groups and to forget that the real enemy who is the root cause of the violence is apartheid and their government and their support of that government.

So while the fighting is real, I would suggest that one should look beyond that and ask oneself, "How much manipulation, both of the people involved, how much actual terror is being conducted by the government in the name of these groups, and how much manipulation of the press is there in order to create this impression and in order to deflect attention from the real causes of violence in South Africa?"

There have been cases where black people have attacked black people, especially those who have cooperated with the government. And one cannot condone that kind of violence, or justify it. I would like to explain it, however.

Maybe for people in the US it is more difficult than for people in Europe, because Europeans know what happened during the Nazi occupation. During the Nazi occupation there were a number of Dutch and French and so on who worked with the Nazis. They got privileges and they were given certain power.

The same thing is happening in South Africa. The government sets up these dummy bodies, like the urban bantu councils. They give these people power, guns, licenses to set up businesses, and they run the beer halls. That's why whenever there is unrest, the first thing to

get burned down is the beer hall. And the kids do that for two reasons—because the beer hall licenses are always in the hands of these people who work for the South African government, and the kids say to the parents, "The more intoxicated you are the less you will understand the struggle. So forget it, don't escape by drinking. Let's face our enemy." The kids are very clear about that, and I support them.

So that anger directed against those people is the same as when the Dutch directed their anger at those people who collaborated with the Nazis. The day after liberation, in 1945, the Dutch went on the streets and they burned down the homes and the businesses of those people who worked for the Nazis. They killed them. That day has become known in Dutch history as the Day of the Knife.

That anger is what you see in the black bantus—because we can no longer understand how someone can be black like us, suffer like us, and yet be willing to become a puppet in the hands of the South African government, to become the face of the oppressor forces in our midst, and to take money for that for economic gain and power. Also, you go and talk to the township people and you will hear that the violence has almost always been retaliatory violence. Those town councilors have treated the people not only with disdain but with a certain measure of violence almost every day. In the moments of uncontrolled violence that we have seen and that we will see more and more, these are the people who become the targets first.

You have mentioned the need for us to find alternate sources of information. We have a hard time getting alternate information even of the US situation. How do we do that for South Africa?

Well, now that we know each other, that should be exploited in the good sense of the word. There are two ways. One is to establish links with organizations in South Africa who could send information that will normally not appear in the newspapers. I'm talking not only about hard news items; I'm also talking about interpretation of events. We hear stories of police brutality, for instance, that the newspapers refuse to publish. I will send that kind of information to the church. That's one way.

The other way is to try to maintain the personal relationship. People from South Africa must come here and speak to the Church of the Brethren and say, "Here am I. This is my name. These are my experiences." And the other way around. If they can, people from the Brethren ought to come there and visit us.

Any white American can with any kind of influence get into South Africa as easy as saying pie—because the South African government is very keen to have influential church people come at their invitation. But it makes an incredible difference whether you see South Africa through the eyes of the oppressor, or through the eyes of the oppressed.

I do not believe in ecclesiastical tourism, but I do believe in people who come at our invitation, to be our guests. You will not have as comfortable a journey—spiritually and otherwise—as you would had you gone under white auspices. But it will be a vastly different thing in terms of meaning, in terms of understanding, in terms of changing your life. This is what made white South Africans so angry with the Kennedy visit—because this important politician from the US actually came to South Africa as the guest of blacks, and that's not acceptable.

In a strange way, it is the overturning of the power situation in South Africa. Usually it is the white churches who invite these people. We get an hour to sit with these guests, and then they are whisked away again. When the delegation of the Christian Reformed Church came to South Africa, it was a mind-blowing thing for the white Dutch Reformed Church. We said to them, "Yes, of course you may see these people. We can give you two hours on Wednesday. Is that all right? We'll bring them, and we'll sit in on the discussions." And of course white South Africa cannot talk about South Africa as they would like when there is a black person present, you see. It changes everything.

And that is what I would like the Brethren to do. We should go beyond denominational boundaries. The natural thing for Brethren in the US to do would be to say, "Where is a church with whom we feel kinship—someone like us, with a Brethren understanding?" Forget that. That is no longer important. Simply ask the question, How can we as the Church of the Brethren identify and someway show solidarity with and express the love of Jesus Christ with those brothers and sisters in South Africa who suffer and who are oppressed? And then it doesn't matter whether they are Lutheran or Catholic or Baptist or Presbyterian. That has no significance whatsoever.

That is, for me, one of the great moving things about true ecumenism—that in the end it really doesn't matter. I do not come to the United States simply to seek fellowship with Presbyterians or Reformed people. But I come because I believe that the message that I must bring on behalf of my people is a message that all who love the Lord Jesus Christ will want to hear. That's why I'm here. I really hope that this will be the beginning of this kind of relationship and fellowship that I would like to see develop between the Christians in South Africa and the people of the Church of the Brethren.

You've told me that you have a dream to have nonviolent training for persons in South Africa. Is there any way that we as a part of the family of the church can share in that experience?

I think so. I'm hoping to begin something called the Foundation for Peace and Justice. After our march on March 26, when we decided to go on the streets of Capetown, so many people asked questions about, for instance, Romans 13 and the right to break the law that we decided to have a series of Bible studies; workshops for clergy, workshops for students, for women, and for other people; and training sessions where people must understand civil disobedience is the calling of Christians in South Africa.

I would very much like to see the Brethren involved in that, not only by material support for the foundation, but by asking people to come and share their skills, to come and share their own vision, to come and say something of their tradition. The Church of the Brethren is a peace church. You have a tradition. You ought to know what it means to resist a government in peaceful ways. We must turn away from the temptation of militarization as the solution to every single problem. Our people will have to learn in South Africa that we have to turn away from thoughts of violence and revenge even though we have been done violence over and over and over again. But it's extremely difficult.

The moment these programs get off the ground, I'll come back and say to you, "Listen, there is something that we are involved in. Is it possible that we can do something together?" I think it is absolutely necessary. I also think it is so exciting. In South Africa it is dangerous, but it is something that Christians really have to take very, very seriously. And now that we have the basic commitment in South Africa, I think that it would be wonderful if Christians in the US, and especially people from the Church of the Brethren, could just come and share in that experience with us.

When I hear you talking about how the real bottom line is the understanding that Jesus Christ is Savior and Lord for each of us, it sounds as if you have transformed what often becomes the nationalism that's so important for us. How do we learn from your experience in South Africa?

Well, by doing a number of things. First, it is very important to find ways and means in which actual experiences can be shared. For instance, people who have gone on the Witness for Peace in Nicaragua will never be the same again. That experience is absolutely essential. I'm hoping that we can do that with the South African situation. Once people have come to South Africa and have seen on the one hand the misery and the despair and the oppression and the violence, and on the other hand have come to understand why people do not give up hope, why we still cling to the gospel, why there is still so much joy in our communities, in spite of all that we have to go through, that will change their lives.

The second thing is that people must learn to read the gospel differently. I am making bold in saying that I believe that white, middle-class Americans almost by definition will have to learn to read the gospel differently—from the under side of history, as it were. You will have to listen to those people who in their state of oppression and suffering have learned to hear the voice of God. Then we will begin to understand why the Bible has been written the way it has been written, why it is not creation but the exodus that is the foundation stone, why the prophets were rebels that they were, and why Jesus Christ finally died for our sins but was really executed as a rebel against the Caesar, and why it was so important for the early church simply to stand there and say "Jesus Christ is Lord" over against the claims of lordship by the Caesar.

I understand that now—not because I am clever or much more intelligent, but simply because I live in a situation of oppression. Then the Bible becomes new, and the Bible becomes the exciting book that it really is. It blows you apart and you understand the risk that you take when you read the gospel, but you enjoy that because it is good. God will shake you up every second line, but that's okay.

Once people begin to read the gospel from the perspective of those who are on the under side, then the preaching will be different, the actions that flow from that preaching will be different, the challenge to the congregations will be different.

And that I think can happen, for instance, if there is an invitation to people who live in those situations: "Come and talk with us." It will not do to get some of us as exotic priests from the Third World to come and preach once or twice and then go away again. And then the congregation can feel good because they've done their radical bit for the year. We want a far more fundamental thing that is real. I will only preach in churches where people tell me they have a long-term commitment to this kind of thing, because I really believe that that kind of change must be based on a relationship in which there is a common commitment to change both within ourselves and in our church and in society and in the world.

You talk about long-term commitment. I also hear you say, in spite of all that South Africa is, that still the gospel says there is always hope. How long do you think it will be before the system of apartheid can change?

I don't know. South Africa is an incredibly strong country. Two years ago, or a year ago, I would have believed the analysts and "political observers," who told us, "The country has an unshakable economy. The white minority regime is firmly in power. They have the strongest military on the continent. They have international support because of investments." People were telling us, "Forget it. It'll be years." And yet within one year all of that has changed.

For the first time I am ready to tell people I don't know how many years, but I can really see that we have entered the decisive phase. Although it's still a little difficult to say precisely, I have absolutely no doubt in my mind that my children will not live under this system. No, it will be soon. ☐

J. Roger Schrock is executive of the World Ministries Commission of the General Board.

To learn more

The Washington Office on Africa, which is sponsored by a number of denominations, including the Church of the Brethren, is a good source of information about South Africa. For a $10 annual contribution, you will receive a one year's subscription to the "Washington Notes on Africa" newsletter and other publications of the office. Write to Washington Office on Africa, 110 Maryland Ave., N.E., Washington, DC 20002, or call (202) 546-7961.

For Nigerian sisters, em

by James H. Lehman

Freedom to express themselves in a male-dominated society, and a deep sense of God's presence in their close, supportive community—these make the Women's Fellowship (ZME) an empowering experience for the sisters in the Nigerian church.

The late March day is dry and the sun is hot. More than a thousand women are gathered in two large groups under trees in the dusty church compound at Wamdeo and in a third group in the cooler, darker church building itself.

This is the gunduma meeting of the Zumuntar Matan Ekklesiya (ZME) of the Uba Gunduma of Ekklesiyar 'Yanuwa a Nigeria (EYN). "Gunduma" means "district" in Hausa; translated these words read "the district meeting of the Fellowship of Church Women of the Uba District of the Church of the Brethren in Nigeria.

Women have come from the nine congregations in the district for two days of teaching, discussion, singing, prayer, and fellowship. They sit for many hours listening to presentations on health, hygiene, family life, and Bible study.

They are from rural churches. Many of them cannot read. Their role is to bear and rear children, serve their husbands, and make a home for their family. They are hungry for opportunities to grow personally and spiritually.

"Women in Nigeria feel very shy," says Mallama (Mrs.) Nganu Gamace, national director of ZME, who is attending the meeting as a resource person. "They are not free to talk to the men or to talk among the men. Here they feel free to ask questions when we teach them.

"We are teaching them about fellowship with God and Jesus, and the meaning of women's fellowship. We are teaching them that because God sent his only son into fellowship with people in this world, it is only through this that we will have fellowship with each other."

The latitude to express themselves freely in an otherwise male-dominated society, and a deep sense of God's presence in

werment is spelled ZME

their close, supportive fellowship—these have made ZME a compelling experience for the women of EYN.

ZME is first of all practical. The sort of teaching offered at the Gunduma Meeting goes on regularly in the ZME groups in the congregations. "Encouragement" is a word often heard from ZME members. They encourage one another to develop their skills in handling their children, in keeping their homes clean, in establishing good health practices, in handling money within the family, and in a very important area—the care and handling of their husbands.

Though there are some women in the cities who have education and jobs outside the home, the role of women is still narrowly prescribed in Nigeria. A husband can forbid his wife her participation in activities outside the home, even a church activity such as ZME. Polygamy is legal and widely practiced, and if a husband is unhappy with his wife, he can go out and find a second one.

Even within the church, which officially disapproves of polygamy and views it as a serious problem, there are men with several wives. Sometimes a ZME member may be the wife of a man who does not belong to the church. So having a good relationship with her husband is important to a Nigerian woman not only for her own personal feelings, but because her freedom of movement and activity may depend on it.

The women are encouraged in ZME to defer to the husband's authority and to bear patiently any difficulty he may cause. When ZME activities call them away from the home, they are careful to see that all is prepared for the children's care while they are away. When a wife is ill, the women of ZME come cook for her husband and family.

There is one area where the Nigerian woman has an important right. She has control over any money that she earns. For the woman in the countryside, income might come from a small farming plot or from cooking food for sale on market day. In the city it might come from a full-time job, in which case this right becomes especially important. Sometimes the working woman keeps her earnings but still expects the husband to care for all family expenses, including the education of the children, while she spends her money on herself or on relatives on her side of the family. This causes tension and conflict.

ZME women encourage each other to share their earnings. Mallama Asabe Digal, secretary of the ZME chapter in Maiduguri and a professional librarian,

says, "Some men are now grateful because all these talks and advice have helped, and the women are contributing in keeping up the house."

Mallama Heratawa Malgwi, a nurse in Maiduguri and the ZME choir director, comments, "There are some women who in the way they behave to their husbands to the others have the kind of attitude that is not good. But when we join hands, they change automatically in their homes. That inclines the men to give them their way. They say, 'My wife has been doing this, but now she has completely left all these things and she serves me the right way. So I think this is a better way for her. I better give her a chance to continue (in ZME).' So our women are begging us to help them this way in their home. It is drawing the attention of other women to join us."

The effect of this approach has been not only to gain the support of husbands, but to earn the approval of the men who lead the church, who could easily be threatened by what is one of the most vital and fast-growing aspects of EYN.

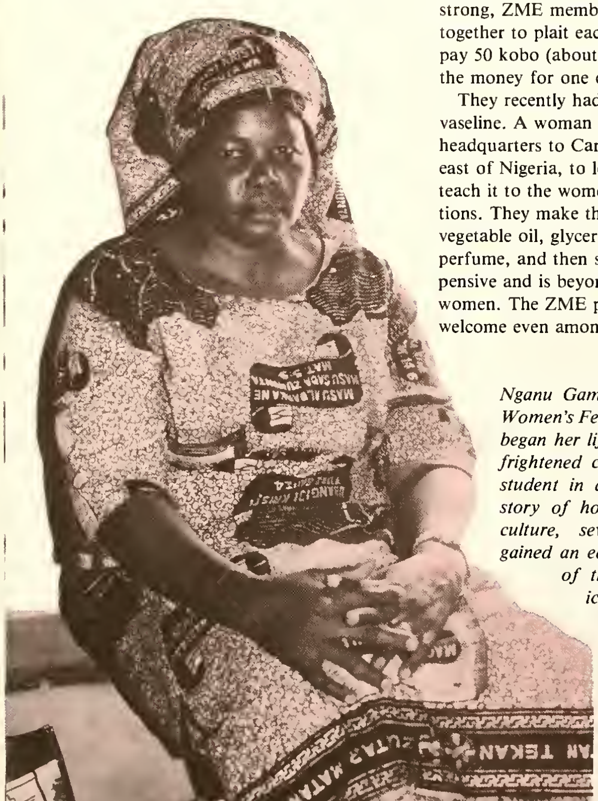
Fundraising projects, evangelistic forays, cooking classes, craft projects, times to talk and share problems, regular choir practice, music with a distinctive, rhythmic, Nigerian sound, laughter, and prayer make the ZME experience very rich. In Maiduguri, a hot, dusty city on the edge of the desert in northeastern Nigeria where the Muslims are very strong, ZME members sometimes get together to plait each other's hair. They pay 50 kobo (about 56 cents) and then use the money for one of their causes.

They recently had a project making vaseline. A woman was sent by EYN headquarters to Cameroun, the country east of Nigeria, to learn the process and teach it to the women in the congregations. They make the vaseline out of vegetable oil, glycerin, candle wax, and perfume, and then sell it. Vaseline is expensive and is beyond the means of some women. The ZME product was very welcome even among Muslim women in Maiduguri, who began calling it "EYN vaseline."

Many US Brethren remember the 1983 EYN choir tour, directed by Mallama Heratawa. Those singers were drawn from ZME choirs across EYN. Each gunduma had at least one member in the tour. The ZME choir is one of the identifying features of EYN, with every congregation having one. And what makes them so significant is their use of African rhythms and melodies. Often a congregation will have a second choir that sings more western-style songs, but the women's singing is rooted in their own culture and strengthens the trend in EYN toward African styles of worship and expression.

"We encourage women to use the talents that God has given them," says Mallama Heratawa. "If you have a talent for making a journey (visiting), you continue to journey. If you have a talent for singing, you continue singing. We have different types of talents, so that every woman uses her own talent to praise the Lord. Maybe there are some of us whose husbands still don't allow them to travel, but they give of their money to other women who cannot pay for their own transport. So we are still joining hands, and though they are not among those of us who are traveling, they join hands and touch us with their money."

Outreach is one of the most significant dimensions of ZME. The women frequently travel, either to other congregations or gundumas or within their own church area. When there is a death in a family, as many as 10 or 20 women will take turns sitting with the family members and cooking meals. And this will continue over as many as seven days. For women



Nganu Gamace is head of EYN's Women's Fellowship today, but she began her life in the church as the frightened child-bride of a young student in a mission school. Her story of how she learned a new culture, several languages, and gained an education herself is one of the inspiring biographical vignettes in the new Brethren Press book, She Hath Done What She Could (see pages 132-133).

who have only recently left behind the traditional religions, this models a new attitude toward death and bereavement.

"Before when somebody died in our brother or sister's family, for eight weeks they would be troubling themselves, crying within themselves," says Mallama Nganu. "They thought that maybe this is the best way to handle death and burial. Now we are teaching if somebody dies, we only pray and sing but not weep and trouble ourselves."

Outreach happens in another way as well. The women gather and go to nearby villages or communities to evangelize. Mallama Nganu describes this: "When we go out to preach, we are singing. Some of our sisters leave what they are doing and come out, and say, 'What is happening here? Ah! The Women's Fellowship is coming.' We start our singing under a tree or by somebody's house. In a very short time we will get 20 of our sisters. And then we will give them a speech from the Bible about when Jesus came. We will show them a drama about the Good Samaritan or about Moses, and also a drama about when the missionaries came to Nigeria." Sometimes the ZME women stay one or two days in the village before returning home. Many women have come into ZME through contacts like this.

It is the deep concern for one another—in spiritual matters as well as in the mundane aspects of everyday life—that makes ZME so important to the women of EYN. The church in Maiduguri is only six years old, and the EYN members there all came originally from rural area. Though many of them both men and women, are professionals, the adjustment to urban life in that arid city has not been easy.

Mallama Asabe sums up the feelings of many EYN women when she talks about what ZME means to the women of the EYN church in Maiduguri. "I know I've benefitted in the spiritual aspect from staying in Maidugui. If not for this, I don't think there is anything good in Maidugui. But because of the religion and Christ, nobody wants to go home. Even with the heat and mosquitoes and problems, no woman wants to leave Maiduguri because of the fellowship we have here. We are very grateful to God for that."

In spite of the limitations and prescriptions Nigerian society puts in their way, the women of EYN are growing personally and spiritually through ZME. They feel a deep movement in their lives. They sense its potential. It excites them. They hunger for more. It augurs change, and they sense this too and are eager for it. That they are grateful to God for ZME is not surprising, for it is a precious gift. ☐

A member of the Highland Avenue Church of the Brethren, James H. Lehman is a writer living in Elgin, Ill.

Opposite top: *Heratawa Malgwi and Asabe Digal typify the feeling of support that ZME sisters offer one another.* **Above:** *At large ZME gatherings, local women pick up pocket money by providing "fast food."* **Right:** *With her baby on her back as she vigorously leads a ZME choir, this Nigerian sister symbolizes the old and new images of the women of today's Nigeria, who manage to fulfill traditional expectations of them, while finding ways to exert new-found power.*

Listening to the Word

The devil deals in negatives

by Chalmer Faw

"This shall never happen to you. . . ." (Matt. 16:22)

"Get behind me, Satan!" (Matt. 16: 23f).

Jesus told his disciples he was going up to Jerusalem to die. Peter quickly said, "No! Never!" Then Jesus called him Satan. The devil deals in negatives.

Life is made up of both positives and negatives. The problem is sorting them out. Jesus came into the world with the good news that God loves each of us enough to die for us. And that is what Jesus was doing: going to Jerusalem to make good on that love. This was God's positive.

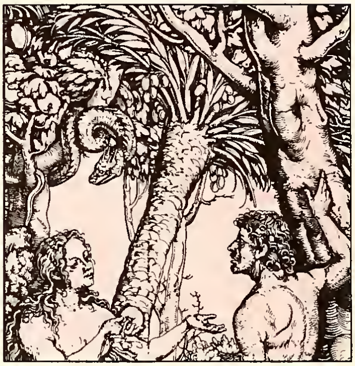
Simon Peter, on the other hand, with the very best of intentions, tried to stop him. Then Jesus let him have it. "You're talking for the devil, Simon," he said in effect. "With your negatives you would try to thwart the very will of God."

What about negatives, anyway? Are they always bad? No, of course not. God has his negatives also: the "thou shalt nots," "don't be deceived," and all the rest. Jesus told us that we should let our *yes* be *yes* and our *no, no* (Matt. 5:37). There are Christian negatives as well as Christian positives. Well, then, what is the difference?

Look at it this way. If God is *for* something, then anything against it is from Satan. If God says "Yes," then any voice that says "No" is of the evil one. God told Adam and Eve not to eat of the fruit of the tree for in that day they would surely die. Then the devil, in the guise of the serpent, contradicted God and said they would *not* die (Gen. 3:4). If the Lord tells you to go share the gospel with your neighbor and your mind begins to throw up to you all kinds of objections, you know whose game you are playing. It is the devil who delights in negatives.

Or listen to another example. Jesus was led by the Holy Spirit into the wilderness to be tested by the devil. Jesus had come into the world as the Son of God and was about the embark on his active ministry. What kind of tests did Satan give him?

In each case he prefaced the temptations with an "if." "*If* you are the Son of God, command these stones to become loaves of bread" (Matt. 4:3). "*If* you are the Son of God, throw yourself down" (from the pinnacle of the temple) (Matt. 4:6). "All these I will give you, *if* you will fall down and worship me" (Matt. 4:9). When God leads with a positive and we come back with an *if*, we are dealing in the devil's negatives.



At the foot of the Mount of Transfiguration, Jesus was met by a father with a boy tormented by epileptic-like seizures. Jesus was known to have divine power to heal, and yet the man threw an *if* in there: "*If* you can do anything, have pity on us and help us" (Mk. 9:22). Jesus shot the word right back at him: "*If* you can! All things are possible to him who believes" (v. 23). To respond to God's positive work with an "*if*" is to work the devil's side of the street.

Still another way Satan's negatives operate is to sneer at or downgrade God's beneficent work. Jesus cast out all manner of demons that were afflicting the people of his time. His opponents came back with the contemptuous charge that it was by the power of Beelzebub, chief of the demons, that he was doing this (Mark 3:22). Jesus' reply challenged the logic of their assumptions and ended up by warning them of blaspheming against the Holy Spirit (the unpardonable sin) just because of this unjustified criticism.

A favorite indoor sport of some Christian leaders is to cut down others who are working at the job in perhaps just a little different way than they are. It is the devil's game to deal in negatives.

Yet another aspect of Satan's negatives is his critical, undermining tendency. In Revelation 12:10 he is called "the accuser of our brethren." Destructive thoughts and remarks are his stock in trade. One reason Jesus spoke so strongly against judgmentalism (Matt. 7:1-5) is that it inevitably tears others down instead of building them up. Whenever we cut others down, whether to make ourselves look good or for any other reason, we are working for the wrong master. To be suspicious of a spouse or a child or just fail to give someone the benefit of the doubt is to join in the work of the "accuser."

In the face of what is false, hypocritical or wrong, we may need to say "no" with vigor and conviction. Temptation must be handled with such forthright action. We may call these "God's negatives." Yet even here we should be very sure of our information and our attitudes, especially if another person is involved.

Likewise, we need to consider all aspects of any major decision and examine negatives as well as positives. But, having done so, and having been led by the Lord in the direction he wants us to go, we should no longer deal in negatives. That is the devil's role, and we won't want either to be like him or to do his work!

Often we find ourselves against the idea or a plan, whether in the home or the church, not because of the merits of the case but because of the *persons* involved. We are really not in harmony with certain people and rather systematically oppose anything they favor. The obvious need then is to get healing of relationships, and the negative attitude will disappear.

Negatives can kill a marriage, tear a church apart, or obstruct the ongoing work of the Kingdom. It is the devil who deals in negatives! ☐

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across the denomination.

Small talk

by Karen B. Kurtz

Peacemakers

Can you name these Church of the Brethren peacemakers? What other Brethren peacemakers do you know? How can you be a peacemaker in your church and community?

Look at these pictures. Then read the sentences below. Guess the name of the peacemaker and check the answers below to see if you are right.

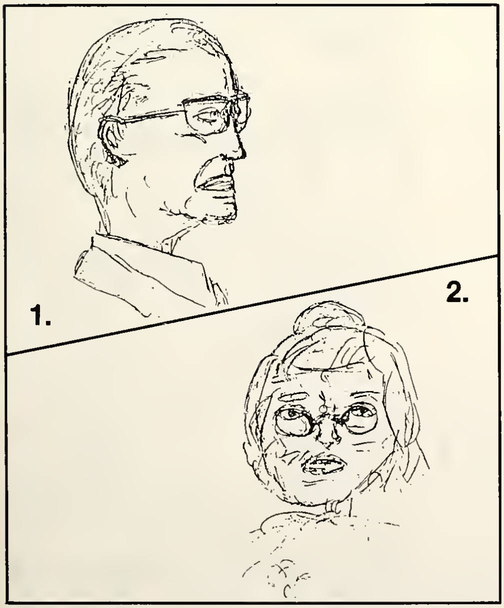
Thank you to Christopher Fitz of York, Pa., who drew the pictures. Chris is 11 years old.

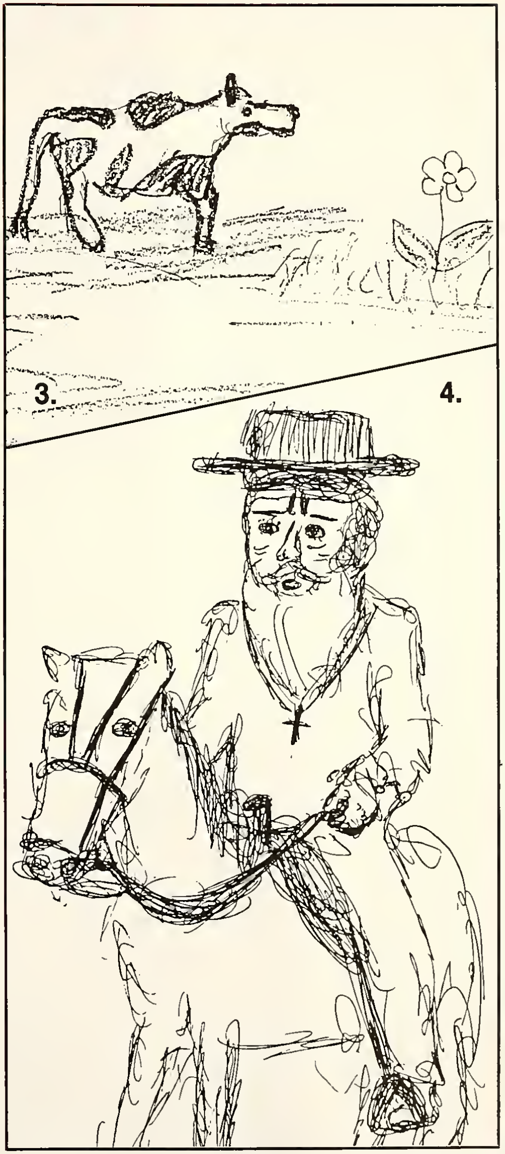
1) This peacemaker helped start NISBCO and On Earth Peace Assembly.

2) This peacemaker, who served as a missionary to India, was also a writer who loved from the heart.

3) This peacemaker inspired Heifer Project and Brethren Volunteer Service.

4) This peacemaker was a traveling preacher who rode between the North and South during the Civil War and was shot in an ambush by rebel bushwhackers.





Answers

1) M. R. Zigler
2) Anna Mow
3) Dan West
4) John Kline

Basement work with a highe

There are scuff marks on the floors, rows of string paintings on the walls, and stray shoes scattered about the classrooms. Hatfield church may sometimes have a cluttered look, but that look is evidence that something happens there all week, not just on Sunday.

Four-year-old Joshua had a congenital heart ailment and was scheduled for corrective surgery. "I want to be pink like the other children," he had told one teacher at Friendship House Day Care where he attended five days a week.

But he was having trouble being brave. To help him, director Kathy Bauman bought a new Fisher Price doctor kit, and he and the other children spent many hours "operating" on each other. It seemed to help him face the surgical knife.

The operation was a success. The little family of daycare friends began expecting his return.

Then without warning Joshua died. When the call came it was nap time, with teachers getting the children settled – a time of ritualistic coverings, stories in the half-light of pulled shades, and backrub sendoffs for the restless ones. Joshua's mother called broken with the news, asking if someone could come be with her. And even though they felt helpless, Susan Myers and Kathy Martin went. All they could think of offering was the question, "Can we cry with you?"

By snack time they had returned. "Why are you crying, Susan? Why are you sad, Susan?" her most troublesome student, Mark, asked. Then followed explanations to the youngsters. That night the teachers sent the children home with a death announcement and a pamphlet explaining how to discuss such things with young children.

That's the way they do things at Friendship House Day Care, in the basement of Hatfield Church of the Brethren in Pennsylvania. Each child is special. Each of the 60 children is loved. Each child a Joshua then, how does the staff manage the loving? By getting involved personally and by living true to values that get them cheerfully to work by 6:30 a.m.

To help the kindergarteners improve their bus conduct, Kathy Martin personally put up the prize of ice cream cones for five days of good behavior. To a mother in the middle of marital stress, social worker Susan gave out her home phone number just in case. And when it was clear to them which was the better parent, Friendship House supplied testimony in the child custody suit. For one mother who handed over her son with an apologetic, "He's a scum ball today," assistant director Glenda Rice gave the child a bath from the waist up.

Attention to the details of their children's lives suits the goals of the daycare center, thinks director Kathy. "We want to give children a positive environment for their formative preschool years and at the same time promote good family life by easing parental worries about their children's care during the day," she says. What makes Friendship House special, she believes, are the one-to-seven adult-to-child ratio, the diverse cultural backgrounds (black, Spanish-speaking, Indian, and Vietnamese) of the children, and the hot cooked meals provided.

It's tempting to suppose that being at Friendship House may be better than being at home for some children. At lunch there is meatball soup and a salad bar with the whole works – iceberg lettuce, bok choy, red cabbage, zucchini, carrots, tomatoes, cheese shreds, sunflower seeds even.

"I'm glad my children get a good lunch; I don't have much in the house right now," one parent says.

For the brother and sister who are often alone on weekends, Friendship House must be an especially safe place. Yet in conversations, one hears constantly the claims that prove parental affection. "Gretchen, you know what my mommy's gonna get me tomorrow – a Mr. T. shirt!" To which another

alling

by Joyce Clemmer Munro

replies, "I have one already. Gretchen, my mommy's gonna. . . ."

Not only the children gain from being at Friendship House. Staff seem to have chosen, not fallen into or been reduced to, this place. Some have been here four, seven, nine, or eleven years.

"I don't have any children," says teacher Mimi Gotwals. "I can come here in a terrible mood and it's a kid who will get me out of it. One hug, and I'm set for the rest of the day."

"We're low to the ground, always within reach," chuckles Susan as one child leans possessively against her, "so we get plenty of hugs."

Parents give out rewards, too. "My children learned English here," says Huong, mother of Binh and Huy who came to the US and to Friendship House almost in the same leap.

Sometimes Friendship House has had to admit that love is not always enough. Even though Mark would chew his toast

Opposite: *At naptime, teacher Gretchen Isaak tucks in Joey Dibiase while Jamie Shock waits her turn.* **Above left:** *At snacktime, Jenny Klauder and Gregory Dibetta find their second plums as delicious as the first.* **Left:** *Teacher Joan Pohlhaus reads a favorite — "Humpty-Dumpty" — to Jules Sepulveda and Jenny Klauder.*

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Windows in the Word

by Timothy K. Jones

Kindness

I remember him—a shirtless, wiry old man—wheezing, coughing, confined to a bed. I was a student hospital chaplain, making weekly visits on my assigned floor. "Could you get me a milkshake?" he asked me. "The nurses are too busy. You can take a couple dollars from my wallet and go downstairs to the hospital cafeteria. The nurses won't mind."

I hesitated, then said no. I am a *chaplain*, I recall explaining. My job was to visit and pray with the sick, not serve food.

My friend rolled over in his bed. Away from me. He stayed sullen, withdrawn, stubbornly brushing off any conversation. When I volunteered to pray, he would have nothing to do with it. Or me.

That afternoon my chaplaincy supervisor offered no solace for my deflated Princeton pride. Instead he pinned me to a wall, probing, sorting: "Why *shouldn't* a chaplain run down a milkshake for a man dying of emphysema!"

Shift the circumstances, insert new details, but my teacher's question still haunts me. Don't we live out faith in little acts sometimes? Christianity becomes visible on neighborhood doorsteps, in hospital wards, refugee camps, and prison walls, does it not? Surely the rest of pious words hinges on gestures of compassion.

Someone else put it better: "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit?" (James 2:15, 16).

It is no accident that when scripture speaks of God's love, it prefers to speak of kindnesses, of God's caring acts in history. Nor is it coincidence that the biblical shape of our love for others has everything to do with how we act, what we do. Love born of faith in the Bible is a cup of cold water or a room for a widow.

And it is etched onto Jesus' ways with others. He put his faith into the arms that encircled the children coming to him. He touched his healing fingers to the eyes of the blind. Used hands to bless and multiply loaves and fishes. Allowed his frame to be hung on the cross.

That tells us something. The Christian faith is more than definitions and traditions that carry little connection to daily need. Our pietist heritage and brotherly and sisterly affection will remain only warm feeling until it spills out as kindness onto slum streets in Baltimore, border towns in Nicaragua, or stores and schools in our neighborhoods.

Faith will continue to clothe itself in compassion and kindness. That I must remember. Some days a two-dollar milkshake may shout the presence of God louder than the pale whisper of any words. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

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into the shape of a gun and often settle his affairs with his teeth, he was a child they hoped to change. His fearful, "Don't tell my father," gave them pause, but perfectly innocent situations became battlegrounds too often. Yet he could be tender at times, as on the day he and Susan went to feed the rabbit Sneaky.

"Just dump in the lettuce," she told him.

"Oh, I couldn't do that, Susan. It would scare him," he replied, carefully placing it leaf by leaf in front of the bunny's nose.

When finally only Sneaky seemed to benefit from his presence, the staff had to ask Mark to leave. The urge to be family had succumbed to the necessity of acting institutional. That is hard on high ideals.

It is almost a miracle that Friendship House ever began. Eleven years ago the need manifested itself at a most inconvenient time in the church's history. Hatfield Church of the Brethren was reduced in numbers and scrambling to recover from several schisms, when Pastor Gene Bucher received several inquiries from the neighborhood about daycare. He had to tell them that there was nothing available locally.

But the need didn't go away, so the church polled a nearby apartment complex about daycare interests. With three "yes" responses, the church entered into conversation with a young California Mennonite volunteer who was just completing a term as a daycare director and was "hoping to serve next in some needy place like Appalachia." Instead, Kathy Bauman was convinced to "come over to Hatfield, Pa., and help us." The daycare opened in September 1974 with five children enrolled, a number that tripled before three weeks had passed.

The church continues to be involved in Friendship House. Says the present pastor, Alan Miller: "My sense is that daycare is well supported. There are a few comments occasionally on appearance. That's because an active daycare does not look like an idle church." And church members, he acknowledges, like the appearance of an unused church. Scuff marks, stray slippers that escape from lockers, and rows of string paintings on the walls give Sundays a cluttered look—not the scrubbed expectant waiting of the scene of worship. The building's dual role requires diligence from both groups to keep the peace. But that's something Alan feels sure the church and daycare are managing.

It's a dynamic relationship not at all like a tenant-landlord relationship. In place of a written contract there is plenty of conversation. The church subsidizes fuel, electricity, and telephone use. Large improvements and daily expenses are negotiated. "They buy the paper cups; we buy the toilet paper," says Kathy.

The sense of mission extends beyond the monetary, however. Once a year, at Friendship House Work Day, church members, staff and staff families, and parents make repairs or together fashion another whimsical piece for the playground. Church members also stock a "food bank," from which daycare families during short times can take home a bag of food.

Somewhere is the assumption that the church-Friendship House relationship makes a difference all the way around. "For some people, because their children are here in daycare we are their church," observes Alan. "I sometimes cringe at that because I never see them in church." Yet he occasionally visits a hospitalized daycare family member. And on Fridays when he dons paint-spattered jeans to be Friendship House's handyman "Mr. Rogers," he may deliberately single out for his helper a child that Kathy has said needs a male role model.

Moreover, two families from the daycare have found their way into the congregation upstairs. "They have become valued members of our church," Alan says. "From what I hear of other daycare centers that's pretty rare."

Friendship House is in a hubbub five days a week. An endless round of bowls and cups that empty themselves and beg for more. An activity that makes its point and is reinforced in subtle ways, as when Danny turned on the water full force, gleefully working up a lather to his elbows while it ran unabated. "That's it. You used up your share of the water." And he, still white with soap. Then the next day, a more respectful trickle from the faucet. A moment of truth that comes because someone is there to hear the question, as on the day Justine asked: "Do you work, Mimi?" Or the thanks that come during grace when each five-year-old takes a turn: "Thank you for my mom," said six or seven times, to which someone adds, "Thank you for my teachers."

Perhaps this is what being in the family of God is all about, simply doing the heart's work with hugs, nourishings, and washings in the *basement* as well as *upstairs*. That must be what Friendship House Day Care and Hatfield Church of the Brethren have learned during these past 11 years. ☐

Joyce Clemmer Munro, Harleysville, Pa., is a freelance writer. A Mennonite, she is a member of The Plains congregation.

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On racism and Sout

Tom Hurst

A letter to my father

Dear Dad:

I never really thought about whether or not I had been brought up in a home mostly free of racial prejudice. That is, until recently. There were no blacks in my community, my school, or my church. I never really thought about black people at all.

I remember that in April 1963, when my organ teacher told me that he had a "one shot" opportunity for me to play organ for a Sunday morning service at a church in Lancaster, you told me that the decision to play—or not—was mine to make. I don't remember how I felt on the way to the Bethel African Methodist Episcopal (AME) church that Palm Sunday morning. I do remember a two-and-a-half-hour service, lots of handshaking, and people being very friendly to us. I loved the music, and even though I was unable to provide the rhythm the singing demanded, I did the best I could.

I did not even think twice one month later when I was asked to be their organist on a regular basis. There was no thought at that time, or for years to come, about this interaction in any way than that I had been asked to do something I could do—play organ—and I accepted.

I guess I was really naive. Brethren boys from Lancaster County tend to grow up that way!

I remember how excited I was in August 1963 on the way to Washington for the civil rights March on Washington.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

I am glad that you suggested we go. I remember feeling good that our Brethren pastor and several members from our Brethren church were sharing a bus with the AME parishioners. There was no thought then that what we were doing was anything but ordinary. These people had become my friends. I knew I believed in every person being treated equally. Going to Washington to hear Dr. Martin Luther King and to march for justice felt like the right thing to do.

Only in the past couple of years, as I look back on these experiences, do I recognize the little part we played in the social revolution surrounding racial politics in the 1960s. Just as the civil rights era was exploding in this country and in Lancaster as well, a shy, conservative white "boy" became organist for a black congregation in Lancaster. I am amazed now that it all seemed so natural then.

Nineteen eighty-five is 22 years after that experience. I am not so naive anymore. I have read much, and have lived long enough to get a fuller perspective on many of my actions. I also recognize the social and political implications that my behavior will have when I choose to take a stand.

I went to Washington again last month. I joined 45 other members of the Church of the Brethren at the South African Embassy to protest that government's apartheid policies. As I sang within 500 feet of the embassy, the police arrested me for stating with my body and with my soul that all men and women deserve to live their God-given lives with dignity. I was only a number to the embassy staff and am but a footnote somewhere in a police blotter. What was important for me that day and is important for me today is knowing that I had the opportunity to stand up for something I believed in and that I took advantage of that opportunity.

A hundred and thirty people marched and chanted close to the embassy. While the press recorded our actions on film, 39 of us were arrested. We were walked from the embassy to the paddy wagon, frisked, handcuffed, and packed on benches inside for the ride to the second precinct head-

frica

quarters. My handcuff strap was pulled tightly into my wrist. Somehow, it was important to me to experience some pain.

I wondered how many Brethren would understand our attempt to be faithful to the call of Christ to love one's neighbor if they saw Brethren leaders and lay people packed with our newfound non-Brethren friends like sardines in a police paddywagon. I wondered how the black policemen felt. Some teased us about our involvement in "white color crime." Did they realize, I wondered, that our actions were as much a statement of concern and a hope for a better tomorrow for them as for their black brothers and sisters in South Africa?

I found it difficult to feel the severity of the situation in a new, tidy, quiet police precinct building. The structure and the tone inside was nothing like the television show "Hill Street Blues."

I sat by myself, deep in thought, waiting for my name to be called. I

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wondered about this method of being faithful . . . allowing myself to be led like a sheep through pre-planned activities culminating in arrest and arraignment.

Our processing included fingerprinting, post of a $50 bond, and answering questions about ourselves. Lawyers, volunteering to provide assistance to the people arrested daily at the South African embassy, were available to talk with us following our processing.

Our appointed time in court the next day (9 a.m.), we were told, would entail only a short wait. I learned more from sitting in an inner-city courtroom for what turned out to be 5½ hours than I did in any of my social studies classes in school. Seen up close, the ultimate discretionary and disciplinary power of the legal system over our lives is at the least thought-provoking and a bit scary.

I tried to put in context our physical and emotional unease at being kept in a courtroom for 5½ hours with the daily beatings and killings and systemized brutality of blacks in South Africa on whose behalf we were protesting. I tried to put in context our unease with the years and years spent in jail by some South African black leaders simply for asking for treatment as a human being . . . the treatment we as Christians at least give lip service to as we talk about our belief in the equality of men and women.

Our names, followed by the case docket number and the charges against us, were finally read at 2:30 p.m. As had happened with the more than 3,000 protestors at South African consulates around the country and the embassy in Washington, the charges were dropped and our bail money was refunded.

Dad, I would have felt real good if your health had permitted you to join me. Please know that you were with me anyway. Your ability 22 years ago to permit me to make my own decision about playing organ that Palm Sunday at a black church has had much impact on my life, I now realize. I thank you for joining me in that church almost every Sunday I played organ. I also thank you for showing me that you believe every human being on this earth has value.

I thought of you as the handcuff strap was being put around my wrists, knowing that somehow they were also going around your wrists. The handcuffs and the arrest were taken in stride, recognized as a consequence of my actions, even though they signified going against our

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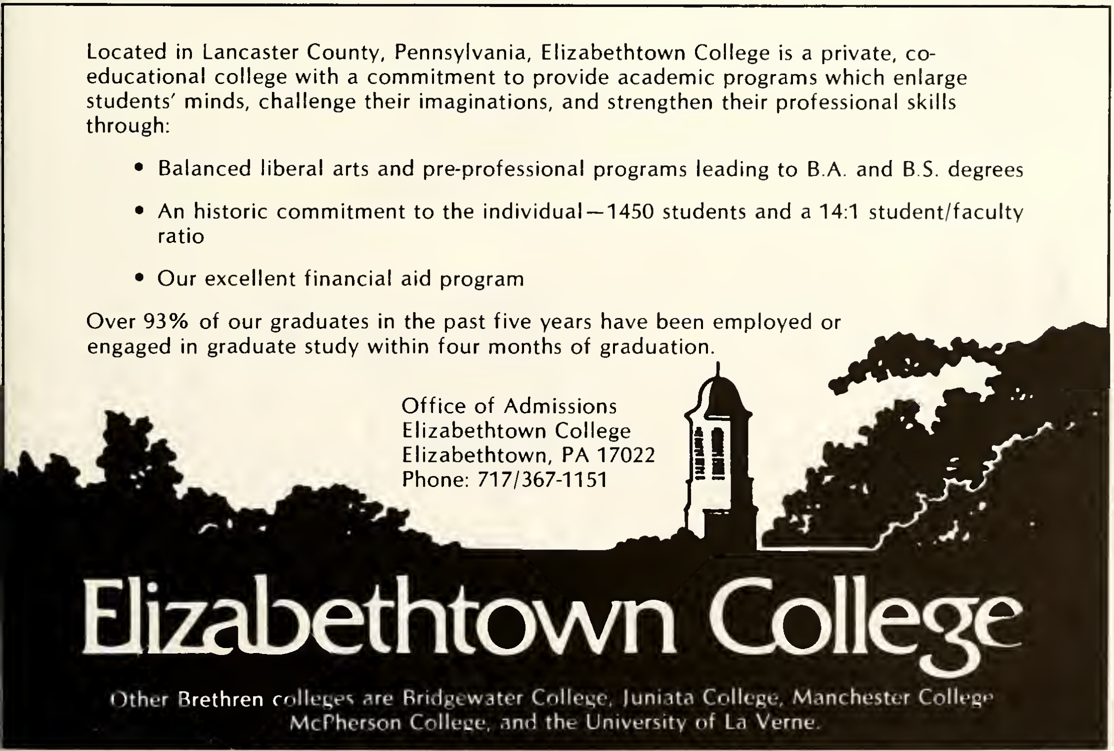

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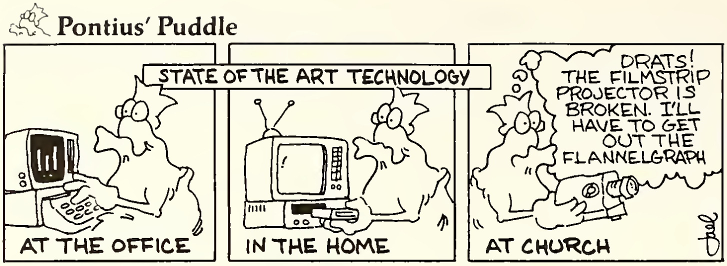
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McPherson College (KS), University of La Verne (CA).

system of law. They had no effect, though, on a set of beliefs that have bee transmitted from father to son in a manner that leads me to be able to stand up the face of evil and shout out how wron it is.

Your thanks for instilling in me a sens of caring for all people was my simple a of civil disobedience at the South Africa embassy. As I was fingerprinted for cari about the killing and injustice in South Africa, I felt your presence. As I was pu in a paddywagon and led to a police station for processing because I dared oppose a system of government that attempts to denigrate the spirit of an entir people, I remembered the AME choir singing in our Brethren church. And, as sat in court and waited for the charges against me to be read, I remembered hav ing AME parishioners for dinner in our home.

Only those persons outside the Christian community dare ask whether or not the protest was effective. As a Christian, my actions did not require effectiveness. My concern was only to be faithful to m understanding of the gospel of Jesus which tells me that in as much as I have done it to the least of these, I have done it for him and that tells me that I should love my neighbor as myself. For there remains the opportunity to stand alone against the enormity of any crime agains humanity—to feel the suffering, the pain the cruelty crashing down upon one's he but yet to summon the strength to cry out, "*Enough*!"

For all God's children, the opportunit remains to choose love over hatred, knowledge over ignorance, action over apathy, and compassion over ambivalence. We have the opportunity to learn the sad stories of the past and of our own day and create from them the hopeful stories for our future.

By your living example to me, Dad, I know how much you believe that all people are God's people. I have learned this from you. My two sons were with me in Washington. I sincerely hope that even a their tender ages, they see, through my a of civil disobedience, that believing in justice means living out that belief day after day after day.

Your loving son,
Tom

A member of the Green Tree (Oaks, Pa.) congreg tion, Tom Hurst is a college administrator at the Philadelphia College of Art.

turning points

Do you have information for Turning Points? For anniversaries, please give the first name of husband and wife, town and state of residence, and number of years married (50 years or more only). For deaths, give the name; town and state of residence at time of death; age; and month, day and year of death.

Send information to MESSENGER, Turning Points, 1451 Dundee Ave., Elgin, IL 60120.

170th BVS Orientation Unit

(Orientation completed May 10, 1985)

Boniche, Demetrio, San Jose, Costa Rica, to Church and Peace Office, West Germany

Christensen, Tom, Armus, Denmark, to Camp Stevens, Julian, Calif.

Custer, Bertha, Wabash, Ind., assignment pending

Etzler, Gerald, New Madison, Ohio, to Brethren Village, Lancaster, Pa.

Etzler, Phyllis, New Madison, Ohio, to Brethren Village, Lancaster, Pa.

Farrar, Anna, Summerville, S. C., to The Palms, Sebring, Fla.

Mock, Gladys, Huntingdon, Pa., to Morningside Emergency Shelter, Brattleboro, Vt.

Moore, Marie, San Francisco, Calif., assignment pending

Vural, Gertrude, Toronto, Canada, assignment pending

Zimmerman, Clara, North Manchester, Ind., to New Windsor Service Center, New Windsor, Md.

Licensing/ Ordination

Baird, George B., licensed Apr. 14, 1985, Ardenheim, Mid. Pa.

Bowers, George A., licensed June 2, 1985, Valley Pike, Shen.

Brown-Ciszek, Deanna G., ordained Apr. 28, 1985, Kalamazoo, Skyridge, Mich.

Chesney, Robert, ordained Feb. 24, 1985, Burnham, Mid. Pa.

Driver, Brent K., ordained June 2, 1985, Columbia City, N. Ind.

Fields, Damon G., licensed May 19, 1985, Decatur, Ill./Wis.

Fultz, Larry D., ordained May 12, 1985, Ewing, S.E.

Gillin, William, licensed June 9, 1985, Conemaugh, W. Pa.

Haynes, Peter L., ordained June 16, 1985, Union Center, N. Ind.

Heffner, Richard A., ordained May 19, 1985, Woodbridge, Mid-Atl.

Hildebrand, Brian C., ordained June 9, 1985, Fairview-Mount Clinton, Shen.

Hirst, Kevin W., ordained Oct. 14, 1984, San Francisco, Pac. S.W.

Hogle, Barbara L., licensed May 5, 1985, Franklin Grove, Ill./Wis.

Hollinger, Donald E., ordained June 9, 1985, Mechanic Grove, Atl. N.E.

Jinks, James P., licensed June 2, 1985, Mountain Grove Chapel Fellowship, Shen.

Johnson, Raymond L., ordained June 2, 1985, Surrey, N. Plains

Kirkham, Paul D., licensed May 12, 1985, Albright, Mid. Pa.

Kostlevy, William C., ordained May 26, 1985, Florence, N. Ind.

Mendenhall, Ronda, licensed June 16, 1985, Lincolnshire, Fort Wayne, N. Ind.

Morris, Robert L. III, ordained June 9, 1985, Naperville, Ill./Wis.

Painter, Earl E. Jr., licensed May 19, 1985, Columbia Furnace, Shen.

Pittman, Marianne R., licensed May 5, 1985, Champaign, Ill./Wis.

Riccius, Dan, ordained June 2, 1985, Pyrmont, S./Central Ind.

Rittenhouse, David J., licensed May 5, 1985, Pocahontas, Shen.

Pastoral Placements

Anspaugh, Eric C., from Cedar Grove, S. Ohio, to Castine, S. Ohio

Attaway, John F., from Tampa, Fla./P.R., to Nocona, S. Plains, part-time

Bailey, Ronald F., from Conemaugh, W. Pa., to Germantown Ministry, Atl. N.E.

Bunch, John F., from Marion, S./Central Ind., to Anderson, S./Central Ind.

Carroll, Donald R., from Cando, N. Plains, to Blue River, N. Ind.

Christner, Jay L., from Pike Run, W. Pa., to Rockwood, W. Pa., part-time yoked

Copp, Jeffrey O., from Osceola, N. Ind., to Little Swatara, Atl. N.E.

Cunningham, Amos V., to Conestoga, Atl. N.E., part-time assoc.

Deal, Thomas W., from Modesto, Pac. S.W., to York Center, Ill./Wis.

Deffenbaugh, E. Todd, to Bethany/Rockingham, Mo., part-time yoked

Detwiler, Samuel K., from Wiley, W. Plains, to Northern Colorado, W. Plains

Glick, John W., from Council Bluffs, Peace, N. Plains, to Fort Wayne, Agape, N. Ind.

Hay, William N., to Rayman Fellowship, W. Pa., part-time

Haynes, Peter L., from Bethany, to Greencastle, S. Pa.

Hendricks, Jean, to Lawrence Mennonite Fellowship

Hess, Stephen, from another denomination, to Pottstown, Atl. N.E.

Knechel, Robert, to West Branch, Ill./Wis., interim, and continues as chaplain at Pinecrest Manor

Krouse, Robert W., from Briery Branch, Shen., to Nigeria position

Lifer, James, to Owl Creek, N. Ohio, interim part-time

Mitchell, Vernon D., to Tacoma, Larchmont Community, Ore./Wash., part-time

Prescott, Jack R., from Oakdale, W. Pa., to Roxbury, Johnstown, W. Pa., interim

Rhen, James H., from Mill Creek, Shen., to Bermudian, S. Pa.

VanVleet, Daniel N., to Wolgamuth, S. Pa., part-time

Whitacre, Charles J., from Denver, Prince of Peace, W. Plains, to Roaring Spring, First, Mid. Pa.

Witmer, Richard C., from Mount Morris, Ill./Wis., to East Chippewa, N. Ohio

Young, Mary E., from team to full-time at Chippewa, N. Ohio

Anniversaries

Bollinger, Amsey and Florence, Greenville, Ohio, 63

Bowman, Carl and Vera, Mount Crawford, Va., 50

Bradford, Wilton and Claudine, Oaks, Pa., 50

Daniels, Leslie and Elva, Modesto, Calif., 50

Deardorff, Harry and Gladys, Lehigh Acres, Fla., 50

Fish, Leroy and Lena, North Manchester, Ind., 66

Flora, Irvin and Charlene, New Carlisle, Ohio, 50

Garber, Wilbur and Beulah, Port Republic, Va., 64

Gebhardt, Harvey and Anne, Oaks, Pa., 61

Gehm, Siegfried and Irene, Schwenksville, Pa., 52

Good, Clifford and Virginia, Port Republic, Va., 50

Kelly, Delbert and Pearl, McPherson, Kan., 50

Kinzie, Galen and Clarice, Lehigh Acres, Fla., 51

Landis, Oliver and Flemmie, Yuba City, Calif., 67

Long, Perry and Althea, Oakdale, Calif., 50

Nedrow, Elmer and Peggy, Longwood, Fla., 50

Pote, Charles O. and Beulah, Cushing, Okla., 58

Ream, Walter and Mary, Windber, Pa., 52

Ritchey, Delmer and Iva, New Enterprise, Pa., 57

Royer, Lester and Hannah, Lebanon, Pa., 60

Seese, Oliver and Floy, Windber, Pa., 55

Smith, Daniel and Grace, Greenville, Ohio, 60

Smith, Robert and Helen, Oaks, Pa., 61

Snyder, John and Ethel, New Enterprise, Pa., 61

Studebaker, Dale and Marilla, West Milton, Ohio, 50

Stump, Oliver S. and Ruth, Cushing, Okla., 50

Van Landeghem, Conrad and Dorothy, Norristown, Pa., 57

Wagner, Orval and Florence, McPherson, Kan., 54

Walker, Donald and Maude, Carlisle, Iowa, 50

Williams, Ralph and Myrl, Cushing, Okla., 56

Wood, Thomas and Blanche, Boones Mill, Va., 57

Deaths

Beahm, J. Charles, 71, Greencastle, Pa., Nov. 19, 1984

Bellamo, Zoe A., 66, Harrisburg, Pa., June 2, 1985

Bennett, Donald A. Sr., 72, Chicago, Ill., Apr. 5, 1985

Blough, Mabel E., 88, Smithville, Ohio, Apr. 15, 1985

Bucklew, Harold E., 61, West Milton, Ohio, Apr. 8, 1985

Clapper, R. Harvey, 77, Loysburg, Pa., Jan. 16, 1985

Conaway, Earl L., 54, Wilmington, Del., June 17, 1985

Dawson, Charles A., 76, Dayton, Ohio, June 13, 1985

Deardorff, Earl F., 94, Ankeny, Iowa, Apr. 26, 1985

Draper, Carl W., 82, Flora, Ind., June 1, 1985

Gibble, Martha, 84, Mount Joy, Pa., June 4, 1985

Groff, Luke, 82, Manheim, Pa., June 12, 1985

Grove, Eva, 84, Marion, Pa., Apr. 19, 1985

Hall, Thelma, 63, Loysburg, Pa., Mar. 25, 1985

Haycook, Mary, 85, Des Moines, Iowa, June 12, 1985

Hershey, Kenneth H., 63, Everett, Pa., Mar. 20, 1985

Hetrick, Calvin, 94, Martinsburg, Pa., May 1, 1985

Hochstetler, Ruth M., 74, Wooster, Ohio, June 6, 1985

Imhoff, Florence, 85, West Salem, Ohio, Mar. 4, 1985

Long, Hilda M., 66, Bealeton, Va., Dec. 23, 1984

Lucket, Delmer, 82, Low Point, Ill., Apr. 24, 1985

Messick, Myrtie L., 94, Midland, Va., June 2, 1985

Miller, Verda, 77, Waterloo, Iowa, May 22, 1985

Nutson, Sadie P., 96, Modesto, Calif., May 21, 1985

Olson, Luella, 83, Chicago, Ill., Oct. 31, 1984

Pifer, Harold A., 66, Lima, Ohio, Jan. 5, 1985

Piggott, Dorothy, 64, Windber, Pa., Mar. 31, 1985

Pinto, Mildred F., 50, New Cumberland, Pa., June 2, 1985

Rhodes, Ella, 82, Lititz, Pa., June 16, 1985

Seaman, William E., 71, Springfield, Ohio, June 3, 1985

Shank, Clarence, 75, Fountain City, Wis., May 4, 1985

Snyder, Evie, 92, Bridgewater, Va., June 4, 1985

Snyder, J. Melvin, 51, New Enterprise, Pa., Apr. 26, 1985

Statler, Harold, 58, Hagerstown, Md., Oct. 27, 1984

Stauffer, Paul J., 70, Pa., June 8, 1985

Stoops, Ollie, 94, Plymouth, Ind., Apr. 25, 1985

Warfield, Dawn, 23, Hanover, Pa., Jan. 13, 1985

Wheat, Georgia L., 68, Eldora, Iowa, May 28, 1985

Let's hear it for our Nigerian sisters

The thumping and rumbling under my car as I drove over the tumbling rocks told me I had tried to straddle too high an obstacle. I got out and peered underneath. Just as I feared, the bottom of the gas tank was crumpled and from a small hole a jet of fuel was escaping.

Panic! I snatched the cup from my thermos to catch the flow and pour it back in. But it was painfully obvious that this was no long-term solution to my problem. What was I going to do? I was just a BVS kid, new to Nigeria, sent off to administer school entrance exams in a distant village. This was no main thoroughfare I was on, with traffic zipping past. This was just a one-track "bush road" that wound its rocky way through unpopulated woods.

I couldn't just keep on catching gasoline and pouring it back in. I had to stop that leak. I rummaged through the clutter in the glove compartment. An ancient Band-aid. It'd never work. I dug farther. An equally ancient, dried-up stick of chewing gum. Desperate, I chewed it into a wad and stuck it on the hole. But the gasoline quickly neutralized its sticking power.

By now I had an audience. A woman had come out of the woods, dusty and sweaty, a load of firewood balanced on a calabash on her shoulder. She obviously had spent several hours in the bush, chopping wood and gathering in her calabash leaves, roots, and herbs for her cooking pot. Ready for a break, she set her burden down and watched the amusing spectacle I provided.

She saw me throw the useless wad of gum away in disgust and return to my necessary but futile catching and pouring. Showing interest in the problem, she asked me something in her Bura language, which I had just begun to study. Embarrassed and irritated by my ignorance of Bura, and preoccupied with my predicament, I shrugged off attempting to answer. I saw the woman go to a nearby tree and cut the bark, and assumed she was returning to her foraging activity.

Then she came back, rolling a ball of something between her finger tips. I looked up in annoyance as she offered me the ball. What was she doing? Was this disgusting dirty ball something to eat? Hot, sweaty, and mad, I tried to shoo the pesky woman away.

But she persisted. Stooping down, she pointed underneath the car and held out the little ball.

Light began to dawn! This beautiful, adorable creature—innocent of any knowledge of cars and how they worked, unable to get through to me in her language, and ignoring my rude attempts to get rid of her—this wise and wonderful woman had figured out my problem, gone to the nearby *rubber* tree, collected a wad of its good sticky sap, and rolled it into a handy ball for me . . . guaranteed to plug a leaky gas tank for several hours.

I was happy that *Usa* ("Thanks") had been the first word of Bura I had learned. I used it over and over now: *"Usa! Usa! Usa! Usa ka hang!"* And money from my pocket . . . food from my lunch box . . . water from my thermos . . . a ride to the village . . . all these I offered. Nothing was too good for this angel visitant. But all my gestures of gratitude my savior waved aside. She laughed gaily, shouldered her load of wood, and walked into the woods and out of my life. Well, not really, for I have never forgotten her and the lessons she taught.

So I didn't need Jim Lehman's article on Nigerian women in this month's MESSENGER to give me a proper appreciation of them. I could testify to a host of Nigerian women I remember who knew how to hang in there. Nor am I surprised to read about how far they have come.

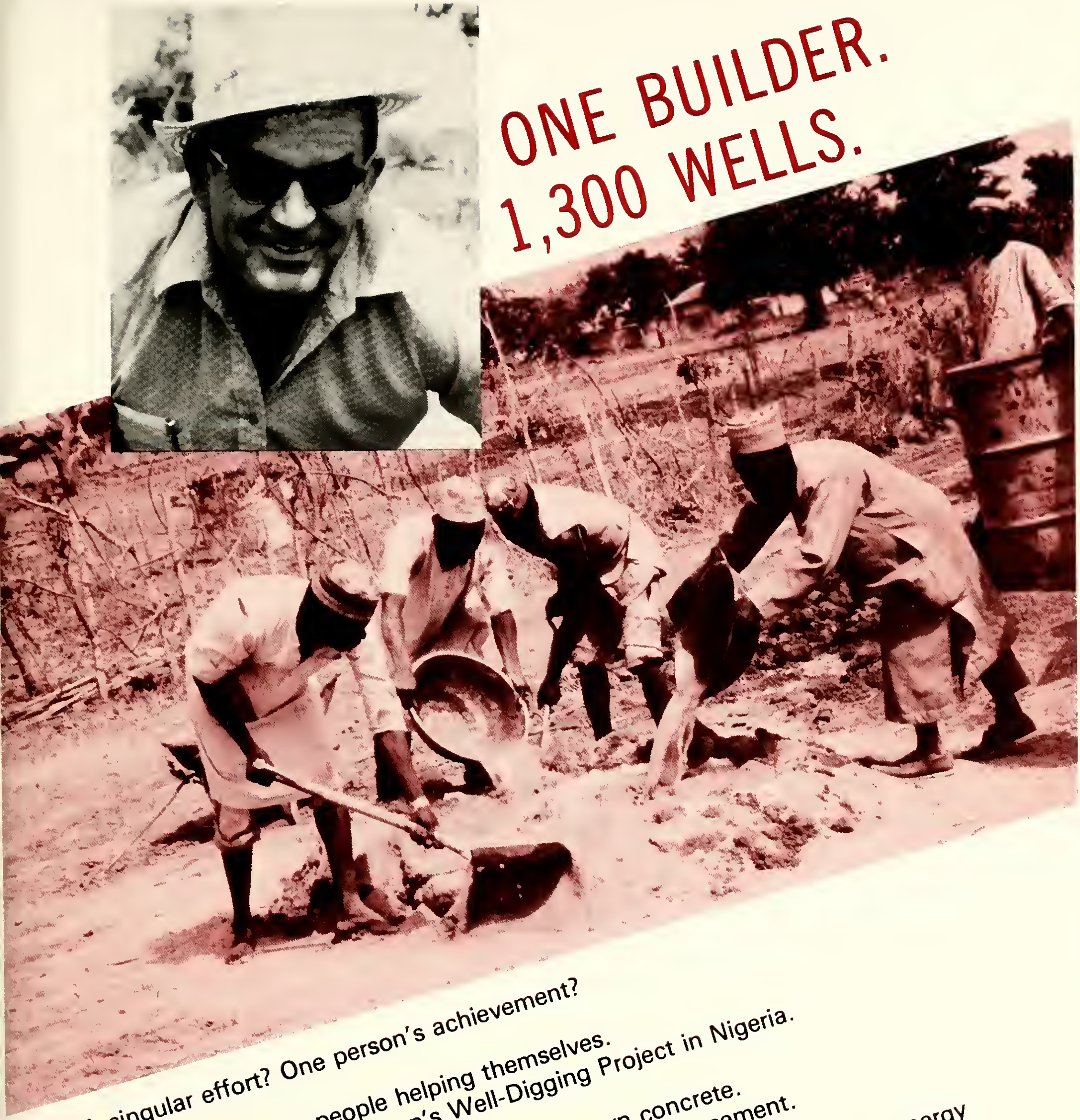
Tough and resilient, our Nigerian sisters have always had to rely on their wits and resourcefulness to withstand the hardships imposed on them by their male-dominated society.

Fortunately our early Brethren missionaries had the foresight to insist on educating Nigerian girls as well as boys. Waka Teachers' College, where I taught for many years, was, I think, the first coeducational school of its kind in northern Nigeria.

Today the women of Ekklesiyar 'Yanuwa a Nigeria are coming into their own—with educated leaders . . . improved communication . . . good roads for traveling and gathering . . . *ufti* (zeal) . . . organizational savvy. There's no stopping the Women's Fellowship now, the way I see it.

Dressed in their colorful costumes, their lively jug bands playing those toe-tapping, hand-clapping tunes, the sisters of ZME have caught the rhythm of the changing times, and seem destined to be in the vanguard as the Nigerian church marches into the future. Bless them, and more power to them.—K.T.

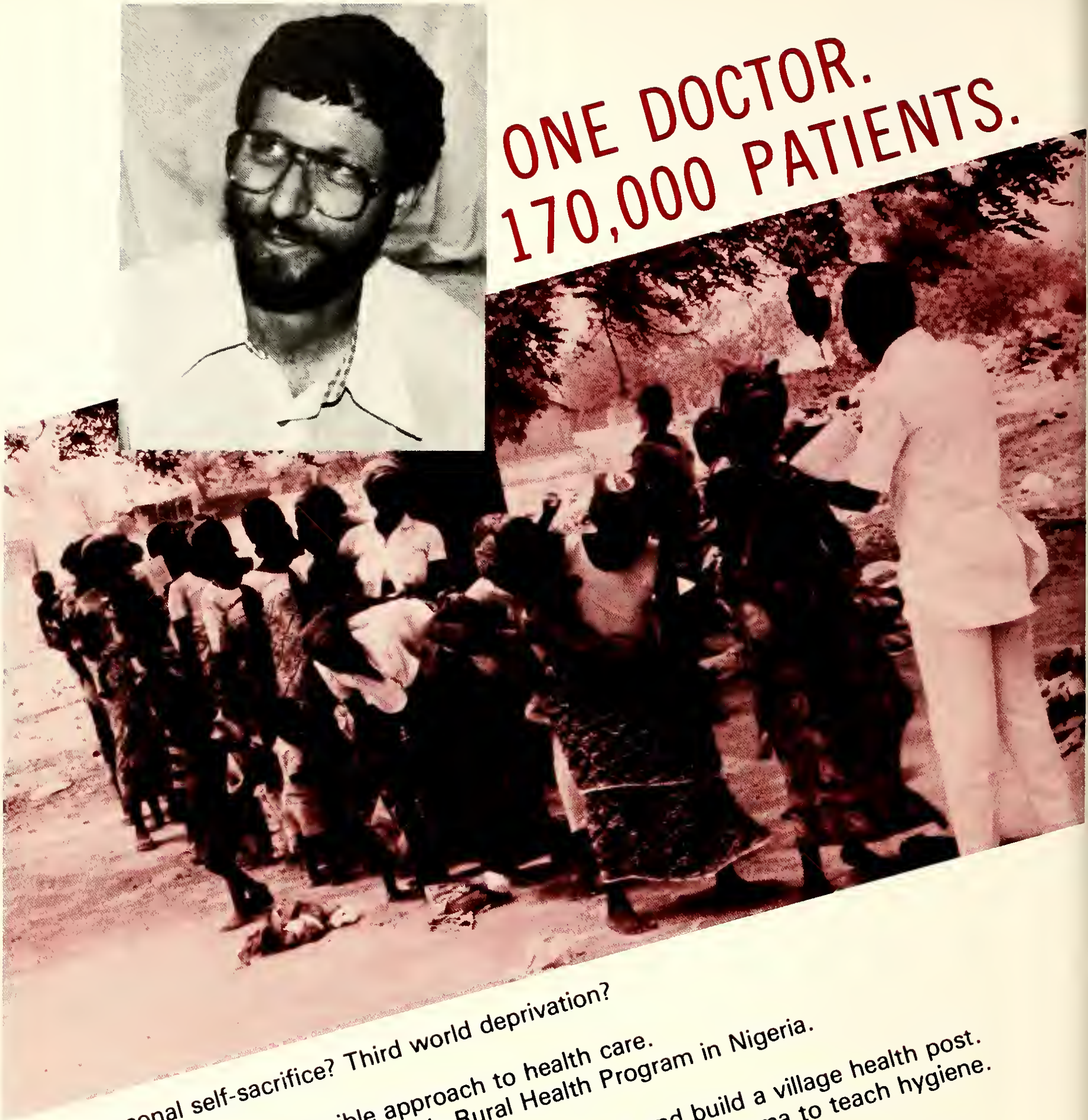
ONE BUILDER.
1,300 WELLS.



A singular effort? One person's achievement?
It's not.
It's multiplied effort, people helping themselves.
It's the Church of the Brethren's Well-Digging Project in Nigeria.
Where:
—Villagers dig their own wells, mix their own concrete.
—The project provides supervisors, blasting crews, cement.
—The resources of the ecumenical church are enlisted.
—One builder, Owen Shankster, oversees and unleashes skills and energy
for a vast enterprise.
Water resource development. Not just a cup of cold water but wells for entire
villages in the name of Christ.
One builder and 1,300 wells? That's

Fresh WATER
AFRICAN Style

ONE DOCTOR.
170,000 PATIENTS.



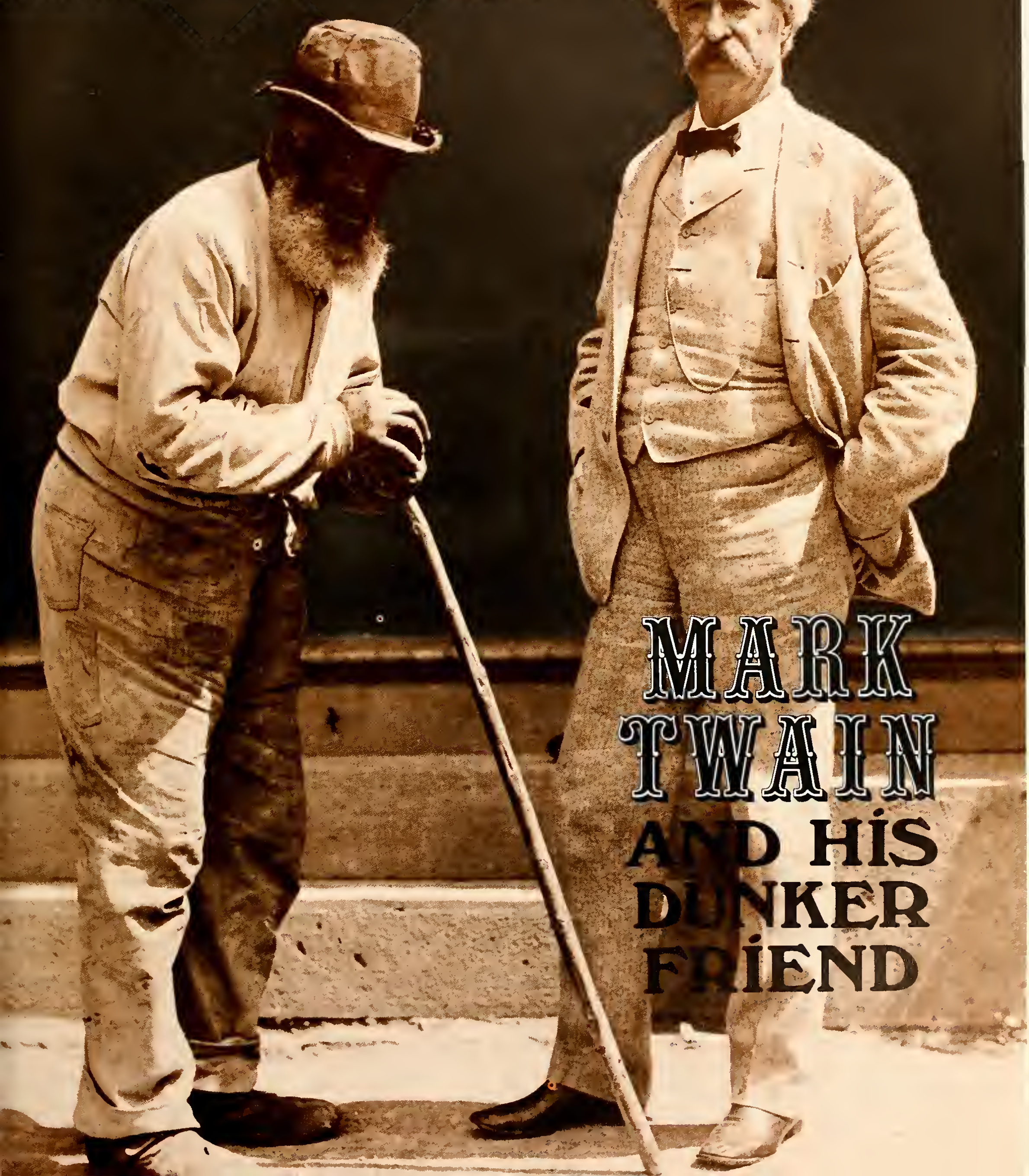
Personal self-sacrifice? Third world deprivation?
It's neither.
It's a new and responsible approach to health care.
It's the Church of the Brethren's Rural Health Program in Nigeria.
Where:

- —Local committees select a team of workers and build a village health post.
- —Health workers use traditional stories, songs, and drama to teach hygiene.
- —Locally trained technicians operate area dispensaries.
- —One doctor, Norman Waggy, as teacher and consultant, resources an entire health care network.

Frontline health care—acceptable, accessible, affordable—in the name and spirit of Jesus Christ.
One doctor and 170,000 patients? That's

Health
CARE
AFRICAN
Style

messenger
CHURCH OF THE BRETHREN
OCTOBER 1985



MARK TWAIN AND HIS DUNKER FRIEND

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10 **Love Feast in Quinter 1886 Style.** Chalmer Faw recreates the setting in the little frontier settlement of Quinter, Kan., for Brethren love feast as it was held a century ago.

13 **Portland's 'New Mode' Love Feast.** Jan Eller describes a new way of holding Brethren love feast and feet washing to make it more inclusive.

16 **Mark Twain and his Dunker Friend.** Kermon Thomasson marks the Twain sesquicentennial with a recounting of the story of Mark Twain's friendship with John T. Lewis

24 **This Organ Is no Pipe Dream.** Fred W. Swartz tells how Don Horn decided it was possible to disassemble a 60-year-old pipe organ in Kentucky, fetch it to Virginia, and put it all back together . . . and save his church $80,000 or so in the bargain.

COVER: You can almost hear them talking, the two old friends basking in the sunset glow of their long lives, reminiscing about the southern heritage each had experienced before their paths crossed in New York State. The story of Mark Twain and Dunker John T. Lewis is MESSENGER's tip of the broadbrimmed hat to the Twain sesquicentennial.

In Touch profiles Roy Miller, Glendale, Ariz.; Milby Shipley, Frederick, Md.; and Reis Thompson, Union Bridge, Md. (2) . . . **Outlook** reports on Nairobi women's conference. Immigration bill. Keeneys in Sudan. Reuben Jackson conviction. Ku Klux Klan. 171st BVS unit. Germantown church. Personnel (start on 4) . . . **Update** (7) . . . **Worldwide** (8) . . . "Love Feast Where the People Are," by Chalmer Faw (14) . . . **Windows in the Word** (15) . . . "Twain on Racism: 'The Shame Is Ours'" (19) . . . "Adventures of a Dunker Bible" (20) . . . "John T. Lewis as 'Jim'" (21) . . . "Your Time Is Always Here," by Anthonie van den Doel (22) . . . **Small Talk** (23) . . . **Opinions** of Barry Shutt, Janet Wagner, Gary L. Jones (start on 26) . . . **Pontius' Puddle** (28) . . . **Turning Points** (31) . . . **Editorial**, "The Gift of Prophecy" (32).

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messenger

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letters

EXCLUDING GOD'S WHOLENESS

At a recent church conference we sang sor
and hymns that used both inclusive language a
images of God and creation. I remarked that f
the first time in a long time, I felt included in t
church.

A woman asked me if I really felt *excluded*
other hymns and the non-inclusive language us
in the church, and I answered, "YES!" She co
mented that most people she has talked to do r
understand this feeling.

In reflecting on this, I realized that it is not ju
I, as a woman, who feels excluded, which is
concern certainly, but that the use of nc
inclusive language excludes the wholeness of G
for *all* of us. As we speak, think, and act as
God were male (and *white* male at that), we e
clude our experiencing and relating to t
fullness of God. Hence our worship is
complete.

I encourage all to experience this part of G
that is mostly excluded in our worship and da
to-day life. Refer to and sense God as female
your prayers, thoughts, and speech. This,
course, is not to exclude the "maleness" of Gc
but is a way to open yourself to an image of G
that you may not have experienced before.
may be scary, exhilarating, and awkward—
new revelations and patterns often are. If y
allow yourself to experience these new image
you may begin to reach new wholeness and ha
a more expanding experience of God.

KAREN SHALLENBERGER
Oklahoma City, Okla.

CHECK AND DOUBLE-CHECK

I read the August editorial. I read it again
make sure I had understood it the first time.
read it the third time to double-check my unde
standing of it the second time.

I wonder how many readers really understa
the depth of it. You have so simply quiet
criticism of excluded "crawfish." Very well dor

RAY MUMMERT
York, Pa.

ANOTHER CHANCE FOR STEWARDSHIF

I am becoming more and more aware that t
General Board staff members at our denomin
tional offices in Elgin, Ill., have their hands tie
They want to respond to the needs individua
share with them at conferences and meetings a
on field assignments. There is one complicatio
Those same people will not put their reputatio
on the line to demand that all confessing mer
bers of the Church of the Brethren do mo
financially than they do. As an ordained pastor
am, in the words of the Apostle Paul, "chief
sinners." I find it easier to "pussy foot" arour
with my congregation than to confront the mer
bers with their lack of will in giving.

In conversations with other pastors, and n
just in our denomination, I find that confessi
members can find all sorts of excuses for the
poor stewardship of their financial resources.

I hope that a priority for every staff member
Elgin is the constant prayer for those in t

ıurch who find it so easy to take offense, and en shirk their financial responsibility to the nomination and the local congregation. May all be forgiven and given another chance to be ithful stewards of all of God's blessings.

Dennis L. Brown

ew Hope, Va.

VSERS AS EVANGELISTS

My heart was warmed by Jim Tomlonson's adings and by the questions he asked regarding VS as a base for church planting ("Using olunteers as Evangelists," August).

What he calls for is, in part, what has hapned here in Maine. In 1979, a BVS-BRF unit gan serving in Lewiston in a low-income housg project. A core "colonization" group moved to the area, and today we have a church in wiston.

As the Lewiston pastor, I can speak positively out the BVSers and their commitment to the urch and their involvement in the local comınity. The exposure the Brethren received due the BVSers prior to the initial beginning of a lowship here in 1981 is immeasurable.

I highly recommend this approach to new urch development. We have a super group of vants in this year's BVSers.

Merv Keller

wiston, Maine

COUTING'S PEACEFUL ASPECTS

I am a 15-year-old Eagle Scout who has been Scouting for four years, and I object to Ralph nnell's letter on Boy Scout "militarism" ugust). I attend Scout Troop 38, which meets the Bridgewater Church of the Brethren. The sest thing to being militaristic in Scouting is raising of the American flag. Even that is not litaristic, but instead patriotic.

To become an Eagle all Scouts have had to n and carry out community service projects, ich may last from six hours up to as many as Scout can achieve. Do the Marines or the my do that much community service?

I attended the recent National BSA Jamboree, d met two Scouts from Austria. We talked out our countries, and I got a greater undernding of universal friendship. This is an examof how Scouting helps to bring countries gether, peacefully.

Over the years the Church of the Brethren has en a supporter of Scouting. I hope the church ntinues its support in the future.

Shawn Replogle

rrisonburg, Va.

COUTING TAUGHT ME PACIFISM

Brother Ralph Finnell wrote (Letters, August), he militarism of the Boy Scouts of America is ectly opposed to the peace position of the urch of the Brethren." My own experience in Boy Scouts challenges his contention.

I joined the Scouts when I was an army dependnt. In that troop I learned to march in cadence. ır scoutmaster really was a sergeant! However, addressed him as Mr., not Sgt., Newell. We were taught discipline and responsibility, but not hatred or militarism.

My next troop was sponsored by the Bridgewater Church of the Brethren. My scoutmaster was Roger E. Sappington, Brethren historian and Bridgewater College professor, in whom there is not an iota of militarism. After his retirement, Harold Partlow, a World War II veteran, took leadership of the troop. Under both Sappington and Partlow, our troop emphasized community responsibility and piety. We were taught to love our country as a member of the global community, not in a narrow, nationalistic manner.

In the Bridgewater, Va., Troop 38, I met the individuals who later led me to a pacifist position and to membership in the Church of the Brethren. My congregation, Marion (Ohio) First Church of the Brethren, sponsors a Boy Scout troop. We uphold values of peace, community responsibility, and respect towards God. I wish Brother Finnell could recognize that there is diversity in the Boy Scouts of America, just as there is diversity within our own Church of the Brethren.

Robert Lee Morris III

Marion, Ohio

EATING WITH GOOD CONSCIENCE

Lots of us talk about our concern for the starving of the world and the need for changed systems to correct hunger in the world, yet few of us exercise our personal power to change our own, our families', or our church's food habits. We praise fasting as a discipline, yet our profiles belie that we value or practice this discipline.

At the August International Women's Conference at Bridgewater College, celebrating 100 years of women's organizations in the Church of the Brethren, a conscious effort was made to insure that participants had both the experience of eating nutritionally and responsibly—as well as being enabled to read, hear, and think about their responsibility as shoppers and cooks. The conference packet included an eight-page section prepared by Sandy Wright, of Westminster, Md., providing background facts and the menus and recipes for conference meals.

The Bridgewater College food service director (and member of the Bridgewater Church of the Brethren), Karl Kwolek, adapted her recipes for quantity preparation, thus enabling participants to taste, identify the ingredients, and know what they looked like. In addition to being responsive to the global needs of the human family, we gradually became aware of another difference—feeling awake, energetic, and physically comfortable throughout meeting sessions. Perhaps it's time for church suppers, conference menus, institution cooking and family meals to undergo a radical change as part of our caring for ourselves, others, and the earth itself. What is God's will in your kitchen, dining room, and church supper? The hands that stir the food could save the world.

Shirley Kirkwood

Cheltenham, England

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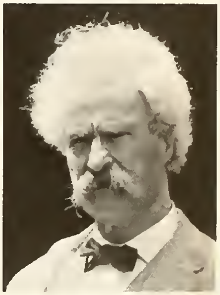
page one

Mark Twain once asked, "What ought to be done to the man who invented the celebrating of anniversaries? Mere killing would be too light." That wisecrack has taken on special irony this year as Twain himself has been triply celebrated on the 150th anniversary of his birth, the 75th of his death, and the 100th of the publication of his best work, *Huckleberry Finn*.

The story of Mark Twain's friendship with Dunker John T. Lewis has interested me for several years, and I was easily persuaded that this Twain anniversary was a passable excuse for giving the story another airing.



Mark Twain is remembered by most people as a humorist who wrote rollicking boyhood adventures of two young scamps, Tom Sawyer and Huck Finn. Devotees of Twain know his serious side as well. But it is inevitable that a writer with Twain's wit will be remembered as a humorist, for even his meatiest philosophical observations are often disguised as wisecracks.

Collecting Twain sayings has long been a pastime of mine. Probably my favorite is Huck Finn's comment about the Widow Douglas when she wouldn't let him smoke: "And she took snuff too; of course that was all right, because she done it herself."

Here are some other Twain gems I like:

- Loyalty to petrified opinion never yet broke a chain or freed a human soul.
- Often the less there is to justify a traditional custom, the harder it is to get rid of it.
- It ain't the parts of the Bible I *can't* understand that bother me. It's the parts that I *do* understand.
- A sin takes on new and real terrors when there seems a chance that it is going to be found out.
- So live that even the undertaker will cry at your funeral.
- Few things are harder to put up with than the annoyance of a good example.
- Everyone is a moon, and has a dark side that is never shown to anybody.
- The church is always trying to get other people to reform. It might not be a bad idea to reform itself a little, by way of example.
- Always do right. This will gratify some people and astonish the rest.

Chuckle over at least one Mark Twain saying this year (after wincing at its bite), by way of marking his anniversaries.—The Editor

in touch

Roy Miller: A date with Miss Liberty

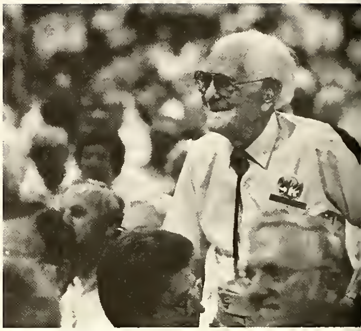
The lady Roy Miller has a date with might be described as statuesque. She's *old* too; in fact she's pushing the century mark. But she's getting a face-lift right now, and by the time of their date she should once again look like the girl Roy remembers from his youth. He calls her by her nickname. Few people would recognize her proper name.

The Statue of Liberty—or "Liberty Enlightening the World"—now under repair and renovation, will be rededicated at the "Statue of Liberty Centennial" next August 28. Because Roy Miller will turn 100 on August 31, 1986, he has been invited by the National Park Service to be on hand on Liberty Island in New York Harbor for the event.

In 1979 Roy, a retired minister in First Church of the Brethren in Phoenix, Ariz., sent a letter addressed simply to "Miss Statue of Liberty, New York, NY." He wrote, "I recently learned by television that your birthday was 1886. That also is my birth year. I am thinking that we ought to get together and celebrate our birthday in 1986 and invite all who share the same birthday to come to your island and celebrate with us."

That letter, which ended up on the desk of David Moffitt of the US Department of the Interior, led to the invitation to Roy to come to the 1986 celebration. He is looking forward eagerly to his date with Miss Liberty.

Roy was born in Miami County, Ind. He moved in 1900 with his parents to Rocky Ford, Colo. At age 22 he became an ordained minister and attended Bethany Bible School in Chicago. He served churches in Colorado and Michigan before ill health necessitated a move to California. He moved to Arizona in 1945.



Roy Miller was cited at Annual Conference for his long years in the ministry.

At this year's Annual Conference in Phoenix, Roy served his congregation as a delegate, and also helped lead an evening worship service. Now the big date on his calendar is next August 28. About all the fuss over his age and the big trip to New York Roy says candidly, "God gave me my age, and for the other, well, I'm just riding on the coattails of Miss Liberty."—K.T.

Milby Shepley: A highly involved worker on

Milby Lee Shepley and his mother, Lena, are the champion fundraisers in the annual Crop Walk in Frederick County, Md. In the September 1984 walk, Milby had 186 sponsors, and raised over $1,700. In the past three years, he has personally raised over $5,000, and has been the coordinator for Frederick County, recruiting over 300 walkers for three walks. Lena Shepley spends many hours on the telephone recruiting sponsors. She has recruited county and city officials, and last year even the district's congressional representative was a sponsor.

Milby, at 46, is the oldest of Lena's four children. He was born and has lived all his life in Frederick County, and joined the Frederick church when he was 10. A high school graduate, he regrets that he once turned down the offer of his pastor to put him through college. He has worked at the Southern States Cooperative, and for the past several years has conditioned cars for a Chevrolet dealer.

Milby has been primarily a church man. Some years ago he was president of the men's Bible class in the Frederick church. More important, he says, is his five years on the church board, serving three years as chair of the Witness Commission. Also, he runs a distribution center for the American Bible Society in the local church, and is MESSENGER representative. He loves softball, and has played in the County Church League 21 years.

When asked about the persons who have influenced him most, Milby's face lights up. "Well my mom is my right arm! Then there are pastors I have had—Paul Kinsel, Merlin Garber, and Ralph White. McKinley Coffman has been an influential life-long friend of my family. In recent years," Milby adds, "Dale Aukerman, who recruited me to serve on the board of directors of the Mid-Atlantic District Peace Fellowship. And on the national scene, Senator Mark Hatfield of Oregon. He is my ideal of the Christian statesman, and I have talked with him several times."

Milby has served seven times as a delegate to district conference, and in 1984 represented Glade Valley at Annual Conference. He has been to several Annual Conferences, serving at them as a

Reis Thompson: Discoveries 'round the world

Three years ago Reis Thompson had no idea that he would become a world traveler.

"I had no expectations of traveling at all," he recalls. "I was working at the time and felt secure in it. I felt I was heading in the right direction."

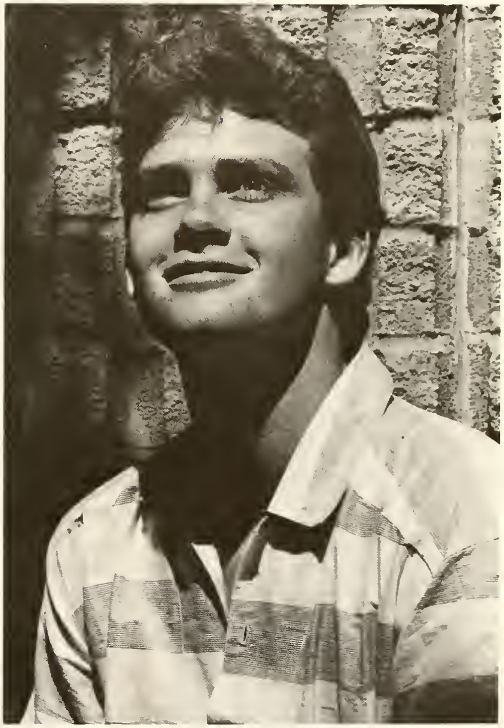
But an encounter with Up With People caused an abrupt turn.

Up With People, a group of young people on the road with an upbeat musical production, boasts five casts touring 450 cities in a year's time. Their popularity has won them such diverse bookings as Superbowl halftime shows (including 1986) and audiences with the Pope in Vatican City.

Reis, a 1982 high school graduate from New Windsor, Md., was working on a construction job when Up With People performed at his alma mater in January 1983. He'd never heard of the organization before, but his family decided to host two cast members, who convinced Reis to interview for a spot. He was accepted into the program and, encouraged by his parents, joined the cast in July for the 1983-84 season.

Reis discovered that being a cast member meant learning about all aspects of production. Not only was he a performer, but he learned the technical side as well, and even had a chance at pre-concert promotion in a couple of cities.

And travel? Up With People casts are on the road over 10 months of the year, and Reis has consequently seen a lot of the US and Europe. The host families he's met along the way have made him feel enough at home that he believes he could go back and stay with any of them again if he were "just passing through."



The opportunity to be a part of Up With People officially ends after a year, but Reis interviewed for and landed a staff position in 1984 and has decided to stay on for this season as well. Now both a truck driver and an assistant stage manager, he's learning valuable technical skills as well as how to manage a cast of 130 with varying cultural backgrounds and beliefs.

Reis finds it hard to put into words the amount of growth he's experienced since being a part of Up With People. He feels he's learned a lot about the world. And "I've learned a lot about myself," he says. "Probably the biggest thing I've learned is that I'm capable of doing a lot more than I ever thought I could. Sixteen-hour days, seven days a week for a year—I never thought that I would be happy doing that, or even be able to.

"It's made me realize how much I appreciate my parents and my home. I enjoy traveling and meeting people, but I've really come to appreciate my family—who they are and what they do." He laughs. "It's amazing how much smarter they seem as I get older!"

Reis isn't sure of his plans after this season. Maybe he'll sign on for another year. Maybe he'll go to college. Maybe he'll look for a public relations job.

One thing Reis knows is that he has a choice of many directions. Up With People has played a valuable part in that discovery and in helping to prepare him for whatever lies ahead.—KATHLEEN ACHOR

Kathleen Achor, of the Westminster (Md.) Church of the Brethren, served 1984-85 as an intern on the MESSENGER *staff.*

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al level

mail clerk or usher. This year he will become president of the Walkersville Council of Churches. Milby also works with Heifer Project International, Bread for the World, and Impact.

Milby is a regular correspondent with a death-row prisoner in the Louisiana state prison, Colin Clark. They correspond almost weekly, and Milby feels that this has been a great spiritual experience for him as well as for Clark. A dedicated peace activist, Milby supports the On Earth Peace Assembly, and three times he has walked in the Christmas Peace Walk at Bethlehem, Pa.

One of his current interests is a district Singles' Task Force, of which he is chairman. Asked what he hoped to achieve in this, he said, "Not only having a good social time, but we hope to have Bible study groups, retreats and conferences. And, who knows, through this I might meet someone to share my life with."
—EDWARD K. ZIEGLER

Edward K. Ziegler, of Bridgewater, Va., is a former pastor, missionary to India, and Annual Conference moderator, who, for 25 years was editor of Brethren Life and Thought.

Nairobi conferences end Women's Decade

The United Nations Decade for Women has ended, and a key question, perhaps, is whether the momentum gathered since 1975 will generate continued progress in the status of women. The decade included three international conferences on women, and each five-year period resulted in a "200-percent" improvement, said Mary Cline Detrick.

Detrick, a member of the Church Women United staff, was one of three Brethren women attending Forum 85, the parallel meeting of non-governmental organizations (NGOs). Beth Glick-Rieman, of Spring Valley, Calif., attended as part of the 47-member CWU delegation. Pam Brubaker, of New York City, represented the Church of the Brethren and had credentials to attend the official conference.

While many participants talked of continuing to have international conferences every five years, regardless of whether the UN officially sponsored one, Detrick believes that the official conference provides the pressure and impetus for individual countries to make progress.

The two weeks of the UN conference were permeated with political tensions and debates about South Africa, the Middle East, and international economic problems. But delegates finally reached consensus on a document called "Forward-Looking Strategies of Implementation for the Advancement of Women."

But there was not necessarily much similarity between the official conference and the NGO forum nearby. The NGO US group was essentially of one accord, said Brubaker and Detrick—and not of the same mind as the official US delegation, led by Maureen Reagan.

At a reception, Detrick asked members of the official delegation whether they planned to stop by the forum or visit Kenyan villages. They answered that that wasn't their purpose, reported Detrick. "They told me, 'Our purpose is to uphold the US position.'"

The forum was a nonstop carnival of events: some one thousand workshops, a film festival, a cultural arts center, booths representing various organizations, bookstores, artisans selling goods, theaters. At a "Tech 'n Tool" center, women demonstrated technology and craftmaking that they had developed. A peace tent housed a variety of peace groups, as well as providing an informal arena for discussions of all types. At the peace tent, for example, women from the US and the Soviet Union agreed to hold a peace rally on the same day this fall.

A highlight was the "Karibu Center" ("karibu" is "welcome" in Swahili), a place for women of faith to gather. The well-publicized hospitality center offered refreshments, entertainment, fellowship, and a place to meditate.

Detrick, who also attended the Copenhagen conference in 1980, was particularly impressed by the "good spirit" in Nairobi. The "mix and diversity" of women was better, partly because of its location in Africa.

It was also clear, she said, that "women are on the move. There was such a hunger to find out what other women are doing."

The greatest concern that Detrick returned with is that of economic inequity.

"If there's one issue we want to bring back to the Church of the Brethren," said Detrick, "it's the economic issue." She encouraged Brethren to become familiar with the New International Economic Order, and to read *What Shall It Profit?* . . ., by Shantilal Bhagat.

"It's a matter not only of justice and of pushing our government toward that," said Detrick, "but it's a selfish matter of survival."

Mary Cline Detrick and Pam Brubaker planted a tree near Nairobi in the name of the Global Women's Project. Above, a woman from the Kenyan Women's Organization, which sponsors the reforestation project, helps Pam Brubaker (right) plant the purple flowering tree.

South Africa ties cost Burroughs board order

The General Board's treasurer's office has canceled an order with Burroughs Corporation because of the company's heavy involvement in South Africa.

While the dollar amount involved was minor, the decision was an attempt to be as responsible in making purchases as in making investments, said Rodney Click, director of financial operations. He canceled an order for 25,000 paycheck forms—costing about $650—and switched to a company that meets the General Board's investment policies.

The sales representative was "real surprised" because no one had ever canceled an order for that reason, said Click.

In addition to selling computers, Burroughs supplies business machines, computer paper, and other office goods, which Click said the treasurer's office would not consider buying in the future. The company's name recently appeared on a list of 12 US businesses that are most heavily involved in South Africa.

While IBM has received publicity because it supplies computers that help maintain the pass system, Burroughs has escaped public scrutiny because its computers are used by the security police and in other less visible ways.

Worshipers mark 10th Holy Spirit conference

Brethren gathered from various parts of the country and from overseas to spend four days at Manchester College in Indiana to praise the Lord and to engage in mutual education about the full blessings of God.

More than 400 people registered for this 10th annual Conference on the Holy Spirit, August 6-10, and attendance reached 450 at major sessions. Guest speaker from England was Eddie Smith. Other leaders were James F. Myer, Jaime Rivera, Paul Grout, Russ and Norma Bixler, David Rittenhouse, Steve Tuttle, James Eikenberry, Paul and Betty Negley, and Chalmer Faw.

The theme "Yield!" (from Romans 8) was explored and experienced from many standpoints in large-group sessions in Cordier Auditorium. The sessions included healings, testimonies, baptisms in the Spirit, exercise of the gifts of the Spirit, and teachings from the Bible.

Chairing the sessions were Don Fike and Gene Miller. Youth from Communion Fellowship of Goshen, Ind., led singing during worship. Unique contributions were made by Puerto Ricans, Ecuadorans, and a new fellowship of Filipino brothers and sisters meeting at the Batavia (Ill.) congregation.

Special attention was given the last night to bringing into creative dialog and unity the Brethren Service, Brethren Revival Fellowship, and Holy Spirit Renewal emphases of the Church of the Brethren. — CHALMER FAW

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life ministry across the denomination.

Immigration bill hit by religious leaders

Major immigration reforms have been proposed in both the Senate and the House, stirring into action the nation's mainline Protestant, Roman Catholic, and Jewish groups. The religious groups have played key roles in immigration debate, largely by virtue of their daily contact with undocumented refugees through church immigration and refugee aid centers around the country.

The new movement in Congress has revived what last year proved to be a highly controversial and emotional issue, leading to failure by House-Senate conferees to give final approval to legislation approved by both houses.

The religious groups reacted sharply to immigration reform legislation that the Senate was scheduled to vote on in September, criticizing legislation introduced by Sen. Alan K. Simpson (R-Wyo.) for failing to contain a program of amnesty for undocumented aliens. Previous immigration proposals have contained provisions for amnesty.

Signers of the statement represented the National Council of Churches, the US Catholic Conference, and the Union of American Hebrew Congregations. Among the key points of their statement:

- A comprehensive legalization program is needed for the 3 to 6 million undocumented refugees without the precondition of other reform or control measures.
- Safeguards against potential discrimination are needed if penalties are enacted against employers who hire undocumented workers.
- Family reunion should remain the cornerstone of US immigration policy.
- Before bringing in more temporary workers, the US should protect the rights of its own workers.
- While refugee and asylum issues involve separate legislation, Congress should recognize the plight of Cubans, Haitians, Salvadorans, and others.

In the House, an immigration reform bill was introduced by Rep. Peter Rodino (D-N.J.). While considered an improvement over the Senate's immigration bill, Church World Service says some aspects of the measure "are still somewhat disappointing." Hearings on the House bill were scheduled for September.

September hearings were also scheduled on related legislation — the Moakley-DeConcini bills that would temporarily halt deportation of Salvadoran refugees.

Keeneys assist SCC in refugee programs

Mervin and Gwen Brumbaugh Keeney are working with refugees in eastern Sudan. Originally sent in March (see January, page 6) to work with the primary health care program in southern Sudan, the two shifted duties because of violence and unrest in that part of the country.

Merv is medical administrator for the Sudan Council of Churches' programs in 17 refugee settlements. His assignments include dealing with staffing policies and issues, ordering medical supplies, budgeting, and other administrative tasks. Gwen has been assisting the medical office by creating medical forms and surveys, evaluating clinical skills of prospective medical staff for camp clinics, and participating in various workshops.

Of the 30 refugee camps in eastern Sudan, the SCC has major responsibilities in 17. The SCC's programs include agriculture, weaving, carpentry, education, social services, and medical programs.

The continuing conflict in the south hampers the efforts of various agencies to provide aid, write the Keeneys. In addition to the fighting, the burning of fields and disruption of daily life causes hunger and disease.

"Please keep this difficult situation in your prayers," the Keeneys ask.

This child receives supplemental feeding at a refugee center run by the Sudan Council of Churches. The SCC responds with short-term efforts when needed, but focuses also on longer-term responses such as training community health workers and teaching weaving and carpentry.

D.C. man found guilty of Grossnickle murder

A Washington, D. C., man has been found guilty of first-degree murder, kidnapping, armed robbery, and carrying a dangerous weapon in the stabbing death of Joanne Grossnickle. (See November 1984, page 5.)

The 22-year-old woman was a staff member in the Church of the Brethren Washington Office, when she disappeared on Labor Day in 1984. Her body was found six days later in Prince Georges County, Md.

The jury deliberated only 80 minutes before returning its verdict against Reuben Jackson. He was arrested September 8, 1984, while driving Grossnickle's car. In the trunk of the car and in Jackson's room, the police found many of her possessions. Also in Jackson's room was the kitchen knife used to stab Grossnickle.

Churches in two states mobilize against Klan

Interracial groups are being formed to oppose the Ku Klux Klan in such diverse places as Mansfield, Ind., and Statesville, N. C.

In Mansfield, a town in west central Indiana, about 50 white and black worshipers gathered in the Mansfield Bible Church while the Klan was holding a rally a mile away. The worshipers were joined by representatives of the Anti-Defamation League (ADL) of B'nai B'rith and the US Department of Justice, who were monitoring the Klan rally.

Klan chapters from Indiana, Illinois, Ohio, New York, Connecticut, Maryland, and California were represented at the rally.

In Statesville, N. C., a group of religious, education, business, and political leaders has been formed to oppose the Klan and all forms of racial intimidation and violence. The group was organized by a Methodist pastor after the burning of a cross near the home of a black rape suspect and the firing of shots into the home of a black family.

Last year the ADL reported that Klan membership has fallen by about one-third between 1982 and 1984, to between 6,000 and 6,500. An even greater decline has taken place in the number of Klan sympathizers, said the ADL. At public rallies and demonstrations, the ratio of nonmembers to members has dropped from about 8-1 to 3-1 in recent years.

Germantown church gets another start

The oldest Church of the Brethren congregation has become a new church development project under Atlantic Northeast District.

The Germantown (Philadelphia, Pa.) Church of the Brethren has been preserved since it was begun in 1723, despite a continual ebb and flow of membership. In 1965 the church shifted to an urban ministry to the predominantly black community, and in 1980 efforts were made to rebuild the congregation. Last January the pastor left after attendance had dropped substantially.

The reclassification as a new church development project, along with the installation September 8 of Ron Bailey as pastor, has provided another push to continue the church. The district and the General Board together will help the church grow and support the needs that arise.

Bailey, formerly pastor of the Conemaugh (Johnstown, Pa.) congregation, is enthusiastic and reports that the church has had as many as 32 people at worship services. Sunday school classes began September 1.

BVSers wield hammers in Western Pennsylvania

The 171st Brethren Volunteer Service unit, which completed its orientation at Camp Harmony, Hooversville, Pa., in mid-August, combined orientation with a workcamp. The 16 BVSers were joined by 6 more volunteers to work two weeks on several renovation projects for New Day Inc. in Johnstown and the Windber Home for the Aging.

After the workcamp, the unit spent two weeks examining issues of interpersonal and cross-cultural communication, Brethren heritage, global awareness, stress and loneliness, and faith-sharing. A highlight of the orientation was participation in the Ribbon peace event in Washington, D. C. In Washington the volunteers also visited Partners for Global Justice, an ecumenical Christian organization working for justice, peace, and human wholeness. This visit brought the volunteers in touch with two refugees from El Salvador and a woman who had recently returned from the United Nation's women's conference in Nairobi, Kenya.

Members of Unit 171 are pictured above. **Front:** Faith Propst, Barbara McNally, Julanne Miller, Abdenabi Senbel, Joe Detrick (leadership). **Middle:** Kyle Richmond, Stephanie Ruark, Mona Brown, Calvin Brown, Elvin Compy, Liz Radford (leadership). **Back:** Carol Swick, Michael Leiter, Brian Harley, Birgit Maier, Glenn Daly, Clay Bowman, Nick Compy.

Elgin, districts make personnel changes

Yvonne James

Barbara Ober

Donna Steiner

Pamela Farrell

Yvonne Schroeder James has announced her retirement, effective December 1. She is administrative assistant to J. Roger Schrock, executive of the World Ministries Commission, and also coordinator of mission interpretation.

James began her employment with the General Board in March 1962, and has worked as a secretary in Central Office Services and later in Parish Ministries. She has been administrative assistant for WMC for the past 13 years.

Active in Womaen's Caucus, James has served as a member of its steering committee since 1974 and as editor of the "Femailings" newsletter for 10 years.

Replacing James as administrative assistant to the WMC executive is Barbara Ober, of the Hempfield (East Petersburg, Pa.) Church of the Brethren. She began work September 12.

Ober worked 11 years as assistant to the director of the Center for Professional Development in Ministry at Lancaster Theological Seminary. She is also active in death row prison ministries.

Donna Forbes Steiner has resigned her position as consultant for congregational ministries in Mid-Atlantic District. Since September 1, she has been working as a freelance consultant.

During her three-year tenure, Steiner helped establish a network of congregational consultants and a biannual leadership conference. This past year she helped the Outdoor Ministries Committee develop a proposal for district conference action. On a national level, Steiner served on the General Board's Planning Coordinating Committee, a joint district-national body that guides the church's long-range planning.

Replacing Steiner for a two-year interim period is Pamela T. Farrell, of the Oakland Mills Uniting Church in Columbia, Md. Farrell, who began work on September 1, has a master's degree from Johns Hopkins University and is enrolled in the master of divinity program at Wesley Theological Seminary.

Currently district coordinator for the People of the Covenant program, Farrell has carried responsibilities in a number of other areas, including disaster child care response, Christian education, marriage enrichment, and church board.

update

Around campus. The 10th J. Omar Good Visiting Distinguished Professor of Evangelical Christianity at Juniata College (Huntingdon, Pa.) is Bruce R. Reichenbach, professor of philosophy at Augsburg College in Minneapolis. Chairman of Augsburg's philosophy department, Reichenbach is a graduate of Wheaton College and Northwestern University, and has been a visiting professor at Marija Theological Seminary in Lesotho. . . . A gift of $50,000 from Sam Ropchan of Fort Wayne, Ind., has established the Sam and Marla Ropchan Peace Fund at Manchester College (North Manchester, Ind.). The gift, which coincided with the 40th anniversary of the bombing of Hiroshima, will support the college's Peace Studies Institute and Program in Conflict Resolution. . . . A challenge fund established at McPherson (Kan.) College in 1981 by William and Miriam Cable has reached $248,000, making the Burton Metzler Chair of Religion a reality. The Cables had agreed to underwrite one dollar, up to $100,000, for every three dollars raised by constituents. The chair honors Burton Metzler, who taught religion and philosophy at McPherson for 31 years and served the church as pastor, district moderator, and Bethany Seminary professor. . . . Donald Clague, executive vice president at the University of La Verne in California, was selected "Manager of the Year" by the La Verne Chamber of Commerce for his work in directing the university when it was between presidents. At the La Verne alumni banquet, Gerald V. Deal of the Pomona church was honored posthumously with the Lee Eisan Memorial Award. Lucile Beckner Root of La Verne and Roy Smith of Fresno were given Alumnus of the Year awards.

Brethren All-Star. St. Louis Cardinal Tom Herr, of the Lancaster (Pa.) congregation (see April, page 3), has been enjoying his most successful big league season. For the first time, he was voted by baseball fans as the first team second baseman for the All-Star Game. At mid-season, Tom was tied for most runs batted in and second in batting average in the National League. In an interview with MESSENGER writer Ken Gibble, Tom modestly attributed his success this season to his number-three spot in the Cardinals batting order.

Disaster response. Disaster child care volunteers were called into action in early August, after an August 1 hailstorm and flash floods in Cheyenne, Wyo. The storm left 12 people dead and destroyed 76 homes. Seven volunteers—from Nebraska, Arizona, and Colorado—provided child care for two weeks.

Church-planting. Lancaster, Pa., is the site of a developing Hispanic community ministry. Pastor Chemos Reinoso and his wife, Carmen, of Quito, Ecuador, began work in August. They have known the Church of the Brethren because of its programs through the United Church of Ecuador. Congregations in the Lancaster area are providing a support group and financial assistance.

worldwide

Ed Myer, a Church of the Brethren doctor, was one of the 29 North Americans held for about 30 hours in August by rebels operating out of Costa Rica. The Witness for Peace delegation had been sailing down the San Juan River, which forms the border between Costa Rica and Nicaragua, in a "mission for peace" in an area of stepped-up fighting. Myer, a long-term volunteer from Seattle, notes several outcomes from the incident: 1) Reportedly there are Costa Ricans along the San Juan River who are urging their government to adopt a demilitarized zone in the north. 2) Nicaraguan President Daniel Ortega has credited the action as catalytic in reestablishing communication between him and the president of Costa Rica. 3) Many more people now know of Witness for Peace. Myer said the group was denied a visit to the US embassy after returning to Managua, even though such a visit had been routine for more than 50 previous delegations. Witness for Peace is a grassroots, biblically based effort to change US policy toward Nicaragua.

Understanding and humility are needed to bring about peace in Nicaragua, say 78 religious, political, and labor leaders, among them Robert W. Neff, general secretary of the Church of the Brethren. In a one-page statement, the leaders said that "the appeal to anger and frustration is the stock-in-trade of political leaders, while the appeal for restraint and understanding is often a lonely voice." They suggested that "instead of contras and sanctions, instead of national emergencies declared in response to questionable threats to our national security, instead of tough talk, we need more understanding and above all the humility to accept the mediating efforts of the Contadora nations, our best avenue toward peace."

A letter to the churches and Christian organizations of the US from the Latin American Council of Churches expresses great distress about US policy toward Nicaragua. "The time is coming, and perhaps has already arrived," says the letter, "in which you, dear brothers and sisters, will have to decide who your Lord is and whom you will first serve: if the economic-military complex which intends to crush the long-suffering people of Nicaragua once again, or the God and Father of our Lord Jesus Christ who has come, not to rob or kill or destroy, but so 'that (we) may have life, and have it abundantly' (John 10:10)."

A "campaign of terror" is being waged against segments of the Philippine church, according to the Church Coalition for Human Rights in the Philippines. The Washington-based organization says that at least six clergy have been killed in the past year and another has been missing since July 11.

New Zealand, Australia, and six small South Pacific island states have declared a nuclear-free zone that includes most of the Pacific Ocean south of the equator. The treaty was signed on the 40th anniversary of the bomb on Hiroshima. The other five countries in the South Pacific were expected to sign the document within a few months.

A musical about Soviet and US teenagers getting together to establish peace between their nations was performed for the first time in Moscow at the Youth Festival in late July. "Peace Child" premiered in Washington, D. C., in December 1982 and has since been performed more than 200 times. A new version of the show, designed especially for the Moscow Festival, envisions the cooperation of young Soviet and American rock groups in the search for peace—as rock musicians have cooperated in the search to end hunger.

A group of evangelism representatives from various denominations has tentative plans for a 1988 national gathering on evangelism. Building on the support of the 1981 American Evangelism Festival and on other thrusts in evangelism over the past 25 years, 76 staff people and other church representatives meeting in Chicago overwhelmingly favored recommending that their church groups support such a gathering. After receiving responses from the various church bodies, the Washington Roundtable on Evangelism, which sponsored the Chicago meeting, will select a steering committee at its annual December meeting.

Eugene Carson Blake, the most powerful figure in American Protestantism in the 1950s and 1960s, died July 31 at age 79. He headed the major "northern" Presbyterian body for 16 years, was general secretary of the World Council of Churches for 6 years, and served 3 years as president of the National Council of Churches. A noted ecumenist, he provided the impetus for the formation of the Consultation on Church Union, a nine-denomination consultation aiming for eventual union.

Meeting for the first time in Latin America, the World Council of Churches Central Committee gathered in Buenos Aires for its annual meeting. One of the 157 members of the committee is Robert W. Neff, general secretary of the Church of the Brethren. Among issues that surfaced were rights for Argentina's indigenous people, Central America, human-rights violations in Argentina, and international justice and peace. Joan Brown Campbell, an ordained minister with the Christian Church (Disciples of Christ) and executive with the National Council of Churches, was elected the first woman to be executive director of the WCC's US office in New York City.

Brethren at a turning point

by Donald F. Durnbaugh

When the outgoing moderator, James F. Myer, passed on the gavel as a symbol of the transfer of responsibility, he challenged me to proclaim a vision of the future for the Brethren. The historian should become a prophet.

In fact, I do have a vision for the future of the Brethren. If more time had been available, this is what I would have said during the words of acceptance:

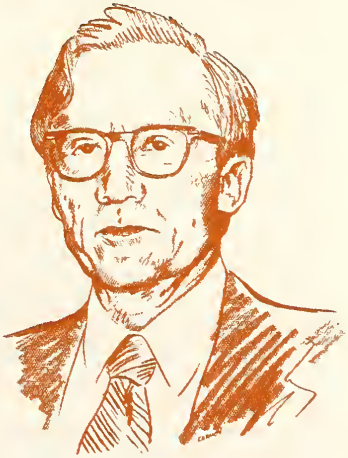
The Brethren stand at a turning point. There is evidence that Brethren are now entering a time of healing and a time of growth. For the past two decades Brethren have experienced fragmentation. Both conservative and liberal voices developed institutionalized bases outside of the channels of the church. Annual Conferences experienced sharp division, punctuated at times by partisan applause and negativism. The debate on the Consultation on Church Union (1966 and 1968) was heated; several leaders, upset with the decision not to enter COCU as full participants, left the ministry and the denomination.

Membership dropped, particularly in the districts west of the Mississippi. In some cases entire congregations or substantial fractions of congregations left to join other church bodies. It became popular to blame the church's leadership and conclude that the denomination was drifting. Remarkably, however, giving remained relatively high, as the loyal members closed ranks.

Today, this era has passed. There is a more positive spirit abroad. The atmosphere at district and annual meetings is upbeat. The church has several excellent new programs in place: People of the Covenant (stressing personal and congregational discipleship); Passing on the Promise (church growth and evangelism); Adventure in Mission (taking the place of the MICAH Mission program to increase the level of stewardship).

Leadership concerns are being addressed. Education for a Shared Ministry is bringing renewal to small congregations as it helps their leaders to secure more adequate education. The Training in Ministry program will coordinate the resources of district, colleges, seminary, and national staff to provide new opportunities to those who cannot complete the recommended route of college and seminary training. Seminary graduates are positive about the opportunities and challenges of the pastorate.

Concern for social justice and peace, for which the Brethren have long been known in Christendom, continues to find support and develop new ideas. The interdenominational Witness for Peace in Nicaragua has had Brethren leadership. Brethren respond generously to world food crises. An agricultural exchange with China joins the long-standing program with Poland. And a host of other programs continue their good work.



The most significant turn, however, is the excitement surrounding church growth and development. The objective of 15 new churches set in 1980 was surpassed even before the target date of 1984, and a more ambitious goal put forward. A striking feature is the multicultural character of many of the new congregations, as Hispanics, Koreans, blacks, Haitians, Filipinos, and others seek affiliation with the Brethren. They seem to find attractive our blend of biblical concern and social activism, congregational freedom and denominational connection, faithful tradition and openness to new forms.

Most of us learned in Sunday school to sing: "Jesus loves the little children, all the children of the world. Red and yellow, black and white, they are precious in his sight. . . ." How wonderful to see this in living color in our midst! My vision is of a football backfield at McPherson College of Ziegler, Martinez, Kim, and Roosevelt Jones—or a quartet at Manchester of several ethnic strains. What an enrichment is promised to the rather sober and staid worship life of the Germanic Brethren by these brothers and sisters! They remind us that the Brethren movement was born among refugees in Schwarzenau and continued as an immigrant church in a new land. Jim Lehman, in his graceful book *Thank God for New Churches*, bears eloquent witness to the importance of this new ethnic movement into the church.

How freeing to have the subdued Brethren increasingly willing to "account for the hope that is within" us (1 Pet. 3:15) by articulating the basis of our faith, rather than making people guess our motivations. A pompous American visitor once challenged the famous Swiss theologian, Karl Barth, to condense his volumes of *Church Dogmatics* into one sentence. With a twinkle in his eye, Barth responded: "Jesus loves me this I know, for the Bible tells me so." Brethren are realizing that we have been shouting the service side of the faith but whispering the evangelism side (Richard Armstrong). We need to share without coercion our basic faith, along the line of the classic definition of evangelism, "one beggar telling another where to find bread."

In Standing Committee, a delegate from Middle Pennsylvania characterized that section as a "sleeping giant," great with potential but not currently living up to it. That could be said of the entire denomination. Once the giant is awakened, the Brethren could fulfill the predictions of those contemporary observers who see the Brethren among the top 10 church groups in church growth in the next decade. This year, 1985, could be the turning point from malaise to movement, from decline to dramatic growth. Pray God that it may be so! ☐

Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary, Oak Brook, Ill., is moderator of Annual Conference.

Love feast in Quinter 1886 style

Participating in their first love feast as a new congregation, the Quinter Brethren sensed a marvelous unifying of the spirit.

by Chalmer Faw

The Quinter (Kan.) Church of the Brethren has begun a year of activities marking it's centennial next August. Historian Chalmer Faw describes the first love feast held by the new congregation in October 1886. —Ed.

Saturday, October 16, 1886. The little pioneer village of Quinter, Kan., is humming with excitement. The "big meeting" is about to begin—the love feast—which the German Baptist Brethren will celebrate in the new schoolhouse to which they have moved. This will be their first love feast in Quinter. By last spring, some 150 Brethren had settled here and by late summer had organized a new congregation. They were a hardy lot, having come through a bitterly cold winter and then a hot summer during which they lost most of their corn crop. A minor epidemic of "bloody flux" had been a further hardship.

Now in October they are about to celebrate their first love feast, the most cherished worship experience of their denomination. The elder in charge of the Quinter church is solemn-faced, 50-year-old John Ikenberry, a Virginian by birth who, with his wife, Susan, have roughed it in Iowa and Nebraska before coming here with their eight children. With them is John's brother, Benjamin, now a deacon and the widower father of seven. Another deacon is Gottlieb Roesch from Minnesota, and originally from Germany. He and his wife, Susanna, also have seven children. Altogether there are 64 official charter members and few others whose names did not make the list. Other local ministers are Ephraim Cober, John Hawn, and Charles Hillary, with two other deacons—Peter Reish and Abe Hamm.

Much preparation has been made for this occasion. Word has been sent out to other Kansas congregations telling of the date. Long wooden tables have been constructed, metal foot tubs and dishes rounded up, and a beef killed.

Arrangements have been made for the love feast to be led by one of the most noted Brethren of the day, Elder Enoch Eby, who at 58 has already served 11 consecutive times on the Standing Committee of Annual Meeting and as moderator of that meeting six of those years. Sent to Denmark in 1877 to help launch the new foreign mission thrust of the church, serving as chairman of the Mission Board in 1884, he is widely known for his able leadership, as well as for his powerful preaching. Elder Eby arrived just last evening by train and has already won his way into the hearts of the membership.

Visitors started arriving yesterday by wagon, buggy, and horseback, and throughout this Saturday morning settlers from the surrounding area have been driving in. The new frame school building is packed to capacity at 3 p.m. when Brother Eby is introduced and opens the series of services with one of his powerful sermons. He preaches on the New Testament ordinances, with special focus on the love feast. The first service is followed by an hour's break and then at 5:30 there is another soul-searching sermon, this one on 1 Corinthians 11:28, "Let a man examine himself and so let him eat of that bread and drink of that cup" (KJV). The meeting is closed with a season of silent prayer, several fervent audible prayers, and then the Lord's prayer in unison.

There is another intermission until 7:30, allowing for the setting up of communion tables and other last minute preparations. By this time the mouth-watering smell of cooked beef permeates the atmosphere, mixed with the aroma of freshly made communion bread. The long wooden tables have been arranged in the schoolhouse, those on one side for the men and on the other for the women. Benches line the tables for baptized members, and extra ones have been placed along the walls for "observers."

Elder Eby takes his place at one end of the men's table. Next to him are Elder John Ikenberry and two visiting brethren from the Dorrance congregation, and the other local ministers. Across the table from them sit the four deacons and other visiting non-ministerial brethren. Local brethren, most of them bearded and all of them dressed simply "in the order," occupy the rest of the benches in the men's section. The sisters are dressed in long plain dresses. They wear prayer coverings over their uncut hair, which is pulled back in a bun.

Elder Eby opens the service by lining a hymn, "Be present at our table, Lord," and follows it with a heartfelt prayer for the reality of the Lord's presence. Then follow introductory remarks by the leader and by any ministers who are moved to speak. John 13 is read, with emphasis on verses 14-17 where Jesus enjoins his disciples to wash one another's feet.

The re-enactment of this feetwashing begins first among the ministers and continues down along the table of the brethren, with a simultaneous line of washing among the sisters. Each man lays aside his outer garment as Jesus did, girds himself with a towel, and washes the feet of the person next to him. The sisters follow a similar pattern at their tables. After washing and drying both feet, the two people arise, embrace and greet one another with the holy kiss. Hymns, lined or from memory, are sung by those not at the moment engaged in washing feet. Opportunity is also given for visiting ministers or others to make comments pertinent to the service. Otherwise there is no sound save for the shuffling of feet, moving of the foot tubs, or murmured blessings as people embrace. The lessons of cleansing, servanthood, and Brethren humility become real as the members reenact the Last Supper. The leader admonishes them not to hurry but to "tarry one for another."

The steaming beef broth with pieces of bread broken into it whets appetites as members now turn and pull up with their benches to the tables. They are asked to consider the Last Supper of their Lord as it is read from the Gospels by one of the

Right: *It was in this new Quinter schoolhouse that the 1886 love feast was held.* **Below:** *The Quinter Brethren built their first meetinghouse in 1887. Following traditional design, it had separate doors for the sisters and brothers. Originally called "Familton," the town was renamed "Quinter" in 1886, in honor of then* MESSENGER *editor James Quinter.* **Lower right:** *Moderator and missionary Enoch Eby (1828-1910) presided over the 1886 love feast.*

Brethren pioneers gather at the new railway depot in Quinter in 1888. In this period railway companies often hired Brethren agents to promote them and to lure settlers west.

ministers. Arranged on the tables are tin bowls spaced so that four to six people can dip into a common dish. At each place is a large soup spoon. Since scripture says nothing about eating meat but does mention the "sop," there is no beef on the table, just the broth and bread.

A thanks for the meal prepares the way for a solemn, quiet time of eating together and contemplating Jesus and his last meal with his disciples. Deacons supply additional broth and bread along the tables as needed. Again "liberty" is extended to any minister who wishes to make appropriate comments, give testimony or teaching. When all have eaten, the "kiss of peace" is passed from one brother to another and from one sister to another, as they rise and embrace, thus making two complete circles of agape love.

The final act of the service is the communion proper, introduced with a hymn about the Lord's sacrificial death, and the reading of Isaiah 53. It is the most sacred part of the evening, for which the feetwashing and the common meal are a kind of preparation. It is the time in which members actually take into their hands and then into their being the emblems of the broken body of their Lord. Portions of the gospel accounts and 1 Corinthians are read and then a fervent prayer by Brother Eby blesses the bread.

All members are instructed as to what to say when the bread is passed. Then, taking one of the strips of bread, Brother Eby breaks it to the minister next to him and says, "Beloved brother, the bread which we break is the communion of the body of Christ." This minister turns to the one next to him and breaks the bread with the same statement and so on down the line, from ministers to laymen, until all have a piece, which they hold reverently in hand. Deacons follow along and supply fresh strips as the old ones are reduced to small fragments.

In the meantime Elder Eby has risen and taken a strip of communion bread over to the women's tables and has proceeded to break it individually to each sister in the house, saying "Beloved sister, the bread which we break is the communion of the body of Christ." It is a hushed and sacred time, the hum of "beloved brother" and "beloved sister" blending in with the more awesome whisper of "the communion of the body of Christ." When all have received a portion of the bread, then, in deepest reverence, all eat it together, meditating on this emblem which they are taking to themselves, praying earnestly that they may "discern the body."

Likewise the cup, after appropriate scriptures and a blessing by Bishop Eby, is passed from one brother to another. It is actually a tall zinc tumbler from which each partakes, saying to the next person, "Beloved brother, the cup which we bless is the communion of the blood of Christ." After starting the "cup" among the men, Brother Eby takes another one to the women's table and gives it to each of the sisters over her left shoulder with the statement about it being the communion of the blood of Christ.

Finally, when all have partaken and the hushed repetition of the words of institution have ceased, Elder John Ikenberry, known as a "teaching type" of minister, arises and makes some concluding remarks, telling the throng also of the meetings "on the morrow." There is hardly a dry eye as the hardy pioneer women and men rise from the talbes, some embracing each other again, and all sure that they have been in the upper room with their Lord in the company of the beloved fellowship. Even non-member observers are deeply touched and some may be already considering seeking baptism soon.

The next day is the Lord's Day and services continue on the same high spiritual level, the body of believers now cleansed and filled for the days ahead. Brother Eby preaches again, even more persuasively than before, pointing the way for this new congregation in the years to come. Then everyone, members and non-members alike, is invited to the big noon meal. Now they have the beef whose fragrance they have been savoring, served with potatoes and other vegetables, with plenty of hot coffee, and ending with desserts. Finally, in the early afternoon the whole congregation is invited to go to a place three miles northeast where water is available and join in a service of baptism for a new member.

The baptism service ends the love feast weekend for Quinter. Some Brethren stay to visit, while others put out for home. All feel confident that the newly planted congregation will grow to be a flourishing part of the denomination and a living unit of the Body of Christ. ☐

Chalmer Faw, of Quinter, is a retired Bethany Seminary professor and Nigeria missionary. He is writing a centennial history of the Quinter congregation.

Portland's 'new mode' love feast

They don't wash feet in Portland the way they used to! But the 'new mode' isn't done for the sake of change. It offers a more inclusive experience for those who desire it.

by Jan Eller

The ordinance of love feast has always been important in the lives and thoughts of Brethren. And because of its importance, controversies and differences of practice have also accompanied its observance.

One of the elements of the love feast has been the feetwashing service, patterned after the text of John 13. Eighteenth-century Brethren found that the most controversy surrounded the practice of washing feet. Intended from its start to serve the dual purposes of purification (or cleansing), and service (or humility), the feetwashing service has sometimes lost its symbolism among the differing practices of church members.

Early in Brethren history, the controversy was one of timing, or when the feetwashing should occur in the service. The accepted practice is now for feetwashing to occur before the ritual meal and communion. But the more serious controversy centered on the mode of feetwashing—"double mode" or "single mode"—and contributed to the split in the 1880s that led the Old Order Brethren to form their own denomination.

The original standard was the double mode, in which one person washes and dries the feet of several persons. This practice was the one preferred by the early eastern Brethren (and, after the 1881 split, by the "Old Orders"). But many people favored the single mode, dominant among

Top: *Carol Pinegar washes Bill Kesler's feet.* **Left:** *Kristopher Groff washes the feet of his father, Ed Groff.* **Lower left:** *Jan Eller and her husband, Doug, share the breaking of bread.* **Below:** *Julie Scheurer and Tom Lauderdale appreciate the "new mode" of love feast at Peace church, which allows both sexes to participate together.*

Love feast where the people are

by Chalmer Faw

In the early 1940s we Nigeria missionaries were just getting evangelistic work going among the Hwona tribe. Migawa was our worker there. Nine Hwona Christians and their families had moved together to a central area in the Hwona village of Girgillang. Christian witness took a great step forward.

But when Migawa asked that we break our tradition of expecting the Hwona Christians to trek in to Garkida for love feast, and instead hold love feast in the distant Hwona village, I balked. I thought of all the reasons why this would not work. We *always* had love feasts in the main church buildings. The Hwona Christians, like the others, were welcome right there in the Garkida church. It would be just too much work to take everything necessary for a love feast out to a remote place and hold the service where there wasn't even a building. On each of his weekly visits to me, Migawa brought this matter up. He told me how uncomfortable the Hwona felt among the Bura Christians at Garkida. He stressed what a boost it would be to the little group of Hwona Christians if love feast could be brought out to them. I kept mentioning the difficulties involved, but Migawa persisted. Finally I told him that we would come there with love feast only on the conditions that he find a suitable place and make all the necessary preparations —providing for the feetwashing, the meal, the communion bread, the juice for the cup—all of it. He agreed and we set a date.

When the time arrived I got together nine Bura Christians from Garkida to match the nine baptized Christians among the Hwona, and we walked out to Girgillang, not knowing what to expect. When we arrived we couldn't believe our eyes, for we saw a gleaming white cloth spread out on a table under a shady tree. As we drew nearer we began to make out the details of the preparation Migawa and his people had made—the homespun cotton cloth on the table, a large cooking pot with balls of *diva* (thick guinea corn mush), and a smaller pot exuding the savory flavor of *sukwar* (the sauce into which the diva would be dipped and eaten.) There were broad grass mats to sit on for the feetwashing, with gourds for dipping water from a large clay pot. No detail was omitted. And there on the table was a shallow enamel plate with strips of dried *diva* to be used as communion bread, and a gourd filled with the juice of a wild plum to represent the blood of Christ. Our spirits were lifted at once. This was going to be a great meeting.

The twenty of us took our places under a large over-arching *mbula* (tamarind) tree, which makes the most dense and coolest shade of any of the local trees. Around us in a large circle congregated the whole village—the old chief and his wives, the village elders, younger men, old women and young, numerous children, and even some goats and chickens with a donkey or two to provide vocal accompaniment. Everyone had turned out for this novel occasion.

The service went well, and after the closing prayer and hymn, we visitors went around saluting the dignitaries of the village. When I greeted the old chief, he held my hand in his two hands for a long time, and said something in his language. When his words were translated for me into Bura I was surprised. "Thank you, thank you, thank you," said the chief, his wrinkled countenance suddenly animated and eager. "The next time you come and hold a meeting like this I want to be in it myself, and I want all my people to be in it, too." I was puzzled by his enthusiastic response, especially when he couldn't understand any of the Bura language with which we had conducted the service.

On the way home I asked my companions why the old chief said what he did. They carefully explained it to me—a white man who might not be able to understand such a matter. "This chief can remember back many years," they said. "He knows of some of the first white men to come into this country and saw them with guns (the British colonial officers) subduing the tribes. He saw other white officers come in and take his young men and put them to work building roads. He also had white soldiers come and take some of his youth to go to fight the war in the east (World War II was on and Nigerians were being recruited to fight the Japanese in Burma.) He saw white men do all these things to his people. But today, for the first time he saw a white man stoop down on his knees and wash a black man's feet!" Not understanding a word that was *spoken*, the old chief had seen everything that was *done*. The next time ***he*** wanted to be in this service, he and ***all*** his people!

I had learned a great lesson: Love feast needs to go where the people are. ☐

Chalmer Faw is a retired Nigeria missionary and Bethany Seminary teacher, living in Quinter, Kan. His story of the love feast at Girgillang is an abridgement of a longer piece he wrote for Brethren Biblical Institute News, *published by W. A. ("Wip") Martin in North Fort Myers, Fla.*

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the "Far Western" Brethren, in which a person washes and dries the feet of a neighbor, who in turn washes and dries the feet of the next person. The single mode has become the favored practice of the Church of the Brethren.

Traditionally, women and men have been seated at separate tables during the love feast. In recent years some congregations have arranged the seating so that families may sit together at tables during the meal, but in such instances women and men adjourn to separate rooms for the feetwashing ceremony. Only on rare occcasions have men and women been participants in the feetwashing together.

For several years, Peace Church of the Brethren in Portland, Ore., has practiced its own inclusive version of the love feast and feetwashing. Not only do women and men sit together at the tables and share the meal and communion, but they have the option of sitting next to and washing the feet of any other person, male or female.

How did this come about, and why has Peace church incorporated this into its observance of love feast? It was during an all-church retreat in 1980 that the subject first came up. We were discussing ways in which we might be more inclusive with each other. Some members felt strongly that traditional Brethren practice contributed to feelings of divisiveness in the body. While we are encouraged to treat each other as equals and serve each other with humility, the fact remained that we were excluded from sharing in a meaningful experience with one half of our members. Why couldn't the observance of love feast be broadened to provide for such a sharing to take place?

After the retreat, suggestions for changes were referred to the deacons, who undertook substantial discussion of the matter at several meetings. Some of the deacons felt that changes were long overdue, while others felt that the traditional practices should not be altered.

After prayerful consideration, the deacons agreed to try a new format at the next love feast and evaluate it before suggesting a permanent change. During the love feast, tables would be set up in a giant rectangle. One end would be designated for men who preferred to share the feetwashing with other men, and the other end would be similarly reserved for women. Along the sides would be seating for families and those who wished to share the experience with another regardless of sex. Deacons at the corners would ensure that the balance of sex was maintained for those who preferred it that way. During feetwashing, all would remain in one room at the tables so that all would share in a common experience.

On Maundy Thursday in 1981, Peace church held its first non-traditional love feast. Since then, the new practice has been followed twice a year.

As with any new practice, there were adjustments that needed to be made so that all could experience love feast in a way that was meaningful. While there was apprehension at first, most of the tension and controversy has dissipated because of the way in which the service is structured.

The intent is both to preserve the traditional mode and to offer a more inclusive experience for those who desire that. And we have found that the blend is working well. Older, more traditional members come to share in an experience that has been so meaningful to them. Younger and newer members come to create their own meaningful memories.

Love feast has once again become an important liturgical event at Peace church. Instead of decreasing attendance, we are experiencing an increase in attendance at love feast. In fact, the last two have registered the largest attendance in at least 10 years. It has again become important to go to love feast, as it was for our fathers and mothers before us. And it is the newer and younger members who are attracted to the service, sometimes bringing friends and relatives to share this unique experience.

Participants can now sit by those who are most meaningful to them and share in a service that helps to cement the relationship. Families can sit together and introduce young children to feetwashing in a non-threatening situation. Some prefer not to sit with spouse or family but to share the experience with a good friend, or to sit by someone who is not known well so that a relationship can begin. In special cases, two people can work at healing a relationship. At the Thanksgiving love feast last fall, six youth—including several who had never before participated in the service—sat together and shared in feetwashing.

Whatever the seating arrangements, the options are many, and we prefer it that way. We have found new meaning in an old practice. ☐

Jan Eller is a member of Peace Church of the Brethren, Portland, Ore., and moderator-elect of Oregon/Washington District.

Windows in the Word

by Timothy K. Jones

Yoke

One of my neighbors owns an unusual pet—a pigeon. Sensitive to its wilder nature, my neighbor keeps it in a larger space than an indoor cage would provide. So he keeps the bird in his garage—a specially equipped garage. On one outside wall he has affixed a shoebox-sized wire cage. Two holes in the wall connect the wire enclosure with the interior of the garage.

Unfortunately, when the pigeon feels the urge to fly, it finds only the lonely enclosure of a garage. When lured outside by sunshine and wind, the bird must sit in a tiny cage, wings confined. Either way, the pigeon is stuck.

Sometimes *we* get caught. The things we think bring freedom can cramp our movement and constrict our opportunity.

One young, aspiring professional, wrestling with his upwardly mobile lifestyle, discovered it. "I feel like everything I do is a trend," he confessed to a newspaper reporter. In the same article, a 24-year-old executive frets that she is becoming a copy, a clone, of all her peers. "There's nothing more frightening than seeing 20 other people who look just like you walking down the street," she declared.

The TV jingle may argue, "Who says you can't have it all?" but we discover before long that designer jeans and upscale salaries cannot really free us. Chasing influence and success begins to wear us down, and we uncover inside a haunting restlessness for a truer kind of freedom.

For me, some words of Jesus have opened new windows on the subject. Jesus spoke of freedom in terms not of possessions or position, but of submission. Not in terms of grabbing for life, but of losing our lives in obedience.

One of his most telling images for this fulfilling brand of freedom was, of all things, a yoke. A tool of mastery, confinement. But a special kind of yoke. "Take my yoke upon you . . . for my yoke is easy," he said.

"Easy" perhaps can be more accurately translated "fitting." The ill-fitting wooden yoke would confine, chafe, and bind oxen's work, hampering their strength. But a well-fitting yoke, made in a Galilean carpenter's shop, had an enabling, lifting, freeing effect. It was a yoke that allowed the animal to pull hard and work well without wearing down.

Real freedom, then, is not having everything I want, not expecting that everything will go my way. Freedom like Jesus promises involves direction and tasks. But it will not wear me down. The Lord's freedom is an enabling to do greater things.

Surely God can open the doors of our middle-class cages, and release us to find fulfillment in greater pursuits. God can place upon us a more fitting yoke than the compulsions the world would lay on us in the name of freedom. God's yoke will not confine, but will free us to live for his wider purposes. That makes for surprising freedom, and a more satisfying life. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

MARK TWAIN AND HIS DUNKER FRIEND

Mark Twain and John T. Lewis had a friendship with special bonds, which led the writer to immortalize his Dunker friend in a novel.

by Kermon Thomasson

It was a fine summer day at Quarry Farm. Mark Twain and his family came here each summer from Hartford to his sister-in-law's place outside Elmira, N. Y., their favorite spot to relax and for Twain to write. Susan Crane had had built for her brother-in-law a special octagon-shaped study, a pleasant vine-covered little building about a hundred yards from the house, and it was here in this quiet retreat that the writer did his best work. Just last year he had published a best-selling novel, *Tom Sawyer,* and had started work on a sequel—"another boys' book . . . Huck Finn's autobiography."

But today, August 23, 1877, Mark Twain was taking time off. Relatives from town had driven up to Quarry Farm for a visit. Among them was Ida Langdon, wife of Mark Twain's brother-in-law, Charley Langdon. With her little daughter in the buggy beside her, Ida drove a new young horse that was giving her trouble with its high spirits. The scene this day at Quarry Farm is easily imagined. The Langdons were a wealthy and close-knit upperclass family. Waited on by a bevy of black servants, the Cranes and their visitors spend the afternoon leisurely and languidly eating, gossiping, and watching the children play.

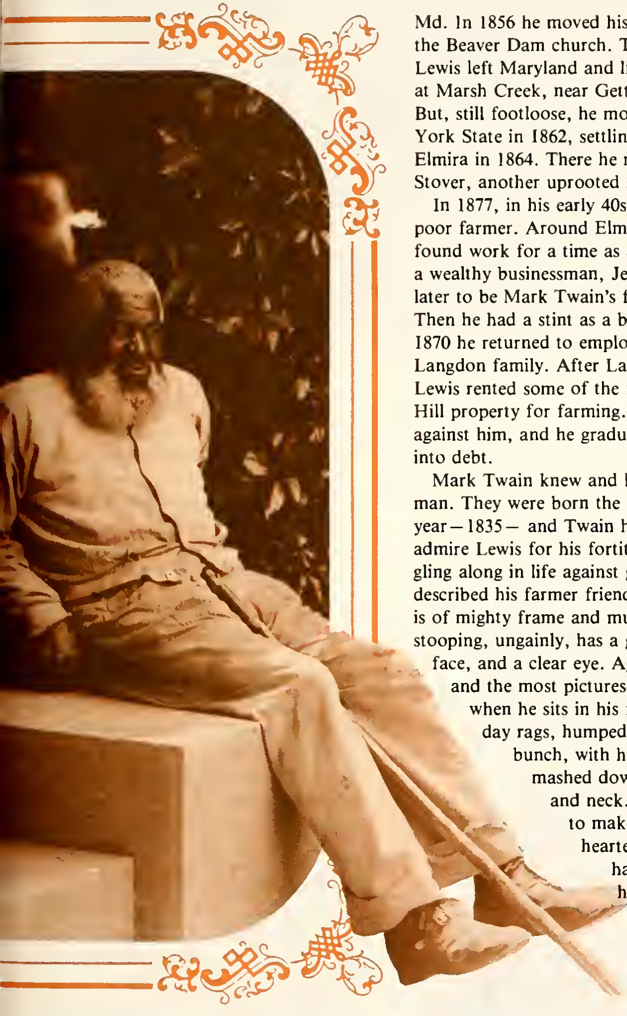
Among the black servants was Mary Lewis, whose farmer husband, John T. Lewis, today had hitched up his two-horse wagon and driven down to Elmira to get a load of manure from the livery stables. Then, as evening approached, he and his team slowly made their way home with the heavy load, up the hill to Lewis' rented farm.

At sunset the visitors at Quarry Farm got into their carriages under the porte cochère and exchanged good-byes and last-minute chatter with their hosts. Ida, adding to her party her black nurse, Nora, started out ahead of the others down the steep, crooked descent to Elmira. The spry young gray, tired of standing all afternoon, was determined to trot faster than his mistress wanted.

The group back at the house saw Ida throw up her hand, and thinking she was tossing them another good-bye, waved back. But Twain's wife, Livy, commented, "Ida's driving too fast down hill." Then, the truth dawning on her, she screamed, "Her horse is running away!"

Twain broke from the group and dashed down the hill, shouting. He knew the road and its steepness. There was no way a runaway horse and buggy could negotiate its several sharp turns. Recalling the incident later, he said, "My last glimpse (of the buggy) showed it for one instant far down the descent, springing high in the air out of a cloud of dust, and then it disappeared. As I flew down the road my impulse was to shut my eyes as I turned them from the right or left, and so delay for a moment the ghastly spectacle of mutilation and death I was expecting.

"I ran on and on, still spared this spectacle, but saying to myself, 'I shall see it at the turn of the road. They never can pass that turn alive.' When I came in sight of that turn I saw two wagons there, bunched together, one of them full of people. I said, 'Just so—they are staring



petrified at the remains."

John T. Lewis was a poor man. A black born in Carroll County, Md., Lewis was an anomaly in a slave-holding society. He was a *freeman.* And in 1853 he became another anomaly: he joined the Church of the Brethren at the Meadow Branch meetinghouse near Westminster, Md. In 1856 he moved his membership to the Beaver Dam church. Then in 1860 Lewis left Maryland and lived for a time at Marsh Creek, near Gettysburg, Pa. But, still footloose, he moved on to New York State in 1862, settling for good in Elmira in 1864. There he married Mary Stover, another uprooted southern black.

In 1877, in his early 40s, Lewis was a poor farmer. Around Elmira, he had found work for a time as a coachman for a wealthy businessman, Jervis Langdon, later to be Mark Twain's father-in-law. Then he had a stint as a blacksmith. In 1870 he returned to employment with the Langdon family. After Langdon's death, Lewis rented some of the family's East Hill property for farming. But luck was against him, and he gradually sank deeply into debt.

Mark Twain knew and loved this black man. They were born the same year—1835— and Twain had grown to admire Lewis for his fortitude in struggling along in life against great odds. He described his farmer friend this way: "He is of mighty frame and muscle, stocky, stooping, ungainly, has a good manly face, and a clear eye. Age about 45—and the most picturesque of men when he sits in his fluttering workday rags, humped forward into a bunch, with his slouch hat mashed down over his ears and neck. It is a spectacle to make the broken-hearted smile. Lewis has worked mighty hard and remained mighty poor. At the end of each whole year's toil he can't show a gain of 50 dollars. He had borrowed money of the Cranes till he owed them $700—and he, being conscientious and honest, imagine what it was to him to carry this stubborn, helpless load year in and year out."

Twain and Lewis relaxed on the front steps at Quarry Farm in the summer of 1903. This was probably the old friends' last meeting.

Perhaps Lewis was pondering his situation as he returned home that evening with his wagonload of manure. But whatever thoughts he was entertaining were abruptly interrupted by a noise and commotion on the road ahead of him. Lewis looked up. Down the hill from Quarry Farm pounded a lathering, wild-eyed, panic-stricken horse, running for all it was worth to stay ahead of the buggy that bounced high in the dust behind it.

Most people when confronted with such a sight would have thought of nothing but the quickest way to get out of the road. But that was not sturdy John Lewis' way. Without a moment's hesitation, he turned his team diagonally across the road just at the dangerous turn, making a V with the fence that bordered the road. The running horse would have to enter this V. Then Lewis jumped to the ground and stood in the V. He knew he had to have perfect timing to stop the horse and at the same time prevent his own death.

The horse and buggy continued their pell-mell approach. Above the sound of the pounding hooves and the rattling buggy, Lewis could hear the frightened screams of the women. He had no idea who they were, but no matter. He gathered his mighty strength and with perfect aim he seized the horse's bit as the animal flew past him, and fetched the runaway up standing!

Mark Twain dashed down to the scene, out of breath, braced for the horror of what he was sure he would see. But when he got there he couldn't believe his eyes. "There sat Ida in her buggy and nobody hurt, not even the horse or the vehicle. Ida was pale but serene. As I came tearing down, she smiled back over her shoulder at me and said, 'Well, we're *alive* yet, *aren't* we?' A miracle had been performed—nothing else."

It took those who beheld the "miracle" a long time for the significance of Lewis' feat to sink in. Said Twain, "How this miracle was ever accomplished at all by human strength, generalship, and the ac-

Although taken in 1903, this photo is reminiscent of the scene in 1877 when John T. Lewis was in the right spot to rescue Ida Langdon. Twain described Lewis "humped forward in a bunch" on his wagon as "a spectacle to make the broken-hearted smile."

curacy is clean beyond my comprehension, and grows more so the more I go and examine the ground, and try to believe it was actually done.

"I know one thing well. If Lewis had missed his aim, he would have been killed on the spot in the trap he had made for himself, and we should have found the rest of the remains way down at the bottom of the steep ravine."

The rest of the story must read happily like a fairytale ending. The very next evening the grateful Langdon clan put on a surprise supper for their hero. The unassuming farmer had driven off to Elmira for another load of horse manure. When he got home, an excuse was made up to toll him over to the Crane house, where everyone, white and black, was waiting to surprise him with the feast and with gifts. Mark Twain gave his friend a set of his books, ". . . with very complimentary writings on the fly-leaves, and certain very complimentary letters and . . . greenbacks of dignified denomination pinned to these letters and fly-leaves." Susan Crane and her husband gave Lewis a letter cancelling $400 of the debt he owed them. Ida Langdon, whose life he had saved, gave Lewis a gold Swiss watch, with an inscription on it telling her gratitude for his heroic act. Some thought the watch too fancy a gift for so humble a man, but Twain said, in admiration of Lewis, "The wearer aggrandizes the watch, not the watch the wearer." Charley Langdon, Susan Crane's brother and Ida's husband, was away at the time. On his return he gave Lewis $1,000.

The new riches did not go to Lewis' head. Twain reported his reaction: "Lewis has sound common sense, and is not going to be spoiled. The instant he found himself possessed of money, he forgot himself in a plan to make his old father comfortable, who is wretchedly poor and lives down in Maryland. His next act, on the spot was the proffer to the Cranes of the $300 of his remaining indebtedness to them." (The Cranes, touched, forgave the indebtedness in full.) Lewis eventually bought a 64-acre farm and lived comfortably, if modestly, the rest of his life.

Mark Twain enjoyed talking religion with his Dunker friend, and thought Lewis' attitude about his heroic act a reflection of his denomination's teachings. Twain recorded a spirited exchange between Lewis and the Cranes's elderly black cook, "Aunty Cord":

"Now Aunty Cord is a violent Methodist, and Lewis an implacable Dunker-Baptist. These two are inveterate religious disputants. The revealments (the gifts) having been made, Aunty Cord said with effusion, 'Now, let folks go on saying there ain't no God! Lewis, the Lord sent you there to stop that horse!' Says Lewis, 'Then who sent the *horse* there in sich a shape?'"

Twain guffawed with appreciation at Lewis' rejoinder, which paralleled Twain's own suspicions about divine intervention randomly practiced.

But perhaps Lewis did share some of Aunty Cord's belief, for in a letter of appreciation to his benefactors, he wrote, "But I beg to say, humbly, that inasmuch as Divine Providence saw fit to use me as an instrument for the saving of those presshious lives, the honner conferd upon me was greater than the feat performed."

Mark Twain said that that sentence raised the letter "to the dignity of literature."

For the rest of his life, Twain was often traveling, and quite a few years were spent abroad. But he always loved to return to Elmira, and at his death in 1910, he was buried there. Whenever Twain was at Quarry Farm, John Lewis would come over to visit. Their conversation often turned to religion, although Twain was not a professing Christian. In spite of his antipathy to organized religion, Twain, who as a boy had had a thorough grounding in the frontier Presbyterian church, loved to discuss the subject. Scattered through his writings are many refreshing critiques of Christianity and its shortcomings as practiced. By the end of his life, Twain had become an outspoken critic not only of the church, but of US imperialism. He became a pacifist, and wrote moving anti-war statements.

From Lewis he learned about the Brethren faith, and as Lewis described and lived it, Twain found much that impressed him. That Lewis, although removed from the Brethren world during the last 40 years of his life, was a faithful member of his church is evidenced in a letter he wrote to Henry Ritz Holsinger, editor of *The Christian Family Companion* (January 28, 1870), a predecessor of today's MESSENGER.

Said Lewis from his isolation in upstate New York, "I am trying by the help of God to live in accordance with the gospel and the order of the Brethren. All the preaching I have is in the Bible, *The Companion,* and the *Gospel Visitor,* which are great comforters to me.

"There are many churches here, but their chief object seems to be popularity. You cannot tell the members from the world only by seeing them take communion. They appear to give but little heed to the teachings of the Bible. They don't appear to know anything about the Brethren, and they laugh at the idea of feetwashing. . . . I hope the brethren and the sisters will pray for me, that I may be faithful to the end."

Twain and Lewis had their last visit in 1903, three years before Lewis' death. The *Elmira Telegram* reported in a November issue, "This past summer, Mr. Clemens was at Quarry Farm, and among his welcome guests was Mr. Lewis. They walked and talked, and crooned together like real chums. The *Ladies Home Journal* for November contains four views of Mark Twain as he whiled away the hours in the open. In one of them he appears in the company of Mr. Lewis, the latter in a blue-jeans summer suit, finding support with a long hickory staff. In connection

(continued on page 21)

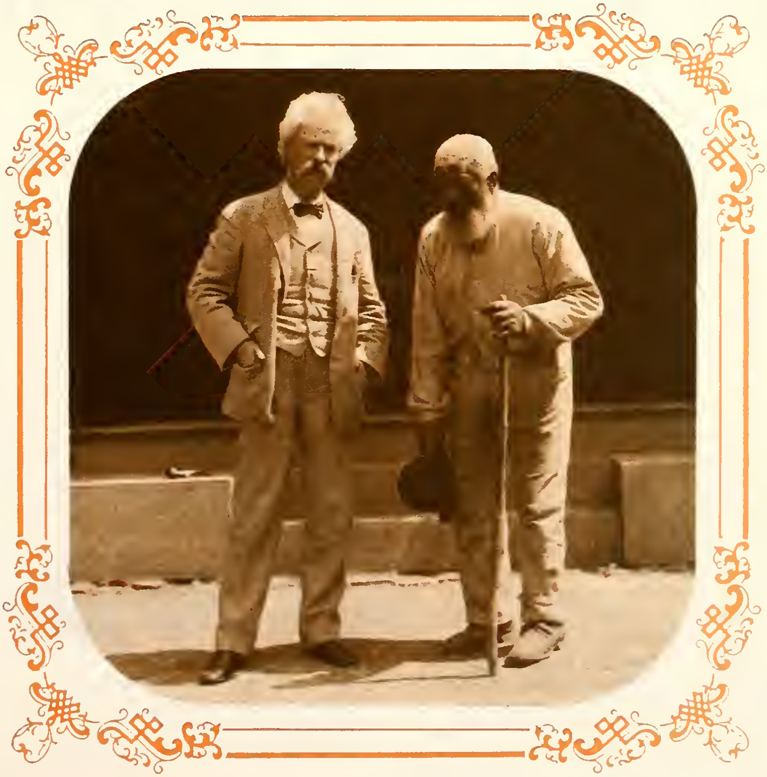
Twain on racism: 'The shame is ours'

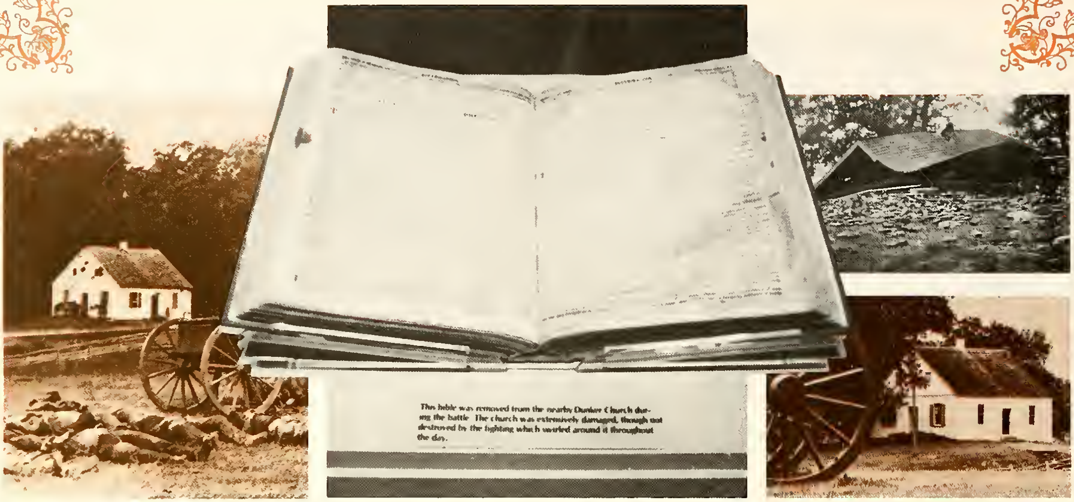
Huckleberry Finn, whose centennial is being celebrated in 1985 (also the 150th anniversary of Twain's birth and the 75th of his death—on the eve of Halley's Comet, which was visible at both Twain's birth and death) has always been a controversial book. Huck Finn—cussing, smoking, lying, and stealing—was no proper model for young boys, early critics huffed. Not the least of the criticisms leveled at the book today is the charge that Twain poked fun at blacks, calling them "niggers," and often making Jim the butt of Huck's jokes and pranks.

Defenders of *Huckleberry Finn* counter that its critics miss the point of the apparent humor, that the novel is a sophisticated satirical censure of a nation's racial attitudes and policies.

In the novel, young Huck Finn overcomes his racial prejudice, flings his regard for society's opinion to the winds, and decides to do what his heart tells him is right—steal Jim out of slavery. That decision—"All right, then, I'll *go* to hell"—is the climax of the book.

A recently discovered letter from Mark Twain, written in 1885, shows further evidence that Twain vigorously opposed racism. In the letter Twain offers financial help to one of the first black students at Yale University. Regarding the young man, Warner T. McGuinn, Twain stated, "I do not believe I would very cheerfully help a white student who would ask benevolence of a stranger, but I do not feel so bad about the other color. We have ground the manhood out of them, and the shame is ours, not theirs; and we should pay for it." ☐




This bible was removed from the nearby Dunker Church during the battle. The church was extensively damaged, though not destroyed by the fighting which swirled around it throughout the day.

The Mumma meetinghouse was the scene of carnage (left) on September 17, 1862, when 23,500 men died in the Civil War's bloodiest battle. On May 23, 1921, the old meetinghouse was destroyed in a storm (upper right). Rebuilt in 1962, it is the focal point of the battlefield park. The old Bible (above) is preserved in a case in the park headquarters, and taken out each September for a special Brethren worship service at the meetinghouse.

Adventures of a Dunker Bible

For all his isolation from the Brethren world, John T. Lewis has a way of turning up, if not in the main text of Brethren history, at least in the footnotes. Travelers who want to get in touch with the spirit of this humble hero need only to visit "the little Dunker church" on the Antietam battlefield, near Hagerstown, Md.

This church, known in 1862 as the Mumma meetinghouse, was in the thick of one of the most terrible battles of the Civil War. Badly damaged by shells and by its use as a hospital and morgue, the church was restored by the Brethren, who continued to use it in spite of their memories of the horrible carnage witnessed in and around it. But one part of the little church couldn't be restored after the battle: A Yankee soldier had taken the big leatherbound pulpit Bible as a trophy of war.

For some 40 years the Bible's whereabouts were unknown to the Mumma Brethren. But up in Elmira, N. Y., the conscience of Sergeant Nathan F. Dykeman had never rested easy. By 1903 Dykeman's sister had inherited the Bible and the dead veteran's conscience. She turned the Bible over to some of her brother's old army buddies, who decided to return it. But no one knew how to contact the Brethren down in Maryland.

Then someone remembered that old John T. Lewis claimed to be a member of that church. The venerable black brother provided the name of Elder John E. Otto of the Mumma meetinghouse to the veterans' group. Letters were exchanged, and the Bible arrived back home at last on December 4, 1903.

All was well then, but after a few more years the Mumma meetinghouse fell into disuse when the members left it for a new building in nearby Sharpsburg. The old Bible was put into storage for safe keeping. Then in 1921 a tornado toppled the abandoned church. Thoughtful Brethren gathered and stored the bricks, timbers, and furnishings against the day the historic little building could be reconstructed. Time went on, and nothing happened.

Finally, in 1962, on the 100th anniversary of the battle, and largely by the efforts of local Brethren historian Austin Cooper, the church was put back together, and rededicated. Each year since, on the Sunday nearest the September 17 anniversary of the battle, area Brethren gather in the restored Mumma meetinghouse, and hold an old-timey Dunker service.

And the Bible? It is safely preserved now in a special case at the nearby battlefield park headquarters. And at each September memorial service it is carefully taken out and used again in the little church where its adventures began as a gift from Daniel Miller in 1851. ☐

(continued from page 19)

with the picture the *Ladies Home Journal* says: 'The colored man in another picture is John T. Lewis, a "friend of mine," says Mark Twain, "these many years . . . I have not known an honester man or a more respect-worthy one. Thirty-seven (actually, only 26) years ago, by the prompt and intelligent exercise of his courage, presence of mind, and extraordinary strength, he saved the lives of relatives of mine, whom a runaway horse was hurrying to destruction. Naturally I hold him in high and grateful regard."'"

But Twain's "high and grateful regard" for John Lewis had been expressed in print far more eloquently years before: Soon after the 1877 incident of the runaway horse, Twain returned to working on the sequel to *Tom Sawyer* that he had laid aside in 1876. In it he introduced a new character who had not appeared in the earlier book—a runaway slave whose devotion to an orphaned white boy jeopardizes his own quest for freedom. The saga of the runaway slave and the white boy turned the book in a direction that set it apart from its frivolous predecessor. It became a serious study of the tension between one's own sound heart and the faulty dictates of conventional society, a story of two people who love each other who aren't supposed to.

Instantly popular when it was published in 1885, the novel sold 51,000 copies in its first three months, and has moved briskly ever since. An estimated 20 million copies have been bought in the United States and abroad. It has been translated some 70 times, in over 30 different languages. The book led Ernest Hemingway to declare, "All modern American literature comes from one book by Mark Twain called *Huckleberry Finn.*"

And what does John T. Lewis have to do with *Huckleberry Finn?* As Mark Twain developed the character of the runaway slave Jim, he had in mind a heroic black man he knew, whose sterling qualities had led him to risk his life for others. The character of Jim, we are told, was based in part on Mark Twain's humble but heroic Dunker friend. ☐

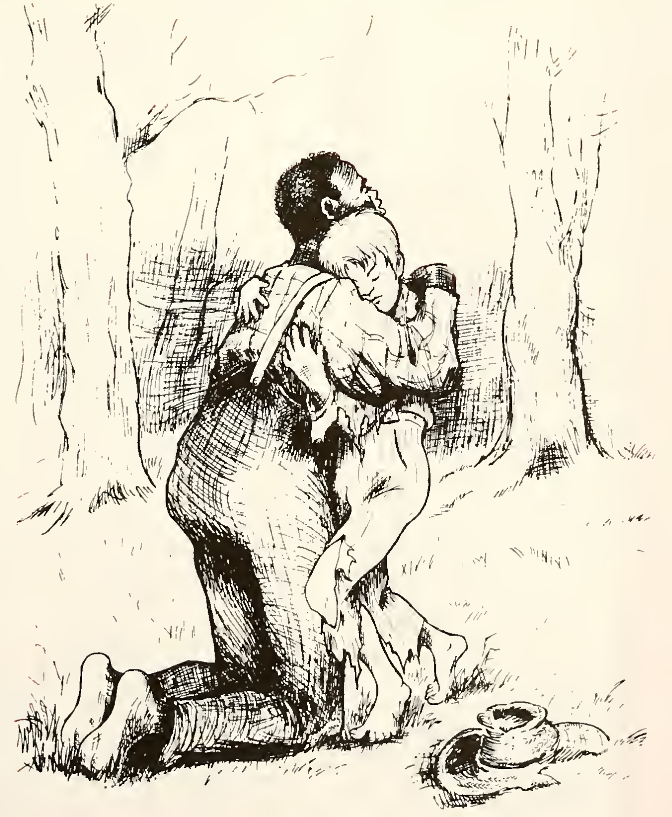
The sources for the John T. Lewis story are numerous, and scattered. My original inspiration came from a long-ago reading of Freeman Ankrum's Maryland and Pennsylvania Historical Sketches *(privately published, 1947).* The Selected Letters of Mark Twain, *by Charles Neider (Harper and Row, 1982), provides Mark Twain's account of the runaway horse incident. John T. Lewis as a model for "Jim" is dealt with in* The Annotated Huckleberry Finn, *by Michael Patrick Hearn (Clarkson N. Potter, Inc., 1981).—K.T.*

John T. Lewis as 'Jim'

"Jim," the only fully developed black character in *Huckleberry Finn,* was a composite of four black men Mark Twain had known and loved—two in his boyhood, and two in his middle age. In his autobiography, Twain tells that one of his models was Uncle Dan'l, "a faithful and affectionate friend, ally, and advisor . . . , whose sympathies were wide and warm, and whose heart was honest and simple and knew no guile. . . . " Uncle Dan'l was a slave belonging to Twain's Uncle John Quarles, on whose farm, the writer said, " . . . I got my strong liking for (Uncle Dan'l's) race. . . . " Uncle Ned, an old slave owned by Twain's parents, also influenced the character of Jim.

In Hartford, Conn., George Griffin, Twain's butler, was another model—" . . . handsome, . . . well-built, shrewd, wise, polite, always good-natured, cheerful to gaiety, honest, religious, a cautious truth-speaker, devoted friend to the family, champion of its interests."

But it was "conscientious and honest" John T. Lewis, carrying his "stubborn, helpless load year in and year out," who in Christ-like humility "forgot himself" that others might live, who was Twain's companion at Elmira in the years he was creating *Huckleberry Finn.* When Twain wearied of his writing task, or, as he liked to put it, his "tank ran dry," he would leave his "cozy nest" in the octagonial garden study, and go looking for companionship. A visit with Lewis could refresh his spirit and give him inspiration to get back to the saga of Huck and Jim. ☐

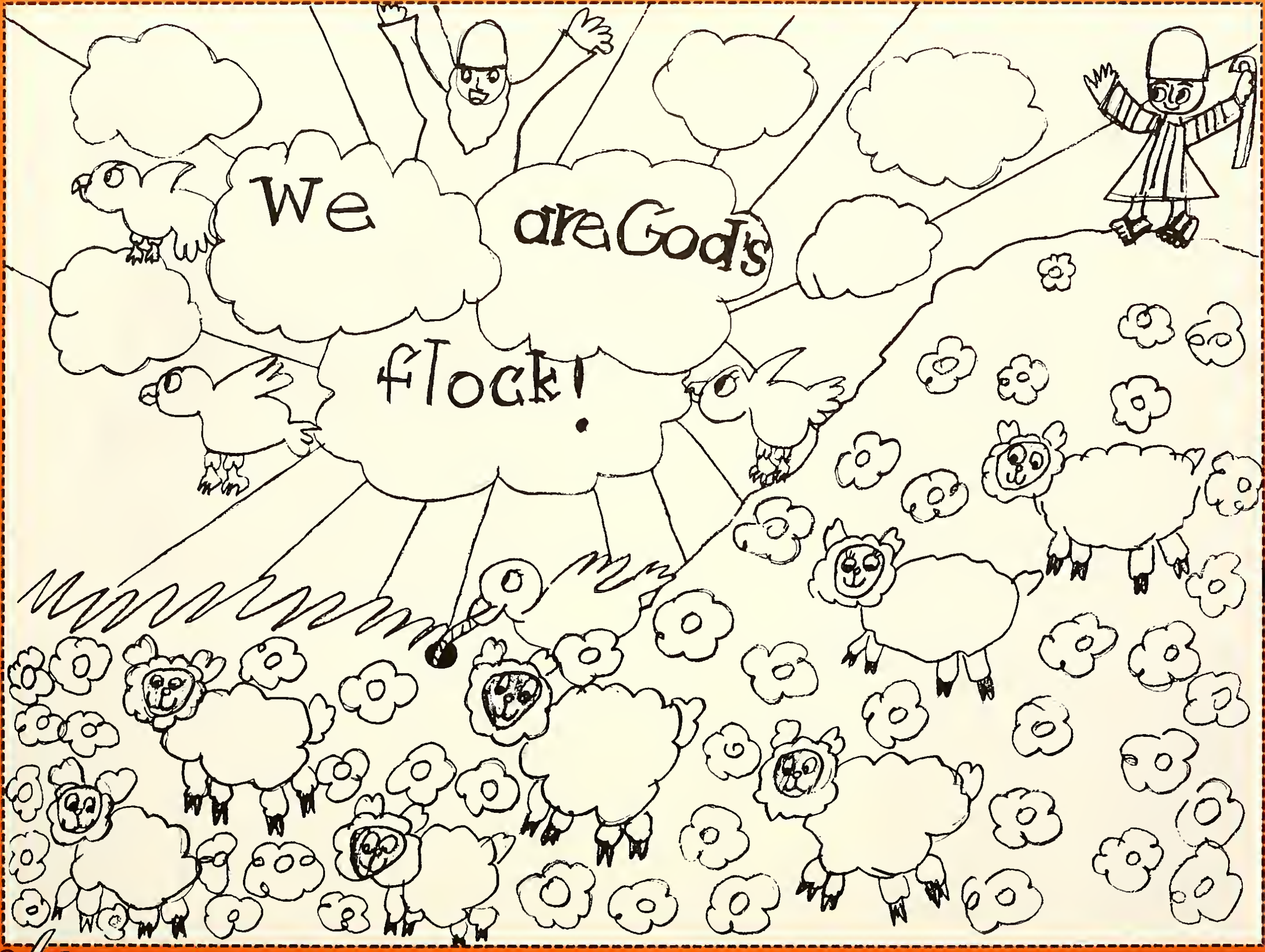


Jim he grabbed me and hugged me.

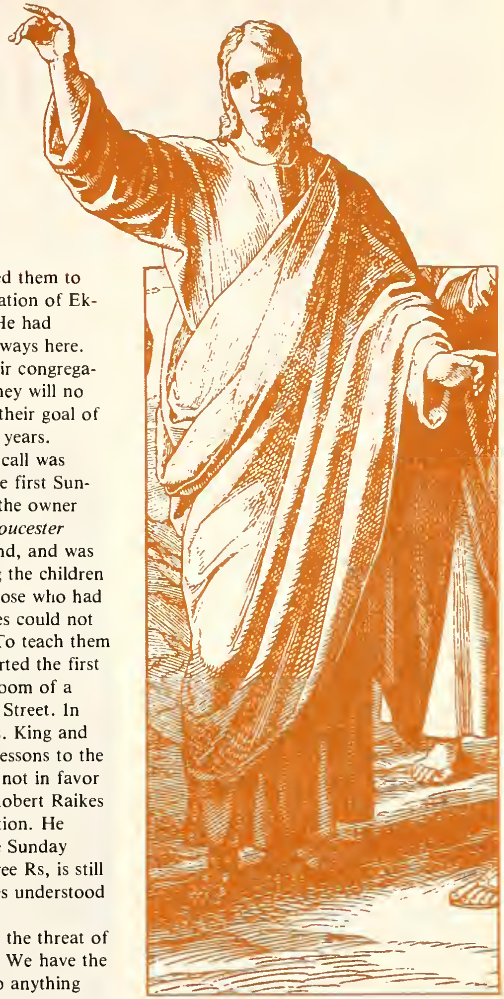
Small talk

by Karen B. Kurtz

Make a poster for your room. Use fine-point markers to color in this drawing. Colors look best if you leave some white areas. Cut out the picture on the dotted lines. Mount it on 9-×-12-inch construction paper. This picture was sent in by seven-year-old Rona Younos from Blacksburg, Va. Thanks, Rona!


We are God's flock!

Your time is always here



We should not wait for others to act, but begin, ourselves to do the kingdom's work

by Anthonie van den Doel

"Jesus said to them, 'My time has not yet come, but your time is always here'" (John 7:6).

When we read the Bible, we can get the feeling that things are arranged backwards. Jesus sends out his disciples two by two. They must go first; he will follow later. Should not the master have given the correct example, and next have sent out his followers?

We read that Isaac took Rebekah as his wife and loved her (Gen. 24:67). Should he not have fallen in love first and then married her?

And in Jesus' words to his brothers it is not different: "My time has not yet come, but your time is always here." Why this apparent wrong order of things?

As to this last word of Jesus, we can say that Jesus' time is closely connected with the incarnation, his coming into the world. Consequently, his time is dependent upon the will of God, as his appearance on earth is a one-time, unique event. We are here on earth for a long time, however, and one moment is therefore as good as another. Our time is always here, our task forever at hand. The German writer Matthias Claudius wrote, "The most important moment is: now; the most important person is: our neighbor; and the most important work: love."

When William Booth, as a young English pastor, saw the misery in London's slums, his heart was so moved that he began to serve right there. Later he founded the Salvation Army, which is still actively engaged in serving the needs of those who are reached by few other religious organizations. "My time has not yet come, but your time is always here."

A man in Maiduguri, Nigeria, invited 11 friends to celebrate his appointment as district commissioner, but surprised them with very simple fare and the announcement that he had *really* invited them to help him start a new congregation of Ekklesiyar 'Yanuwa a Nigeria. He had understood that his time is always here. With such determination, their congregation has grown rapidly and they will no doubt go a long way toward their goal of having 12,000 members in 12 years.

One who also heard Jesus' call was Robert Raikes, founder of the first Sunday school, in 1780. He was the owner and publisher of the daily *Gloucester Journal* in Gloucester, England, and was aware of much misery among the children in that age of child labor. Those who had to work in mines and factories could not receive a regular education. To teach them at least the rudiments, he started the first Sunday school in the living room of a Mrs. King on St. Catherine's Street. In addition to the three Rs, Mrs. King and the Rev. Stock taught Bible lessons to the street urchins. The rich were not in favor of educating the poor, and Robert Raikes bore the brunt of the opposition. He persevered, however, and the Sunday school, albeit without the three Rs, is still with us today, because Raikes understood that our time is always here.

Our times are darkened by the threat of an ever-possible nuclear war. We have the impression that we cannot do anything about it. Yet every important discovery, every beneficial development, every work of art, and every great religious insight has come about because one or two people did something about it. An individual must do whatever possible to bring new insights into the somber picture of a coming holocaust.

Threatened by annihilation, we must become as smart as the mother of Moses, as courageous as Rahab of Jericho, and as persistent as the widow in the parable, who kept after that injust judge. Our time is always here. We should not accept the status quo, but we ought to raise our voices in protest against all injustice and all other forms of inhumanity, for we believe in life and we want all people to live it abundantly. We should not wait for others to act, but begin right away ourselves.

Years ago there was a religious organization in Holland that had as its slogan: "Improve the world: Begin with yourself!" That is the point, you see.

"My time has not yet come, but your time is always here," said Jesus. He is right. So, why do we only nod yes? Go out into the world and start acting upon this new insight! More power to you! ☐

Anthonie van den Doel, former missionary in Nigeria, Indonesia, and Surinam, is now pastor of the Protestant Church of Aruba, an island off the coast of Venezuela.

This organ is no pipe dream

by Fred W. Swartz

A question for Brethren Trivial Pursuit: What makes 600 different sounds, once delighted the owner of a southern mansion, and is now part of the renewal of a suburban Brethren church?

If you answered, "The pipe organ at Arlington (Va.) Church of the Brethren," move your Alexander Mack seal marker to the next level of Brethren Encyclopedic knowledge!

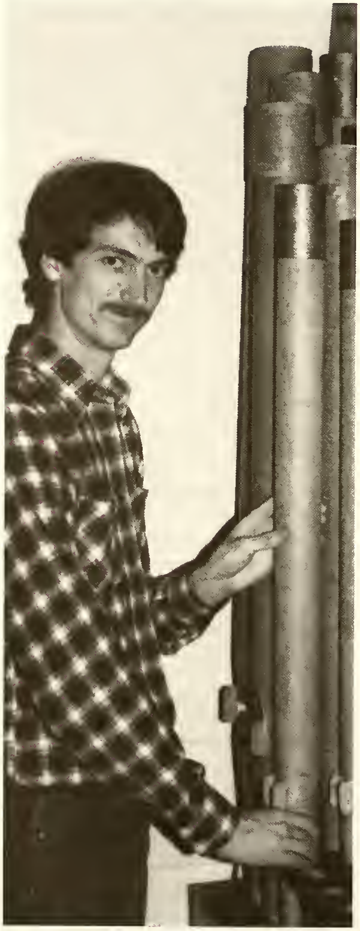
With a remarkable combination of faith and volunteer effort, the Arlington congregation, located just minutes from the nation's capital, has acquired and installed a two-manual, nine-rank pipe organ, the biggest project the church has undertaken since it organized and built the church plant some 30 years ago. Yet, though it has a comparable "new" value of $72-90,000, the impressive instrument cost the church only $8,000, with money pledged by individuals in advance of the actual decision to purchase the organ.

The Arlington chapter of the organ's singular odyssey began with church organist Don Horn.

Back in October 1982, Don learned that his landlord, Jerry Archer, had a pipe organ for sale. Don was interested, for the tuner of the old electronic organ at the church had repeatedly warned him and the music committee that the organ was on its last chords. The committee had talked about possibly replacing it with another electronic instrument, but they also knew the congregation was in no position to take on an additional $35-50,000 indebtedness.

Jerry, who lives in Chantilly, Va., 10 miles from Arlington, was originally from Richmond, Ky., and while a student in college he had bought and assembled an organ in the basement of his parents' home. The works of the Aeolian organ had come from the mansion of Mrs. Alvin Hert in Louisville where it was installed in 1924. To the nine ranks of more than 600 pipes, activated by a blower with a one horsepower motor, Jerry attached a 1926 Pilcher console that had been replaced in a London, Ky., church.

The mammoth instrument literally filled the basement of the Archer house, but its owner had not been "home" for 15 years to play it. He was eager to find it a new home and liked the idea of the organ being near Chantilly where he could occasionally play it again. To make that possible he lowered his asking price from $9,000 to $5,000, but stressed to Don that was his absolute bottom line. "He urged me not to give that figure to the church for fear they would try to bargain him down," Don recalls, "but I told him the Brethren aren't like that. 'If you say $5,000, they'll pay $5,000.'"



Multi-talented musician Don Horn was the mastermind behind the pipe organ project.

But arriving at a price for the exchange of the organ's ownership was just the tip of the iceberg of details to be surmounted before the organ accompanied a hymn in the Arlington sanctuary. Months of discussion and cautious deliberation by committees and in congregational business meeting preceded the nearly unanimous decision last fall to acquire the organ. Some conditions were prescribed and met—mainly that the purchase cost and related expense to transport and to install the organ be extra-budgeted pledges in hand before the sale contract could be finalized. Twenty-nine families and individuals quickly responded to that challenge with commitments in excess of $8,000.

Then there was the question of whether the organ's wind chest and other parts would fit in the available chamber and storage space at the church. In addition to his skills as a musician, Don Horn is an architect, and he produced a sheaf of drawings for placing all the components. Among organ masters consulted was Irving Lawless, the organ tuner for Washington's Kennedy Center and National Cathedral.

Finally, Don Horn and his friend Jim Vaughn, another Arlington member, leased a truck and left Arlington at noon on Friday, October 21, 1984, to disassemble the organ and bring it from Kentucky to Virginia by Sunday night. Theirs was deemed an impossible task, for the entire

Arlington church needed a new organ. Down in Kentucky there was a good one going for a song . . . to whoever could dismantle it, haul it to Virginia, and reassemble it.

wind chest had to be taken apart and every pipe carefully packed to prevent damage. For 12 hours on Saturday, five people dismantled and loaded the organ, then Don and Jim set out for the 11-hour trip back to Arlington. When they reached the church at 7 p.m. Sunday evening, a group of parishioners was waiting to help unload the precious cargo.

Don hoped that maybe by Thanksgiving the "new" organ would be installed. No way! Christmas arrived and there was still much to be done before even a note could be struck. In all, 27 people from the congregation contributed many volunteer hours toward the instrument's installation.

It was thought best to replace all of the plastic tubes that carry the wind to the pipes and all 267 of the wires that carry electrical impulses from the console to the pipes and the pedals. Jim Vaughn and Keith Buckle, an electrical engineer, handled that project. Richard Keyser, Donna Spitler, and Nancy Weimer refinished the console cabinet, and Don Horn spent more than 25 hours a week at the church from November through January, planning and coordinating the project.

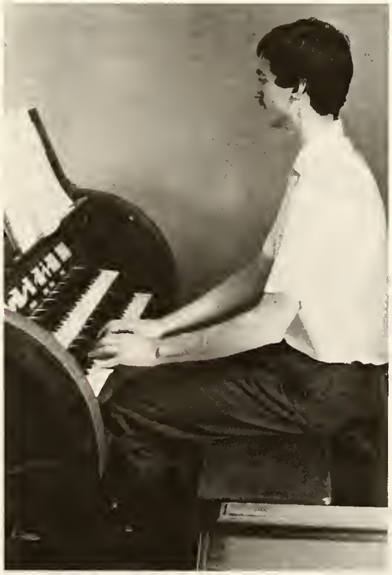
The organ was first turned on for an offertory meditation on Janury 13 when then prospective, now pastors, Ken and Ann Gibble were present for an interview. "But we didn't have the covers on everything," Horn remembers, "and the instrument hissed and clicked worse than a calliope."

The final assembly was achieved about 3 a.m., February 3, when a weary but exhilarated Don placed his 6'8" frame on the organ bench to play the christening concerto. But the gremlins were still at work. "When I first played it sounded worse than a fledgling elementary school band," Don recalls. "All of the pipes were out of tune."

Since that nevertheless historic morning, the sound has been refined and Arlington's worship has a definite new pitch. "People are singing heartier and with more enthusiasm with the new organ," both Don and Jim agree. Don adds, "It was neat having so many people working on one project. And it was definitely an intergenerational activity."

The organ was dedicated on September 22 one day after a recital performed by Don. He predicts that the organ and the creative leadership of the Gibbles will bring a revival to the Arlington congregation. ☐

Fred W. Swartz is pastor of the Manassas (Va.) Church of the Brethren.



Top left: *Donna Spitler and Everett Fisher sort pipes and put them in place.* **Top right:** *Irving Lawless tunes the reassembled organ.* **Center left:** *Chuck Kantner screws down the rack boards on the wind chest.* **Center right:** *Jim Vaughn rewires the console.* **Lower left:** *Warren Weimer cuts felt.* **Right:** *Finally, after 27 volunteers had spent uncounted hours installing the organ—including over 300 hours given by Don Horn alone—Don finally sits down to play.*

On war taxes, forgiving Germans, far

Barry Shutt

Tax resistance is not the way

The discussion by Vernard Eller and Dale Aukerman on "Rendering to Caesar" (June) was intended, no doubt, to encourage discussion among the Brethren on this important issue. The Taxation for War paper adopted by Annual Conference also encourages discussion of this issue, so the following is offered in response.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

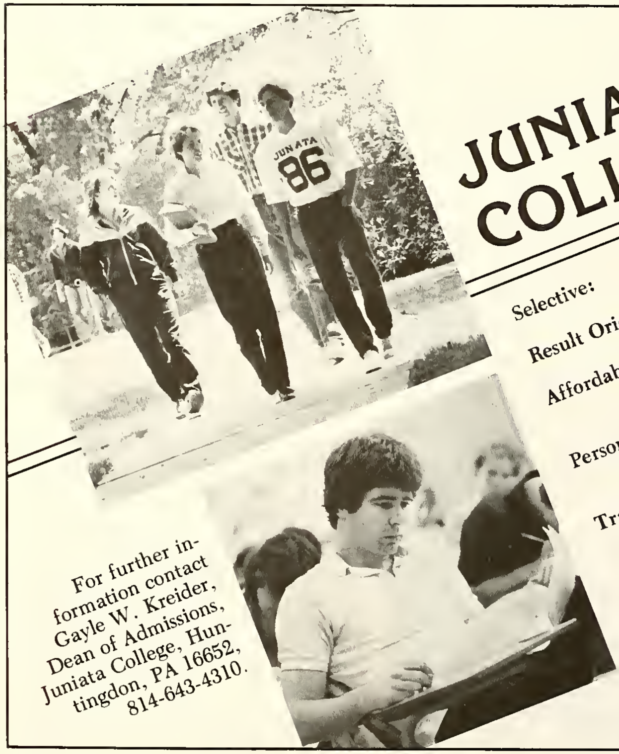
We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

All of us should be concerned about growing defense expenditures. But the question upon which we should focus is not whether or not our government is spending too much on defense. Most of us in the Church of the Brethren agree that we should be spending much less. And most likely all of us would agree that the number of weapons stockpiled and the destructive power of those weapons is far too high.

The question upon which we should focus is how best to respond to the problem of our growing defense budget, and it is not clear that tax resistance is the best way. That is not to say that those who feel that tax resistance is necessary should not be supported by the church—clearly such support is appropriate. Nor is it to say that extreme measures are not necessary at times to make a point.

But it is to say that a legitimate concern for any witness is the question of effectiveness. One could seriously question if violating the law is very effective in a society where most people believe it is best to work within the system to initiate change. And if tax resistance only leads to the tax resister paying more money to the government in fines and penalties, the question of effectiveness becomes an even greater concern.

However, another thought must be considered. Many people feel that it is unconscionable for our government to pay farmers not to grow food when people are starving to death everyday throughout the world. Would it be appropriate for those people who share that concern to withhold taxes in protest of such an



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For further information contact Gayle W. Kreider, Dean of Admissions, Juniata College, Huntingdon, PA 16652, 814-643-4310.

risis

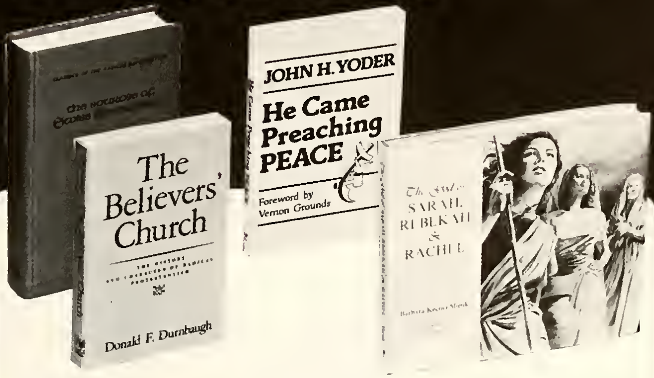
outrageous farm program? Currently there are probably more people starving to death on any given day than are dying in war. If that is true, then a priority for tax resistance should be our absurd farm program. However, it seems more appropriate and more effective to work harder within the system to change it.

Still another point needs to be made about tax resistance. If a particular congregation in the Brotherhood disapproved of the priorities established by the General Board or by Annual Conference, would it be appropriate for that congregation to withhold its financial support in protest? No doubt the advice most would give that congregation is that there are avenues available within the church structure whereby that congregation can voice its concerns and try to influence the direction of the church. The fact that one congregation does not agree with the collective wisdom of the "body" is not just cause for withholding financial support. Most Brethren would encourage that congregation to "remain in dialog" with the larger church about the issues but to continue its financial support.

Some would say that support for the defense budget is different from support for Brotherhood programs, but there are those who argue that our involvement in the National Council of Churches and the World Council of Churches raises the same kind of faith issues.

The point to be made, of course, is, "How do we work effectively to bring about change?" When the system provides adequate means by which one can voice concerns and attempt to change priorities, tax resistance as a means to bring about change becomes even more questionable. If tax resisters would argue that effectiveness is not the primary concern or objective but simply the witness alone is the objective, then one should ask if simply writing letters of protest to our elected officials is any less of a witness? If God hears prayers made from the privacy of the prayer closet, God surely takes note of witnesses made through the less conspicuous channels available for us to voice our concerns. Being fined or arrested may not be necessary, and I would suggest neither is tax resistance. ☐

Barry Shutt is pastor of the Richland Church of the Brethren, Richland, Pa.



Herald Press

New Books That Confront Important Issues

The Sources of Swiss Anabaptism
Leland Harder, editor

Leland Harder provided this English translation with introductions and notes of the 71 Latin and German letters of Conrad Grebel and approximately 100 related documents chronicling pre- and post-Anabaptist history, 1517-1540. These documents permit Grebel and his contemporaries to speak for themselves to the present-day reader who would not otherwise have access to them or be able to read them in the original languages. One discovers the two sides of the arguments that divided the Zurich Reformation into mainline Reformers and left-wing Anabaptist groups.
Hardcover, $69.00

The Believers' Church
by Donald Durnbaugh

The classic 1968 work that is "the most comprehensive and authoritative review and analysis" (Franklin Littell) of the free church tradition is back in print by Herald Press. Durnbaugh defines the believers' church concept and looks at the histories of the various believers' church groups such as Church of the Brethren, Baptists, Mennonites, Methodists, Disciples of Christ, and Hutterian Brethren. He concludes with an analysis of the character of the believers' church by focusing on several key issues including mission and evangelism, church and state, and sectarianism and ecumenism.
Paper, $12.95

Herald Press books are available through your local bookstore or you may write to Herald Press (please include 10% for shipping, minimum $1.00).

He Came Preaching Peace
by John H. Yoder

Biblical lectures on peace themes by noted theologian John H. Yoder edited for the lay reader.

"The rich harvest of Yoder's lifelong probing of Scripture, this book is an invaluable resource for all of us who prayerfully wrestle with the inspired text, attempting to fathom and flesh out what it teaches concerning that multifaceted peace which reflects the God of Peace incarnate in the Prince of Peace."—Vernon Grounds, President Emeritus, Denver Conservative Baptist Seminary
Paper, $8.95

The God of Sarah, Rebekah, and Rachel
by Barbara Keener Shenk

Women of the Old Testament speak in these sonnets: Eve in the gossamer light of Eden, Ruth discovering that shared sorrow becomes joy, Queen Esther rejoicing that she saved her people. Not only the names we know well, but those, too, whose names are easily overlooked tell their stories. Here is an opportunity to meet such interesting people as Rebekah's grandmother, Milcah; Joseph's wife, Asenath; and Hannah's rival, Peninnah. Twenty of the 95 sonnets are illustrated with exquisite carbon dust illustrations by Sibyl Graber Gerig. Appropriate Scripture passages accompany each sonnet.
Hardcover, $19.95

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Something to consider before it's too late . . .

If you are 18 or older check the following:

YES	NO	
☐	☐	*Have I made a will? If yes, proceed:*
☐	☐	*Has my will been reviewed since the 1981 tax act was passed?*
☐	☐	*Does my will reflect my love and caring for my family?*
☐	☐	*Does my will remember the church?*
☐	☐	*Do I reside in the state where I made my will?*

If you checked no for one or more of the above questions, you probably need to make or update your will now, before it's too late.

Before you see your attorney, however, there are several things to know or consider. They are set forth in an authoritative booklet "Making Your Will." A copy is yours for the asking.

Please send me without cost, "Making Your Will."

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Church of the Brethren
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#98 10/85

Janet Wagner

Of Bitburg reconciliation

The June editorial regarding Reagan's visit to Bitburg was troubling to me. In fact, it made me sad and angry.

There are lines that appear to implicate Jews as the greatest obstacle in attempts to heal old war wounds. The editor writes that certain Jewish groups "have no intention of letting the world temper its sense of outrage at the extermination of six million European Jews during World War II." A contrast is drawn between those who are willing to show Christian forgiveness (e.g., Reagan), and those who insist on nursing old grievances (the Jews, who protest too much).

I happen to be Jewish. I understand that the editor, as a Brethren, may be commended for keeping his great-grandfather's name off the veterans' roster and for distancing his memory from the blood and gore of the American Civil War. After all, that does conform to the Brethren view of peace.

At the same time, he should not imply that the Jewish indignation over Reagan's visit to Bitburg is the sentiment of belligerent people who only frustrate the work of the "real" peacemakers. If Jews have been indignant over Bitburg, it is because we have no intention of letting Reagan appoint himself as the person who has the right to forgive the Nazi state for its crimes against the Jews. He was not a victim of the Holocaust. He never even saw battle. If he wants to be a magnanimous Christian, let him forgive John Hinckley.

Jews must represent themselves in a long and arduous process toward reconciliation with the German people. There are signs of such reconciliation. If the editor has not seen those signs, it is perhaps because he knows too few Jews, as is the case with most Brethren I know There are more German Jews now who are daring to visit their homeland. American Jews are making more and more contact with Germans economicall and socially. Many Jews, like myself, ha made German friends.

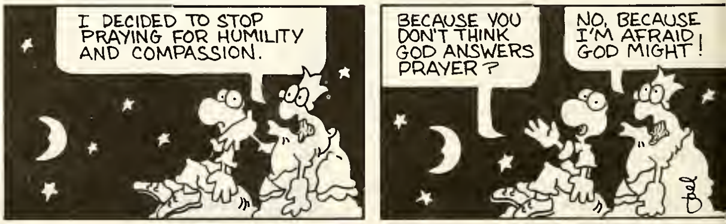
None of the above means Jews are about to bury the past. The biggest fear for Jews is that the world will forget. That is why it has become important to find Mengele . . . to show the world and ourselves that it really happened—NOT t mete out vengeance on an old Nazi who was only one of over 2,000 ex-Nazis finding sanctuary and comfort in South America.

The editorial also says to the church constituency, "But seek reconciliation we must." Why? Why must Brethren seek reconciliation? Brethren were not victims of the SS. Most were safe and secure at home in America, some protected by thei conscientious objector status. Those Brethren who did serve in the Allied Army and may even have lost their lives seem never to have quite gained recognition as being fully authentic Brethren, from what I gather.

Reagan's visit to Bitburg was, of course, not for Christian reconciliation, but to shore up our old NATO ties. The task of reconciliation must be left to both the victims and the executioners. Neither Reagan nor the Brethren can reconcile Jews and Germans. We have to do it ourselves. The editor can forgive the enemies of the Brethren, but he cannot forgive the enemies of the Poles, the Czechs, the Hungarians, the Russians, the Jews . . . all for whom World War II is still a great trauma.

Brethren can turn their desire for recon-

Pontius' Puddle


I DECIDED TO STOP PRAYING FOR HUMILITY AND COMPASSION.
BECAUSE YOU DON'T THINK GOD ANSWERS PRAYER ?
NO, BECAUSE I'M AFRAID GOD MIGHT !

ciliation and peace into action to end the arms race. Here the peace witness of the Brethren has immediate relevance to who you are and where you live. Leave the reconciliation between World War II enemies to the parties involved. Reagan could not leave it alone. He used it to serve his own purposes. That was his error. Don't let it be yours too. ☐

Janet Wagner, of Lombard, Ill., is a public librarian.

Gary L. Jones

Farms: a heritage but not our creed

I am concerned about the way in which the "church" is reacting to the farm issue. The fate of the farmer is not a religious or a peace issue, and the three should be separated. The church should give moral support to anyone facing uncertainty, as is the farmer, yet not to any greater extent than to a person facing cancer, mental illness, or any of life's hardships.

The church, its members, and its pastor should not physically block the path of law enforcement officers or bankers, who also have ethical, moral, and legal responsibilities. In a community where the church or its pastor has taken the side of the farmer and blocked the law, where are the banker and law officer to go for their support? The church has already taken a position in support of only one segment of the population. Granted, the church and the pastor are on the side of the majority and have in reality cold-shouldered the minority. But is the majority always right? How many times was Jesus in the majority, and how often was he in the minority?

The farmers who are losing their farms made some poor management decisions. They built "bigger barns," acquired more land, and purchased newer equipment all on credit. The government has regulated the farmer to plant more, plant less, sell to anyone, to not sell to the "bad" guys—and this has all been in the last 10 years.

How many churches are helping farmers manage better? How many churches are uniting in an effort to work with members of Congress to stabilize the farm crisis so farmers can plan for their future? Our government must learn that food is not a

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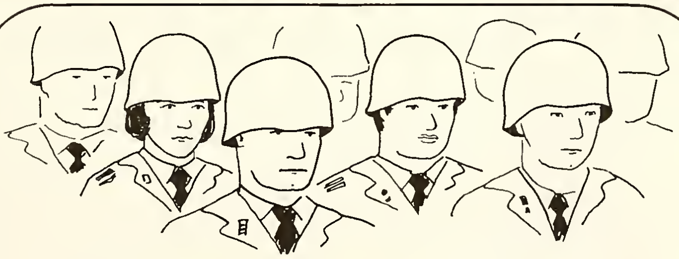

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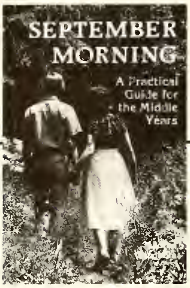
Apr	4-6	Aug	8-10	Dec	5-7

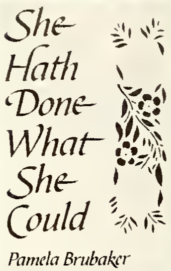
Write: On Earth Peace Box 188 New Windsor Maryland 21776

New Fall Books from Brethren Press



SEPTEMBER MORNING:
A Practical Guide for the Middle Years
Mildred Tengbom Paper, 160 pp. $7.95

Positive help for the crucial middle years. Helps to explore one's attitude toward aging, setting goals, coping with tension. Excellent for group study or individuals. Marrieds and singles will benefit.



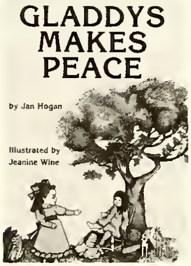
SHE HATH DONE WHAT SHE COULD
Pamela Brubaker Paper, 224 pp. $7.95

A well-written and fascinating history of women's struggle for full participation in the life of the Church of the Brethren. Of interest to readers of all denominational persuasions concerned about women's issues.

Grief Is Not Forever

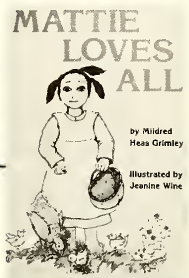
GRIEF IS NOT FOREVER
Jeri Krumroy Paper, 128 pp. $6.95

One woman's struggle to deal positively with the illness and death of her husband. A passive and dependent wife, she rebuilds her life and reaffirms her own identity as a unique child of God with the help of faith and grief counseling.



GLADDYS MAKES PEACE
Jan Hogan Hardcover, $5.95

MATTIE LOVES ALL
Mildred Hess Grimley Hardcover, $5.95



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opinions

weapon equal to a bomb. They must lear that large governments cannot threaten small governments with either dropping a bomb or withdrawing their food supply. With the strong American dollar and the threat of our government withholding grain, why wouldn't most governments buy their grain from other countries that are grain-dependable?

There are many small businesses and professions with the same financial problems as the farmer has. The small country grocery store is gone, small town banks are gone, and even dentists are going broke. Yes, even the physician specialist is having problems. Who is the church for? The family farm is our heritage but not our creed.

Matthew Fox, in his book *Original Blessing*, suggests that we must learn to let go, learn to sink, learn to empty ourselves in order to face nothingness. Letting go into the state of nothingness can be earthshaking, devastating, and can mean hitting rock bottom, but we must learn to trust to nothingness. Nothingness is a part of liberation.

Martin Luther King Jr. referred to the civil rights movement as a "journey from nothingness." Gandhi stated, "True individuality consists in reducing oneself to zero—to become free from attachment." Eckhart wrote that "outside of God there is nothing but nothing." God is the creator of all things—even nothingness. We must experience the darkness of the night before we can enjoy the new day. Only through suffering and pain can new life be born.

Who gave us the right to own sections of land, to have tractors that consume more fuel in a day than many countries do in a month or even a year, and to have homes equal to castles in many countries? Who gave us the right to drive luxury cars on luxury highways, to fly all over the world for leisure when most countries do not even have a translatable word for "leisure"? Who gave us that right? No one. We took it, and everything has its price.

Many of us are now being emptied of our lifestyle. We are economically falling to nothingness. We are mentally, socially, religiously, and politically becoming nothing in the eyes of our local community. Some will die before they accept falling to nothingness. Others will become something tomorrow, but only after accepting nothingness today. After the darkness is the new day. After the suffering is the new life.

We may accept nothingness at the bottom of the ladder so we can climb from there to the top of the ladder. We can anticipate a fall or climb down only if we are already at the top. ☐

Gary L. Jones, a dentist, is a member of the Antelope Park Community Church of the Brethren, Lincoln, Neb.

From the Office of Human Resources

A Continuing Call. . .

For **Brethren Volunteer Service** Applicants.

Orientation for one and two year assignments will begin on these dates:

January 19, 1986 (BVS/BRF Unit)
March 9, 1986 (Spring Unit)
May 4, 1986 (Post-30 Unit)
July 6, 1986 (Summer Unit & Workcamp)
September 21, 1986 (Fall Unit)

Write:
David McFadden
Church of the Brethren
1451 Dundee Avenue
Elgin, IL 60120

CLASSIFIED ADS

INVITATION—Attend 9:00 Sunday school, 10:15 worship in Arizona at East Valley Fellowship, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Fellowship, Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—Enjoy living and worshiping in Florida. Come to Lorida Church of the Brethren, 15 mi. SE of Sebring off US 98. Church school 9:30 a.m., worship 10:30 a.m. Friendly, active fellowship. Adjacent to Palms Estates on Lake Istokpoga with campground for self-contained RVs, part of Florida Brethren Homes, Inc. John D. Keiper, pastor, Box 461, Lorida, FL 33857. Tel. (813) 655-1466 or (813) 655-1733.

SCHOOL—Alternative high school education in the heartland of America. Stimulating combination of community life, work and academic excellence. Scattergood Friends School, James A. Allan, director, R. 1 Box 32, West Branch, IA 52358. Tel. (319) 643-5636.

FOR SALE—Greenville, Ohio, Brethren's Home bonds with face value of $9,750. To liquidate, will sell for $7,750. Bonds subject to prior sale. For further information contact Lowell Hamilton, administrator, P.O. Box D. Greenville, OH 45331.

TRAVEL—Peace studies tour: West Germany. McPherson College. Jan. 10-25, 1986. Concentrated one-week study at International Friendship House in Bükeberg. Projected itinerary and activities: Geneva, Switzerland, to visit UN and WCC; the University at Marburg; Gothic cathedral in Cologne; castle in medieval town of Bübingin, Fulda, the town of St. Boniface; a concentration camp. Lectures and tours. Accommodations: youth hostels. Three college credits available through McPherson College. Estimated cost $1,250-$1,300. Inquiries welcome. Reservations by Nov. 1. Herb and Jeanne Smith, McPherson College, McPherson, KS 67460. Tel. (316) 241-0731 or (316) 241-7128.

TRAVEL—Brethren heritage tour: April 8-24, 1986. Tour includes Jordan, Galilee, Jerusalem, Masada, the Dead Sea, Egypt, Cairo, Switzerland (Geneva and Lucerne), Germany (Schwarzenau, Siegen, Schriesheim), and Holland (Arnhem, Leeuwarden, Leiderdorp, Amsterdam). $1,949 from New York. Contact Wendell and Joan Bohrer, P.O. Box 67, Middlebury, IN 46540. Tel. (219) 825-7381 or (219) 825-8255.

TRAVEL—Norway, Sweden, and Denmark: 15 days, July 28-Aug. 11, 1986. $2,064 includes air fare, two meals per day, hotels, and bus travel. Tour with experienced hosts, the Rev. John and Naomi Mishler. For brochures contact the Rev. John D. Mishler, 168 E. 6th St., Peru, IN 46970. Tel. (317) 473-7468.

WANTED—Participants for the 1985 Student/Young Adult Conference, Nov. 28-30, at Camp Mack, Milford, Ind. Theme is "Biblical Justice: A Contemporary Response." Leaders are Dale Brown, professor of theology at Bethany Theological Seminary, and Yvonne Dilling, national coordinator of Witness for Peace. Registration begins Thurs. at 3:00; conference closes Sat. at 2:30. Cost is $50 including $15 registration fee due Nov. 5. Limited scholarship help available to BVSers and distant travelers. Open to post high young adults. For more information contact Chris Michael, Youth/Young Adult Ministries, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

turning points

Pastoral Placements

Black, Thornton O., from Uniontown, W. Pa., to Beaver Dam, Mid.-Atl.
Kaucher, Howard L., from Lebanon, Shen., to Dunnings Creek, Mid. Pa.
Soltero, Jesse R., to Los Angeles, Bella Vista, Pac. S.W.

Licensing/ Ordination

Boyer, Susan S., ordained June 23, 1985, La Verne, Pac. S.W.
Kang, Dal H., ordained June 23, 1985, Valley Korean/Kang Nam, Pac. S.W.
Nogle, Joel F., ordained June 23, 1985, Hempfield, Atl. N.E.
Sollenberger, Nancy, ordained June 16, 1985, Annville, Atl. N.E.
Yoder, Gary D., licensed June 23, 1985, Pine Creek, N. Ind.

Anniversaries

Baker, Clair and Orpha, Curryville, Pa., 62
Bloom, Charles and Florence, LaOtto, Ind., 59
Lentz, Everett and Margaret, Dayton, Ohio, 62
Lung, Walter and Lucille, Garrett, Ind., 50
Moomaw, I. W. and Mabel, Sebring, Fla., 65
Plunkett, Herman and Fern, Eaton, Ohio, 55
Rohrer, Harry and Goldie, Plymouth, Ind., 61
Rust, Glenn and Florence, Eaton, Ohio, 55
Yarde, John and Edith, Garrett, Ind., 58

Deaths

Bettleyon, Madeline S., 86, Harrisburg, Pa., July 1, 1985
Bond, Creston, 83, Hagerstown, Md., May 31, 1985
Brubaker, William, 85, Hagerstown, Md., Apr. 19, 1985
Campbell, Morta, 93, Lynchburg, Va., Dec. 20, 1984
Carlson, Mabel I., 61, Hollidaysburg, Pa., June 24, 1985
Chambers, Martin R., 81, Hagerstown, Md., Mar. 11, 1985
Cooper, Vytulia, 85, Hopewell, Va., July 3, 1985
Coss, Clarence, 79, Hagerstown, Md., June 26, 1985
Cowden, Helen, 66, Hagerstown, Md., Apr. 3, 1985
Derrick, Carl, 78, East Canton, Ohio, June 1985
Forshey, N. Pearl, 78, Roaring Spring, Pa., June 5, 1985
Gorby, Claude, 78, North Liberty, Ind., Oct. 10, 1984
Grove, Mary, 87, Hagerstown, Md., June 1, 1985
Hoke, Beatrice A., 76, Goshen, Ind., June 16, 1985
Johnston, Robert, 66, Hagerstown, Md., Mar. 24, 1985
Lavy, Linda L., 38, Massillon, Ohio, July 6, 1985
Rupel, Wilbur, 77, North Liberty, Ind., Apr. 14, 1985
Snyder, Clayton F., 83, Fort Wayne, Ind., May 31, 1985
Sours, Paul, 77, Hagerstown, Md., Mar. 29, 1985
Werking, John N., 58, Duncanville, Pa., July 3, 1985
Whitmer, Richard, 81, North Liberty, Ind., Nov. 24, 1984
Wisenbaugh, Hazel, 90, North Liberty, Ind., Feb. 17, 1985
Wolf, Adolph F. Sr., 74, Washington, DC, July 10, 1985

The gift of prophecy

"Be prophetic," I was told some years ago, when, as an untried editor, I asked what MESSENGER editorials were supposed to accomplish. That charge troubled me. My image of "being prophetic" was of Old Testament prophets, with the heavens opening, dazzling visions of God appearing, and a voice like thunder giving the word. Several years went by and dozens of editorials on burning issues were written, but that admonition to be prophetic still nagged me.

Recently I have been much agitated over the South Africa situation and America's reaction to it. Perhaps it was the mental stress over this that triggered what happened to me, but the other morning while I was still abed, waiting for my son to get out of the shower, a vision of sorts came.

Half asleep, half awake, I seemed to be an invisible spectator in the Oval Office of the White House. The US president was talking heatedly to some advisors. "The 'engagement' is off," he said. "This isn't being *con*structive, it's being *de*structive. Get busy and draw up for me a list of economic sanctions that'll show those turkeys in Pretoria that I mean business."

The president's minions scurried off to do his bidding, and the great man sighed and asked an aide what was next on his agenda. A news team from WSB Radio of Atlanta was ushered in to interview the president on his recent turn-around on South Africa.

"Great timing," he said. "I'm already worked up, and r'aring to go. All this talk of the Botha government being reformist is a bunch of hogwash. It makes the segregation that we once had in our own country—the type of thing where hotels and restaurants and places of entertainment and so forth were segregated—look tame."

The interviewer queried, "But, Mr. President, didn't Botha make a change recently—recognizing interracial marriage and all?" The president bristled. "Just window dressing. This issue isn't over the right for blacks and whites to intermarry. It's over giving the black majority its freedom." The news team soon drew the interview to a close and left quietly. The president hardly noticed its exit as he picked up a newspaper and scanned it.

"What's this?" he exploded. "Desmond Tutu a phony? Why, that yoyo!" He grabbed his phone, but realized he didn't have a number for the TV preacher who had maligned the South African bishop. He dialed Directory Assistance. "Lynchburg," he enunciated carefully, "lynch as in rope; burg as in bit." After more frustrating dialing, the president located the peripatetic preacher-turned-shuttle-diplomat right there in Washington, at a nearby embassy.

He wasted no words, despite the soft-voiced clergyman's attempt at first-name familiarity. "What's this about my friend Desmond Tutu? Talk about being a 'phony'! I've sat right here in my office and discussed apartheid with the bishop. Whose side are you on anyway, preacher, making out that Botha is some big reformist?"

The soft voice at the other end of the line turned to a whine. "I simply say that we at least have hope for change in South Africa. We have hope to cut out the cancer and not kill the patient . . . "

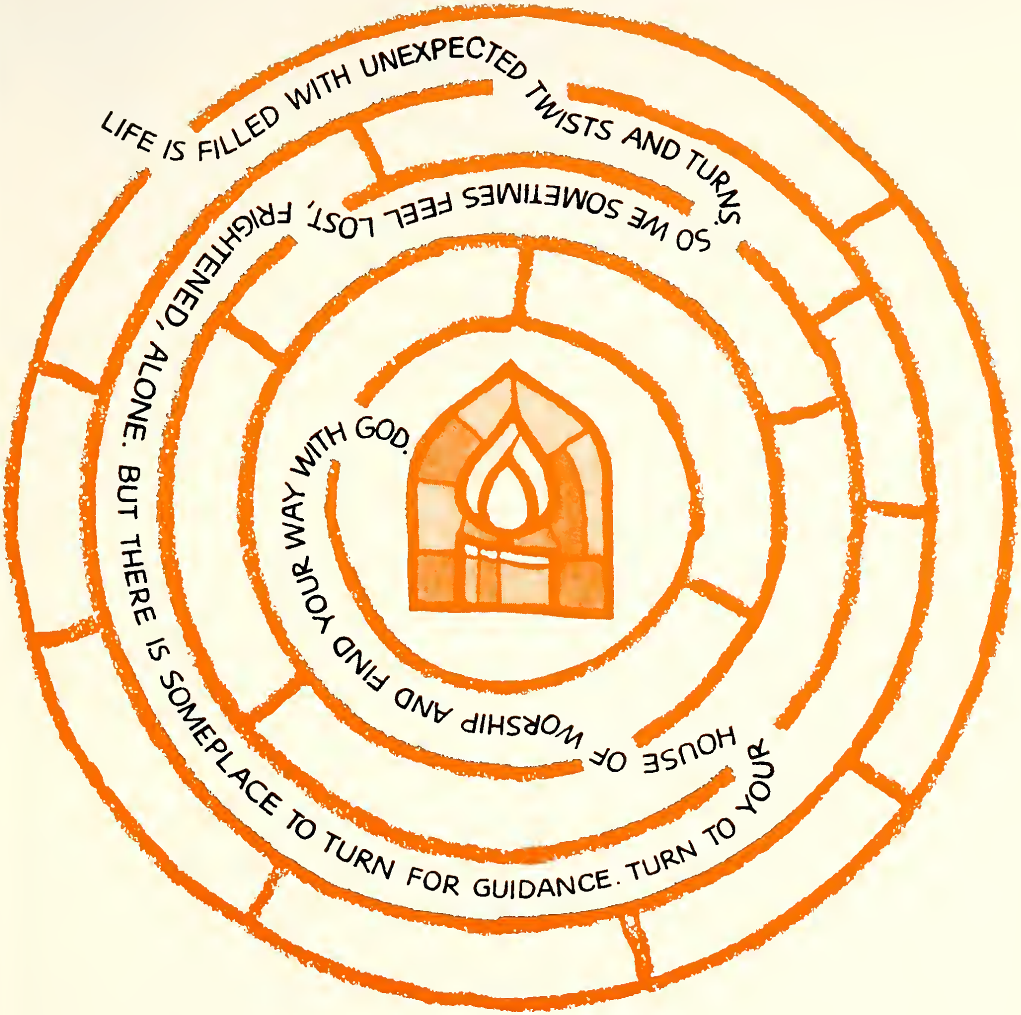
The president scoffed. "You haven't the slightest notion of what is happening in the hearts and lives and experience of the majority of people in South Africa. And you're no better doctor than you are diplomat. And, personally, I didn't appreciate that cancer reference. What's threatening this patient is not cancer; he's being stalked by a remorseless killer. You know, preacher, you supported apartheid once before when it was under attack. Don't you ever learn?"

The much abashed preacher caught the president's drift, and the very next day said on CNN that his use of "phony" was "unfortunate," and wired an apology to Bishop Tutu. The president smiled wryly when he heard about it.

The task force came back in the Oval Office with proposed measures against South Africa for the president to sign. He took one look and burst out, "This would be just a slap on the wrist for South Africa if I signed this ridiculous mess." He dropped his pen and tore the paper into shreds. Kicking his chair back, he stood up and glared at his awestruck aides. "Economic sanctions? This stuff you're proposing is nothing but a combination of the already accomplished, the obviously imminent, and the utterly unavoidable. Give me something with teeth in it!"

The task force scampered from the room as the testy old president looked about for something to throw. He fingered a jar of jellybeans on his desk.

A door opened somewhere. I turned from my view of the agitated American leader to look. It was my bathroom door at home. The shower was free now, my son announced. I hummed a merry little tune as I showered and shaved, confident that I too could now be prophetic.—K.T.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BUT THERE IS SOMEPLACE TO TURN FOR GUIDANCE.
TURN TO YOUR HOUSE OF WORSHIP AND FIND YOUR WAY WITH GOD.

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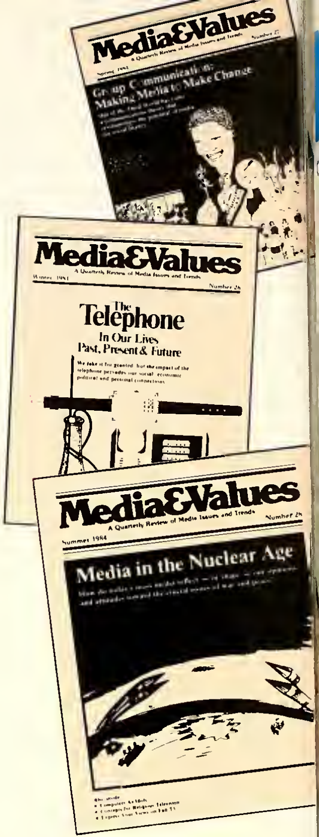
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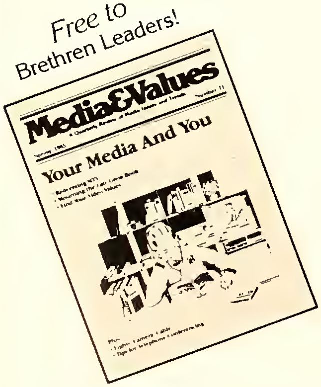

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CHURCH OF THE BRETHREN NOVEMBER 1985

BELONGING TOGETHER AT BRIDGEWATER

The sisters launch a second century

contents

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11 **Belonging Together.** A conference without controversy. Wendy McFadden tells how the first International Church of the Brethren Women's Conference left everyone with a good feeling, asking only, "Where do we go from here?"

16 **The Four Horsemen Ride Again . . . Sort of.** How many images of the 1920s were evoked we may never know, but in the spirit of Dan West, Chauncey Shamberger, Al Brightbill, and Perry Rohrer, another traveling team to Brethren camps was on this road this summer. Story by David W. Minnich.

18 **Brethren Camping at Carter Caves.** The first national Brethren camping experience was the pits, but that's what it was intended to be, for the pits were caves to be explored. There were also cliffs to rappel down, rivers to canoe, and trails to hike. Story by Phyllis E. Leininger.

22 **Praying for Others.** God wants us to pray together, writes Gordon Dalbey, but we should say yes to God's love from the desire of our hearts, not from a sense of duty, or out of embarrassment.

COVER: The mood was unity at the first International Women's Conference in August. That spirit of "belonging together," which climaxed at the Saturday evening love feast and feetwashing, is reflected in the face of Inez Long, as she embraces Elsa Zapata de Groff. (Story on page 11.)

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messenger

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letters

FROM EDEN TO GENEVA

Satan did not stop with Adam and Eve in t
Garden of Eden in tempting people to sin.

His temptation is still going on in the world t
day with religious leaders and educators w
would have us accept Marxist-Leninist doctri
as gospel. They would have us believe that peop
would have peace and economic and social ju
tice if they overthrew capitalist countries by rev
lutionary means.

The history of communist-led societies prov
that the opposite is true, and although th
welcome the support of religion, they promo
and teach atheism as advocated by Marxis
Leninist doctrine.

The leaders of communist nations preach th
having faith in the communist government ar
its "workers' paradise" is the answer to morali
and all the other ills of society, so they ask wh
man should have to believe in God.

Man should not believe in the government
men as is taught by the Marxist-Leninist propa
gandists, but should believe and have faith in th
kingdom of God.

I know you probably will not print this lette
because I believe the Church of the Brethren ha
been infiltrated by those who have been educate
and influenced by the World Council of Churcl
es, which embraces communism as gospel.

PAUL A. WANNER JR.

Reading, Pa.

MAKE YOUR CHOICE EARLY

The September letter "Pro-Choice Approac
Broader" raised an important issue: Women hav
the inherent right to control what happens t
their own bodies.

I couldn't agree with this more, yet I am sti
steadfastly opposed to abortion upon demand
All humans have (or should have) control ove
their sexuality. Why shouldn't pro-choice app
before the moment of conception, rather tha
when an inconvenient pregnancy is discovered'

It is more of an exercise of choice to contro
one's body before the fact than it is to destroy
life simply because that life came "at a bad time
As Christians, we should stress the responsibilit
we have for own actions. We are not given
license to murder in order to cover a past sin
indiscretion (King David found that out durin
his dealings with Uriah the Hittite).

Most so-called "pro-choice" supporters act
if the human fetus is no more than an unsightl
mole or blemish which, when removed, wi
make the bearer's life better and then be forgo
ten. We must never forget that there is a questio
of morality involved, and that we are Christians

CHARLES R. GRIFFITH

Erwin, Tenn.

A PRAYER FOR JERRY FALWELL

Watching Jesse Jackson and Jerry Falwell o
ABC-TV's "Nightline" in September led me t
pray this prayer for Falwell:

Dear Lord, grant Jerry Falwell a five-yea
leave of absence. During this time, please giv
him a shack to live in, a one-room shack with n

lumbing or electricity. Then, dear Lord, take way his right to vote, his right to assemble, and is right to speak.

Next, dear Lord, let Jerry Falwell's son and aughter be arrested for being involved in a eaceful demonstration. Then let him be laid off rom his job, because he asked for the right to ote.

Dear Lord, please open Jerry Falwell's eyes, so ıat he might see. Open his mind that he might nderstand. Finally, open his heart that he might eceive your true and everlasting love.

Then, dear Lord, ask Jerry Falwell if he still ıinks that President Botha should have five ears to change the apartheid government. ımen."

Carolyn J. Haag

Varrensburg, Mo.

HOCKED AT MESSENGER'S TRESPASS

I registered a bit of shock and considerable oncern at the words on the front of the August IESSENGER, "Conference in Phoenix; What Did Do for Evangelism?" I rejoice in our renewed ommitment to evangelism; likewise I value the ıtegrity with which we commit energy, proram, and time for more careful training and lanning that we may embody and speak boldly ıe good news of God in Jesus Christ.

My shock came not at our commitment but at ıe implication that Conference should *do* omething for evangelism. That implication does eflect the church's mood I believe. We feel we eed to grow, to evangelize. But therein lies my ıock. Our speech bears witness to ourselves. We eem to be moved by *our* lack, *our* needs, *our* oals.

Jesus Christ is God's good news of salvation, od's *evangelion* for all creation. Faithful comitment in scripture does not call us to evanelism, but to speak and live as members of od's risen, incarnate body, Jesus Christ: the ıurch. When God's incarnate life and words onvict us, we will "evangelize" others. The line etween idolatry that points to our needs and esires, and faith that points to God, is painfully espassed on our MESSENGER cover. But the lolatry reflects, I think, not the mind of the litor, but the present ethos of our communion.

Lauree Hersch Meyer

ak Brook, Ill.

IALE VIEW OF WOMEN'S CONFERENCE

I'm glad I attended the Church of the Brethren ıternational Women's Conference at Bridgeater in August. It was a faith experience.

A majority of those present were from the lder generations; there were younger women, ıany in the prime of life, some still in their stuent days, and a few ready to give birth to a new eneration. Here were sisters who have carried ıe work of the church they love—teachers in ıurch and public schools, college professors, ealers, missionaries, volunteer service workers, orship leaders, ministers, counselors, adminisators, mothers. They had been nurtured by the ıurch, they are strong in their faith, and they were and are power for the Christian message and ministry.

The conference was a demonstration for what many men already know, and a lesson for those who don't, that superior intellect and talents are given to women and men alike. I participated in every event I could, and in every phase the leadership was top-notch.

To Bridgewater came those caring to celebrate contributions already made, to share in strength of the present, and to seek inspiration and empowerment for a future of love and peace for all sisters and brothers everywhere on earth.

Wayne F. Buckle

Falls Church, Va.

MATH TEACHERS SOLVE PROBLEMS

I enjoyed the humor of the August editorial, in which the editor described his approach to the Brethren Revival Fellowship committee. But even more I appreciate the work that the BRF is doing within the church.

Math teachers aren't really frightening. They can help you solve many problems . . . if you want to work with the facts.

Walter Heisey

Newmanstown, Pa.

BARTON AND BOESAK

I appreciated the September MESSENGER's focus on apartheid. I heard Allan Boesak address a class of mine at Princeton Theological Seminary in 1978. I was moved anew when reading the transcript of his Annual Conference message.

I also found it helpful when my member of Congress, Joe Barton, held a "town meeting" in my area. Barton believes "we are not going to solve the problems of South Africa" by anything we do in this country, despite his strong support of US intervention in Nicaragua. During the audience feedback time, I quoted from Boesak's Conference speech, and urged Barton to work harder against apartheid in Congress. After the meeting, I went up, gave him my copy of MESSENGER, and affirmed his promise to read the Boesak articles on his plane trip home.

Timothy K. Jones

The Woodlands, Texas

BE BOLD—WRITE LETTERS

Active in an area peace group, I have learned something important: Many times we have stayed after the formal meeting to write letters to public officials. I have received replies from President Reagan, Secretary of State Shultz, and members of Congress each time I have written.

I took a letter to the editor of our local paper, expressing my concern over the situation in South Africa. I included a copy of a letter I had sent to President Botha in South Africa. I invited others to express their concern. I waited anxiously as the editor scanned the letter. He looked up and said, "Good for you! Maybe you Christians can make the difference!"

Lynn C. Sifrit

Canton, Ill.

page one

Some readers have wondered if there is more to the October story of Mark Twain's Dunker friend, John T. Lewis. There is not much more in the records I have, but here are a few details that didn't make it into the MESSENGER story:

A 1903 description of Lewis calls him ". . . a sturdy old gentleman, with a frank and open countenance, a genial disposition, and an unusual share of intelligence. Those who knew him in his prime will recall his well-knit form and will remember his apparent great physical strength. Owing to injuries which affected his spinal column, he is now stooped and bent, and bears token of his growing physical infirmities."

Obviously John T. Lewis was a person of unusual pluck. He made his original journey to New York state on foot, carrying his possessions in an oilcloth satchel (which he kept all his life as a memento of his perilous adventure).

In his old age he cherished his collection of books, which included a set of Mark Twain's works and his own first school books —an arithmetic, a speller, and a geography. He liked to tell how he had saved to buy those textbooks, and to show his first copybook, bought when he was learning to write, at age 15.

When John T. Lewis' death seemed imminent in 1906, his daughter, Susanna, wrote J. Kurtz Miller, pastor of the Brooklyn (N.Y.) Church of the Brethren—the nearest Brethren congregation to Elmira—to hold himself ready to come and preach her father's funeral upon receipt of a telegram from her.

It was Lewis' desire that a Brethren minister preach his funeral, or else that he should "be laid away without ceremony." Unfortunately, when Lewis died, pastor Miller was on a trip to Iowa, the telegram was delayed, and by the time that William Howe of the Brooklyn church got to Elmira, the venerable old brother had been "laid away."

John T. Lewis was buried in Elmira's Woodlawn Cemetery, where, four years later, his old friend Mark Twain joined him. —The Editor

in touch

E. Paul Weaver: Greetings to Gorbachev

"I would like to congratulate you on the opportunities that now lie before you. Millions of our people look to you to help lead humankind into the ways of peace." This greeting was part of a letter sent by E. Paul Weaver, pastor of the Snake Spring Valley and Cherry Lane congregations, near Everett, Pa., to Soviet leader Mikhail Gorbachev.

Gorbachev acknowledged the letter in a big way. An excerpt of E. Paul's letter was printed in *Pravda*, the newspaper of the Communist party in the Soviet Union, in early July. E. Paul's thoughts on peace were printed along with the thoughts of 14 other Americans.

He sent the letter last March when Gorbachev was elected premier. Says E. Paul, "I figured let's start right away and try to get him to be a different kind of leader in the Soviet Union. It was a good chance to open things up.

"I wanted him to know that there are many people in America who do not agree with calling Russia 'an evil empire.' That we would like to see peace just as much as anyone in the Soviet Union."

E. Paul wrote the letter in English, then had a Russian translation made by a friend at Juniata College. He sent both copies to the Soviet embassy in Washington, D. C., which forwarded them to Gorbachev.

This is not the first time that E. Paul has written to a Soviet leader. He also wrote to Stalin and Khrushchev in their time, with wishes for peace. But he has more hope with Gorbachev.

"There is a real chance for a breakthrough with Gorbachev," says E. Paul. "He's of a younger generation. He's not one of the old hardliners who served in World War II. But he may be old enough to remember the horrors of it.

"I feel that with 20 million deaths in their country during World War II, there wasn't a family in the Soviet Union that doesn't have a 'Gold Star' from some one of its members dying. Every family was touched by the war in a way that we weren't here."

E. Paul says Russians fear war. "They know what war can do better than anyone in the United States does, because we've never gone to bed at night here with bombs dropping all around us. They want peace much more than the average American I hear."

E. Paul also gave Gorbachev a little advice—"The king is the first servant of the state"—a saying he attributes to Wolfgang Goethe. Says E. Paul, "If I could, I wanted to help him realize that the head of the state is really the first *servant* of the state. It might help him to say, 'I should be serving my people.'"

E. Paul Weaver (right) with Andrei Tolkunov

E. Paul's letter has increased contact between Americans and the Soviets slightly. Andrei Tolkunov, a correspondent for *Pravda* in New York City, and his wife, Natasha, visited E. Paul at the Weaver home in Everett to talk with him further about his thoughts on peace. While there, the Tolkunovs had an opportunity to talk with other Brethren, as well as Lutherans, Methodists, and Quakers.

Will E. Paul continue to write such letters? "I'll keep on as long as I have my marbles," he says. "I don't think we'll achieve all our goals in the next few years. It will take more than one letter. It's going to take millions of contacts from millions of people to get the message of peace through."

With greetings of peace to Gorbachev, E. Paul Weaver is making a good start.—MICHAEL KLAHRE

Michael Klahre, of the Everett (Pa.) Church of the Brethren, served 1983-84 as an intern with MESSENGER.

Kevin and Nathan Kin

We didn't know that Kevin couldn't hear until he was almost three. Before that we thought he just didn't pay attention and was ignoring us when we spoke to him. And when Nathan was born I wasn't as surprised to find that he had a hearing loss. I guess I was used to having someone in the family who couldn't hear.

One thing different about our family is that we talk louder because of Kevin and Nathan. When we lived in the country in the middle of nowhere it didn't matter how loud we were. And when we were at Bethany Seminary in Oak Brook, Ill., for four years there were lots of kids and an open field to play in so we could be as loud as we wanted to. But when we moved to Goshen, Ind., we had to adjust to living close to people and trying to be less noisy.

When we lived in the country we had a "deaf children" sign put up at our place, even if only a few vehicles passed by, including the school bus. As soon as we moved to Goshen we had two signs put up on each side of our yard near the street.

It's a busy street and I worry about Nathan, who is three now, because when Kevin goes across the street to see if his friend Seth can play with him, Nathan wants to go along. I'm afraid he will follow him, even if we say he can't go.

Jason Kinsey reads to his brothers Nathan and Kevin

Last September my mother went to school the first day to talk to the first-grade teacher about Kevin's hearing loss—not so the teacher would treat Kevin dif-

thing special

ferently, but so she would know about it.

Kevin and Nathan both wear hearing aids, and we speak directly to them when we can because they do read lips some. When we're outside playing and Kevin has his cap pulled over his ears, it's really hard to get his attention. And when a battery goes dead, the hearing aid blocks his ears so that he can hear even less.

Kevin and Nathan take their hearing aids out when they go to bed or when they go swimming. And sometimes Kevin takes them out to give his ears a rest from all the sounds that come in. The problem with a hearing aid is that it magnifies everything. It really gets to Kevin if you scrape your fingernails across the blackboard or your silverware across the plate.

I think all of Kevin's senses are more sensitive because of his hearing loss. At Christmas he got some sawdust in his eyes and he wouldn't open his eyes for a long time. He just kept on screaming.

One day Nathan lost one of his hearing aids after taking it out when we were playing outside. He had been riding all over the yard on his tricycle, and he was running all over and playing in the sandbox too. We took his other hearing aid to someone with a metal detector to see if the detector would pick it up, but there wasn't a strong enough impulse. People came to help us and we raked the whole gravel driveway and searched the yard where we knew Nathan had played. Nathan didn't understand why everyone was crawling around on the ground. We finally did find the hearing aid right where the grass and the driveway met.

I don't think Kevin's hearing loss is a barrier. He makes friends easily.

I treat Kevin the same as Jeremy or Aaron, my brothers who can hear well. I pick on him and get in arguments with him. But sometimes I feel I need to stick up for Kevin because he can't always make his own way.

I think it's best when our family and other people, too, treat Kevin and Nathan just like anybody, not like special people. I think that is best for them. — JASON KINSEY

Jason Kinsey is the 14-year-old son of Lee and Sandy Kinsey of Goshen, Ind. Lee is associate pastor of City Church of the Brethren in Goshen.

This story was told to Helen Alderfer, who prepared it for the August 11, 1985, issue of *On the Line*, a periodical for junior-age children published by Mennonite Publishing House, Scottdale, Pa.

Suzanne Lydic: Learning at the Peace Academy

Suzanne Lydic

"The majority of people don't realize the potential we have to destroy the world—or if they do know, they deny it. So many people just don't really seem to care about the world. Even governments would rather buy missiles than feed the starving."

Suzanne Lydic, a representative of the Lebanon (Pa.) congregation on the Atlantic Northeast District Youth Cabinet, speaks her mind quietly, thoughtfully, yet forcefully. She speaks as one who thinks and cares deeply, as one who both appreciates solitude and welcomes dialog. Her passionate commitment to the cause of peace takes one by surprise, for she is "only" a 15-year-old high school junior.

In December 1984, Suzanne attended a monthly session of the Peace Academy at New Windsor, Md., operated by the World Ministries Commission's On Earth Peace Assembly. "It was a lot more intense than we'd thought. At the time, it seemed 'all compacted in,'" Suzanne recalls.

Just how much she had managed to absorb became much clearer to Suzanne upon her return to classes at Lebanon High School. There, her English teacher assigned the topic, "What do *you* think about killing people?" Suzanne had, as they say, "thought plenty."

"Capital punishment is just not right," she declared. "Punishment should be carried out in such a way that persons can learn from their mistakes. I know this would cost more money, but if we wouldn't be spending for bombs, we would have the money."

Another "bonus" Suzanne received from her Peace Academy experience was her introduction to M. R. Zigler's inspiring life story, in the book *One Man's Peace*.

"I remembered seeing M. R. at Annual Conference, but until I read this book, I never quite understood who he really was, or exactly what he'd accomplished."

Suzanne's biggest insight from this book? "I discovered M. R. was normal! He was just a 'regular person.' Before, I guess I thought he must have had some sort of super powers."

Strengthened by this insight and moved by a growing sense of gratitude, Suzanne wrote to M. R. She simply wanted to thank him "for all he had done for the Brethren and the world," for holding high the torch of peace. "I seem able to understand you," she added.

In addition to her peace witness, Suzanne also exemplifies the Brethren traditions of hard work and practical service. Just prior to attending Annual Conference the past summer, she spent a week of volunteer service in Lybrook, N. M., working with a Navajo Brethren congregation, Tóka'hookaadí.

Back home, Suzanne lives a busy, active, normal teenage life. She hopes to attend a Brethren college and to study psychology, sociology, and peace studies. Ultimately, she wants to help rid the world of nuclear weapons.

But for now: "I would like to get youth to understand it's their future. We must do something about it, or we won't have a future!" — NANCY KETTERING FRYE

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

Peace academy plans are 'disappointing'

A year ago thousands of church activists thought they had won an eight-year battle when President Reagan signed legislation to establish a national institute of peace (see January, page 5).

A year later, however, there is still no board of directors for the institute, which was designed to study, teach, and promote nonviolent ways to manage and resolve international conflict. April 20 was the deadline that Congress set for nominations of a board of directors.

President Reagan has finally begun the nominating process, but the spectrum in understanding of pacifist and nonviolent positions displayed in the nominees is "disappointing," says Leland Wilson, director of the Washington Office of the Church of the Brethren.

With the political beliefs of the three men chosen to be on the board and the four men nominated by the President, Wilson said that "there would be no difference in policy between the Peace Institute, the Department of Defense, and the National Security Council."

Four men had been nominated as of September, with a total of 11 nominations to be sent to Congress for approval. The 15-member board is filled out by four individuals who are ex officio members by virtue of their government office.

The President's nominees include Richard John Neuhaus, director of the Center for Religion and Society, New York City; W. Bruce Reinrod, of the Heritage Foundation; John Norton Moore, professor of law at the University of Virginia; and Sydney Lovett, of the First Church of Christ Congregational, West Hartford, Conn.

Government officials named to the board are Kenneth Adelman, director of the US Arms Control and Disarmament Agency; Max Kampelman, US arms negotiator in Geneva, designated by the Secretary of State; Richard N. Perle, assistant secretary of defense for international security policy, designated by the Secretary of Defense.

Comments Leland Wilson: "This does not give us much hope that the Institute of Peace will be the type of institute that we have supported and the kind envisioned by the legislation passed in Congress."

The National Peace Institute Foundation, successor organization to the Peace Academy Campaign, has recommended 15 people for the board. But the foundation said administration officials have indicated to them that the President will not choose from that list.

Among the names suggested by the foundation are Joseph Cardinal Bernardin of Chicago; Coretta Scott King, of the Martin Luther King Center for Nonviolent Social Change; John Dellenback, president of the evangelical Christian College Coalition; and Ralph Weymouth, a retired US Navy vice admiral.

Congressional hearings on the nominees were scheduled to begin sometime this fall.

When James Myer visited Senator Robert Dole to deliver the Conference resolution on the farm crisis, the senator expressed keen interest in Myer's Pennsylvania dairy farm.

Myer and Durnbaugh take Phoenix to DC

What happens to a resolution once it's adopted by delegates at Annual Conference?

In July, 1985 Annual Conference moderator James F. Myer delivered the "Resolution on Rural Community in Crisis," along with a scroll of nearly 600 signatures gathered in Phoenix, to Senate Majority Leader Robert Dole. Those who had signed were petitioning for measures to strengthen the family farm.

Myer also delivered the farm crisis resolution to the Department of Agriculture, and it was sent to all members of Congress, governors, and state secretaries of agriculture.

At the office of Senator Arlen Specter, Myer delivered both the farm crisis resolution and the "Resolution on Normalizing Relations with Cuba." The Cuba resolution was delivered by 1986 Annual Conference Moderator Donald F. Durnbaugh to the Cuba desk of the State Department and the House Subcommittee on Western Hemisphere Affairs. President Reagan and Secretary of State Shultz received copies in the mail from Myer, and copies were distributed to all members of Congress.

Attention to the farm crisis has triggered large sales of Shantilal Bhagat's Brethren Press book, *The Family Farm, Can It Be Saved?* The first printing of 5,000 copies sold out in early September, and a second printing of 3,000 copies was made in mid-October. The six-part curriculum deals with pressing issues in the farm community and offers alternatives and suggestions to help alleviate the problem.

Peace Tax Fund effort renewed in Congress

Bills introduced in both the House and the Senate would create a US Peace Tax Fund. This legislation enables US taxpayers who are conscientiously opposed to paying taxes for military purposes to have the military portion of their payments redirected to peace-enhancing projects.

From 1972 to 1984 similar bills referred to a World Peace Tax Fund. The name has been changed to recognize similar movements in other countries and to stress that this is a special US effort.

Among other changes between the current bills and previous efforts:

- Instead of a check-off box on the 1040 tax form, the taxpayer would fill out a questionnaire.
- Both men and women can claim conscientious objection to paying taxes to the military. (This was unclear in the original bills.)
- It does not require a court action by the Internal Revenue Service to challenge a conscientious objection claim. Normal IRS channels will be used.
- A new preamble clarifies the purpose of the bill.

Supporters of the bills say the changes were made to elicit additional support for the fund.

Brethren give $20,000 to SACC foundation

A grant of $20,000 from the Church of the Brethren Emergency Disaster Fund has been made to support nonviolent action in South Africa.

The appropriation was made in response to a request from Allan Boesak, who appealed for financial support of a consumer boycott of white-owned shops. The money will be used for those working in white-owned businesses who will be fired in reprisal.

"In the midst of growing violence, we consider a consumer boycott and similar actions a viable nonviolent strategy, strengthening the basis for ongoing direct nonviolent action in South Africa. However, this remains one of the very few nonviolent actions left," wrote Boesak.

The grant has been contributed through the Asingeni Relief Fund of the South African Council of Churches. An earlier grant of $20,000 was made to the same fund last summer.

The following appropriations were made in August and September from the Emergency Disaster Fund:

- $10,000 in response to floods in India in the areas of Punjab, Bihar, Uttar Pradesh, Assam, and Kerala.
- $7,500 in response to Hurricane Danny, which struck the coast of Louisiana in August. The funds will cover all costs related to Brethren disaster response, including transportation for 10 child care workers.
- $3,000 to assist families—including four Brethren families—affected by summer floods in Cheyenne, Wyo., and Harmon, W. Va.
- $3,000 to aid in constructing housing for the victims of the earthquake in Argentina last winter.

Church leaders prepare at evangelism academy

More than 30 Brethren leaders from five districts gathered in Washington, D. C., in August to hone skills in evangelism. The event was sponsored by the Church of the Brethren's evangelism office in response to mounting interest in evangelism leadership training.

Participants at the four-day Evangelism Leadership Academy heard specialists such as Richard Armstrong urge a commitment to "convey the good news with conviction and passion and persuasive power."

The Princeton Seminary professor pressed pastors in the group to "think evangelistically about everything we do in ministry." Armstrong added that the Church of the Brethren represents "more than any other denomination the service (oriented) evangelism I have taught."

Myron Augsburger sounded a similar note. The former president of Eastern Mennonite College and Seminary hosted the group for a day at his newly organized Washington Community Fellowship. His presentation included stories from anabaptist history that highlighted evangelistic and service mandates.

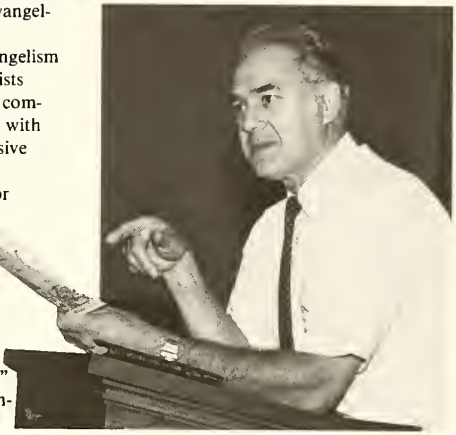
"One cannot understand the anabaptist movement other than to see it as a great spiritual movement. . . . You can't be authentically anabaptist without being evangelistic," he argued.

Augsburger also outlined his congregation's unique service programs for the community's largely minority populace. "The words we speak must be backed up by what we do in the community," he explained.

Specific Brethren distinctives for evangelism set the theme of Earl K. Ziegler's presentations. The district executive drew insights from his productive pastorate at Mechanic Grove (Quarryville, Pa.) Church of the Brethren. "I believe that the Brethren have as wholesome a means of sharing the faith as any—we share the love of God along with love for our neighbors," said Ziegler. He helped the pastors and lay leaders uncover congregational traits that catalyze growth.

Paul E.R. Mundey, denominational staff for evangelism, saw the event as "yet another attempt to articulate a holistic evangelism that appropriates both the prophetic and the inviting." Other academies will continue to be offered yearly as part of Passing on the Promise, a new denominational thrust in evangelism and new-member ministries.
—TIMOTHY K. JONES

Timothy K. Jones, who coordinates the academy on behalf of the Parish Ministries Commission, is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.



Myron Augsburger

Toma Ragnjiya regains general secretary post

The Executive Committee of Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) voted in August to reinstate Toma Ragnjiya as EYN general secretary. The action ended several months of uncertainty for the Nigeria churchman, who had been relieved of his post by the same committee last February because of concerns related to arrangements for financing his studies at McPherson College in 1984-85.

Mallam (Mr.) Toma graduated from McPherson this past May, and returned with his wife and three sons to Nigeria. At that time the misunderstandings were cleared up and the Executive Committee action taken.

Mallam Boaz Maina had been acting general secretary since February. Mallam Toma was first named general secretary of the Nigerian church in 1981.

Krouses and Buttons begin Nigeria terms

Two couples have begun three-year assignments in Nigeria.

Bob and Carol Krouse, of the Briery Branch (Dayton, Va.) Church of the Brethren, plan to work in the North Margi area of Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria). The two are sharing one full-time position, with Bob concentrating in evangelism programs and Carol hoping to work in health care, particularly with mothers and young children.

Bob has served 10 years as a pastor, most recently at Briery Branch and earlier at Meadow Branch (Westminster, Md.) and Trinity (Baltimore, Md.). He has been a member of the evangelism committee of Mid-Atlantic District, and has had an interest in church extension work.

Carol, a registered nurse, has experience in obstetrics and nursery. Most recently she worked at the Brethren Home in Bridgewater, Va. The Krouses have four boys, ages 2 to 10.

David and Laurel Button are assigned to the technical shop in Garkida. In addition to maintaining the vehicles and equipment necessary for the mission program in Nigeria, David will teach fundamentals of automobile mechanics and maintenance overhaul. Laurel will assist with basic English, math, and administration, as well as hosting visitors to the mission in Garkida.

The Buttons are 1984 graduates of McPherson College. Both come from families with overseas interests. David's mother, Wanda Will Button of Conrad, Iowa, is a former chairwoman of the World Ministries Commission. Laurel's parents, David and Doris Metzler of Bridgewater, Va., have served a short-term assignment as teachers in Nigeria. Her brother, Steve, and his wife, Karen, worked recently as Church of the Brethren field staff in Sudan.

Bob and Carol Krouse

David and Laurel Button

Taking part in orientation for Education for a Shared Ministry were (kneeling) Mary Miller, Pam Racop, Charlotte Back, Rick Gardner (staff), Bob Wallace, and (standing) Valeria Crumley, John Crumley, Wes Thompson, Wendell Allen, Dorothy Mellott, Jodie Hendricks, Angie Wallace, Pat Mellott, Beckie Koch, Richard Koch, and Larry Glick (staff).

New EFSM congregations meet for orientation

Representatives from six churches entering the Education for a Shared Ministry program met for orientation week in August at Bethany Theological Seminary. Included in the group were the ministers in training and a lay member from each congregation. Supervising pastors joined the group for the last part of the week.

Those entering the three-year program are Free Union, Earlysville, Va.; Beaver Creek, Knoxville, Tenn.; Peak Creek, near Laurel Springs, N.C.; Allison Prairie, Lawrenceville, Ill.; Clovis, N.M.; and Stonelick, Pleasant Plain, Ohio.

The EFSM program, coordinated by Rick Gardner and Larry Glick, has had 21 graduating congregations since it began in 1977. Eighteen are currently in the program.

Districts announce personnel changes

Earl H. Traughber has resigned his part-time position as district executive for Idaho, effective on or before December 31. He has held this position since 1978, while serving as pastor of the Fruitland Church of the Brethren and the nearby New Plymouth United Church of Christ.

This past year Traughber saw the fulfillment of a 20-year dream with the birth of the Valley Peace Fellowship in Boise. He will continue pastoring the Fruitland and New Plymouth churches.

Stephen Newcomer has announced his resignation as associate district executive for Florida-Puerto Rico District, effective on or before July 31, 1986. Newcomer, who assumed the half-time post in 1984, has been primarily responsible for the churches in Puerto Rico.

A native of Rocky Ford, Colo., Newcomer is a graduate of Bethany Theological Seminary, and was on the staff for the Brethren Encyclopedia. He has served short-term assignments in Honduras and Brazil.

Earl Traughber

Stephen Newcomer

Music firm challenges use of Edelweiss tune

Congregations across the country have incurred the displeasure of a New York music firm by singing a sacred benediction text to the Broadway show tune "Edelweiss."

The late Richard Rogers' melody and the late Oscar Hammerstein Jr.'s lyrics, written in 1959 for "The Sound of Music," are "wedded," and churches that use the tune with a different set of words are violating copyright laws, say the managers of the successful Broadway show team's musical estate.

Use of the "Edelweiss" tune with benediction texts has spread spontaneously to numbers of congregations across the country. In the most common version sung, the words begin, "May the Lord, mighty Lord, bless and keep you forever."

Rumors that the Rogers and Hammerstein estate had filed three major lawsuits against churches for $160,000 apiece circulated at a summer meeting of United Methodist musicians, but the rumors could not be confirmed. An attorney for Chappell Music Company, administrators of musical rights for Rogers and Hammerstein works, did acknowledge that his offices have communicated with "a number of churches" about infringement of the song's copyright.

Charles Mathes of Williamson Music Co., the publishers of Rogers and Hammerstein's music, said he believed some churches were acting out of ignorance. "Some people think the tune is an old Bavarian folk song. But as you may know, 'Edelweiss' was written in 1959. It was the last song Oscar Hammerstein wrote before he died."

worldwide

Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) is one of seven denominations just accepted into the World Council of Churches, bringing the council's total membership to 310. The other six are the Congregational Christian Church in American Samoa, the Methodist Church in Zimbabwe, the Baptist Community of West Zaire, the Congregational Evangelical Church in Angola, the Evangelical United Church of Angola, and the Evangelical Pentecostal Mission of Angola.

Amnesty International has condemned executions of Texas convicts for crimes committed before they were 18 years old. The worldwide human rights organization called such executions "a clear violation of minimum international standards spelled out in treaties and international guidelines." An AI letter to the governor of Texas denounced 33 such US executions—nine in Texas. The letter stated that international standards consider execution of any person for crimes committed when they are a minor "wholly inappropriate no matter how heinous the crime."

The Unification Church has recently built a small network of ecumenical organizations and is presenting them as alternatives to such established ecumenical agencies as the National and World Councils of Churches, according to Richard Quebedeaux, an ecumenical consultant for the church. Although Unification leader Sun Myung Moon has no interest in "starting a new bureaucracy," a new Unification agency started last year called the Council of World Religions (CWR) could eventually provide an alternative to the WCC, said Quebedeaux. Unlike the WCC, he said, the CWR has sought to include fundamentalists and evangelicals in its program. The Unification Church's attempts at ecumenism have drawn little response from Protestant and Catholic churches.

Quakers and Mennonites in Gaborone, Botswana, are rebuilding homes destroyed when the South African Defense Force (SADF) attacked in June, reports Church of the Brethren member Dave Knepper (see April 1982, page 2). Dave currently is working with USAID in Botswana as a technical officer for the Gaborone Town Council's Self Help Housing Agency and worships with the Friends Meeting there. Gaborone residents were invited to "Buy a Brick! Build a Home." The effort was seen as an act of reconciliation and as a protest against the violence. In the raid, 13 people, including women and children, were killed, and another 7 were injured. Several refugee homes were destroyed by bombs or fire.

The United Farm Workers of America and their president, Cesar Chavez, have activated public opinion machinery that they hope will generate support of a boycott of table grapes. The effort is reminiscent of the bitter confrontation of nearly 20 years ago that eventually led to grower concessions and laws to protect farm laborers. According to the UFW, however, those laws have failed and the plight of the farm worker remains nearly as bad as it was two decades ago. Grower representatives, on the other hand, claim the UFW has failed to represent its members well, "delivering boycotts and strikes rather than contracts," says an official of the Western Growers Association. The boycott effort was announced a year ago to allow major groups the time necessary to garner membership approval. Endorsements have come from the United Church of Christ, New York's Central Conference of Rabbis, the AFL-CIO, the Massachusetts state legislature, city councils of Boston and Berkeley, a number of other municipal governments, and at least two Roman Catholic bishops.

update

Wenatchee witness. Linda and Roger Stephens, and their daughters, Stephanie and Angela, folded 550 paper cranes during the month of July "to let a world leader know our feelings about the danger of nuclear war." They are members of the Wenatchee (Wash.) congregation, which folded 1,001 paper cranes as part of the "Million Cranes Project," sponsored by the Ploughshares Institute. One crane became part of a wreath that was laid on a memorial in Hiroshima on August 4. The 1,000 cranes were sent to the president of Zimbabwe, one of 1,000 world leaders to have received such a gift. According to a Japanese legend, a person who folds 1,000 cranes will have a wish granted. The tie to nuclear war and the wish for world peace comes from the story of 12-year-old Sadako, a girl who died from leukemia after the Hiroshima bomb. When she died before completing 1,000 cranes, her schoolmates folded the remainder for her.

The written word. *The Believers' Church,* a well-known book by Donald F. Durnbaugh, is back in print. Originally published by Macmillan Company in 1968 and now available through Herald Press, the book is a thorough review of the free church tradition. . . . Kenneth L. Gibble, co-pastor of the Arlington (Va.) congregation and promotion consultant for MESSENGER, has written *The Preacher as Jacob: A New Paradigm for Preaching* (Seabury Press). The book traces the concept of the "daimonic" and shows how the preacher can tap suppressed energies to transform the preaching event into a creative, healing act.

Names in the news. Rita Beam began August 15 as director of admissions at McPherson College in Kansas. A graduate of McPherson and Wichita State University, she has been a professor of business at Bethany and Bethel Colleges. . . . Robert Odean has been named executive assistant to the president at Elizabethtown College in Pennsylvania. A graduate of Northern Baptist Theological Seminary, he has experience in fundraising and earlier worked 12 years as national director of IMPACT. . . . John Hartman, a member of the Meyersdale (Pa.) church and trustee for the Brethren Home, was selected "Citizen of the Year" by the local Rotary Club. . . . The William Pletcher family of Elkhart, Ind., and Kevin and Barbara (Pletcher) Kaufman of Indianapolis took part in a short-term mission to Azua in the Dominican Republic. They were part of a medical team that provided treatment for more than 5,000 patients. The project was sponsored by the Christian Medical Society. . . . Carol Brubaker, of the Middle Creek church near Ephrata, Pa., has taken a clerical assignment with Mennonite Central Committee in Akron, Pa.

Workcamping. Three groups of youth and advisors from 11 churches in Atlantic Northeast District took part in work projects at the Church of the Brethren in Lybrook, N.M., last summer. The 45 workcampers mended barbed-wire fences, scraped paint, took apart an old furnace, painted signs and trim, built a retaining wall on the site where a new building will be constructed, and did general clean-up. Particularly valuable were the intercultural exchanges, as the Pennsylvania youth and the Navajo youth played volleyball, hiked, socialized, and worshiped together. . . . A second Nigerian workcamp is scheduled for January 14-February 11. The 14 participants will work on construction of the headquarters for Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria).

Funds for food. The Linville Creek (Broadway, Va.) church has a variation on the 2-cent club. After raising close to $8,000 in 1984, the congregation increased its goal to "A Dime a Day." After one quarter, the church had raised $2,708 to fight world hunger.

News briefs. Western Pennsylvania's third Brethren Heritage Festival was held September 21 at Camp Harmony (Hooversville, Pa.). Activities included booths and displays, music, worship, a historical exhibit, an auction, and dedication of heifers for Heifer Project International. . . . Over the Labor Day weekend, Camp Woodland Altars (Peebles, Ohio) held a reunion for all summer campers and their families. A highlight was the performance of "Godspell." . . . At their fourth annual genealogy workshop on October 12, Brethren genealogists in Southern Ohio discussed German sources, Brethren migrations and the Eller family, beginning genealogy, and pitfalls of beginners. . . . Youth workers in Western Pennsylvania District got together October 27 to learn creative ways to involve youth in the church. Sessions included puppetry, creative use of Sunday school material, drama and pantomime, and clowning.

Milestones. A 75th anniversary was celebrated October 27 by the Douglas Park (Chicago) church, with former pastor William Faw giving the morning sermon. . . . Washington Creek, near Overbrook, Kan., celebrated the centennial of its meetinghouse with special events October 11-13. Washington Creek is the second oldest congregation (1858) in Kansas, and is the oldest in Western Plains District. The meetinghouse was featured in the 1983 TV film "The Day After."

Needed. Witness for Peace is looking for the donation of four-wheel-drive vehicles, preferably deisel, in good condition, to be used in the investigation of human-rights abuses in Nicaragua. Donations are tax-deductible. Contact Peter Wirth, 702 S. Beech, Syracuse, NY 13210. Tel. 315-476-3396.

a place for peace
The Church of the Brethren

Why we tied the Peace Ribbon

by Kathleen Achor

"Today we celebrate life. We are saying we love the earth and its people. We are saying there are better ways to deal with the problems of the world. We are asking how long we have to live with the arms race."

Mary Blocher Smeltzer of La Verne, Calif., was addressing the group of 250 Brethren who gathered by the Pentagon after the tying of the "Peace Ribbon" on August 4. With the typical tiredness of an end-of-the-demonstration-day, Brethren happily partook of the cookies and ice cold drinks provided, and settled onto the grass to worship together and reflect on the day's events.

Ribbon activities had actually begun the day before, with an interfaith service at the National Cathedral. Washington Office director Leland Wilson called it the "climactic time" of the Ribbon event. The service was preceded by a black choir, and the processional included bagpipes, liturgists, individuals bearing ribbons from every state, and dancers with ribbon segments. After readings from the scriptures of various faith groups, the thousands of worshipers heard an address by Justine Merritt, creator of the Ribbon idea.

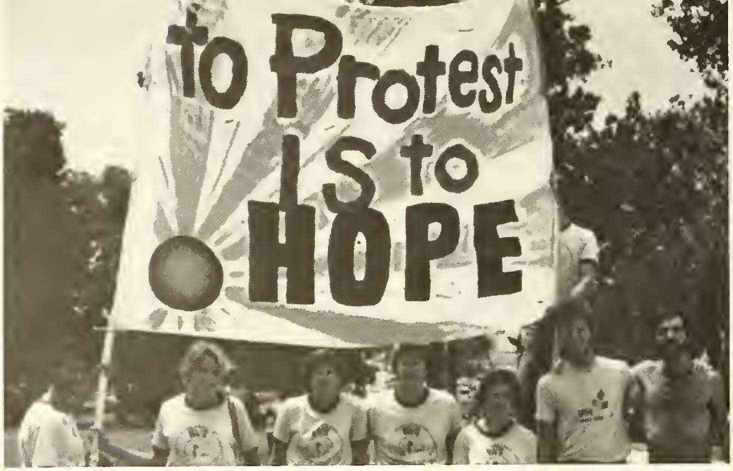
The grandmother of seven from Denver, Colo., says that the idea of tying a mile-long ribbon around the Pentagon to commemorate the 40th anniversary of Hiroshima and Nagasaki first came to her while in prayer over three years ago. She began sharing her dream of tying panels of cloth together depicting "what I cannot bear to think of as lost forever in a nuclear war."

The dream caught on, and on August 4 an estimated 15,000 people tied 15 miles of ribbon to make a loop around the Pentagon, the Lincoln Memorial, the Ellipse, and the Capitol.

And where peace is proclaimed, there too is the Church of the Brethren.

Brethren opportunities began early,

Top: *Ann Quay and Mildred Davis, of the La Verne (Calif.) Church of the Brethren, display the General Board segment of the ribbon.* **Above:** *Veteran peace activist Mary Smeltzer, also from La Verne, addresses the Brethren gathered at the Pentagon, calling for an end to the arms race.*



Top: *Brian Harley and his buddy Kyle Richmond (pair at right), of the 171st BVS Unit, decided at the last minute to paint a banner for the group to carry at the ribbon-tying. To their surprise and delight, the Smithsonian Institution asked them for their banner, which has been added to the Smithsonian's permanent collection. Other BVSers shown here are Abdenabi Senbel, Carol Swick, Julanne Miller, Mike Leiter, and Barb McNally.* **Above:** *The 15-mile ribbon enclosed the Lincoln Memorial as well as other Washington landmarks.*

with an open invitation from the Washington City congregation to visit its church. Several *hibakusha* (survivors of the bomb), touring in cooperation with Mobilization for Survival, briefly addressed a group before the church service. One woman from Nagasaki told of being anemic and of experiencing two stillbirths. A Hiroshima man, who miraculously survived the blast only 720 yards from the hypocenter, pointed out that this bomb did not simply kill a lot of people. "For those it left behind there was continuing physical and moral suffering," he said. "We want you to take a stand against the nuclear weapons."

Washington City congregation also acted as host to the Pennsylvania state delegation, and segments of the ribbon were dedicated during the morning worship.

With a brief time of singing and speeches preceding, and at the ascension of hundreds of balloons, the ribbon was tied just after 2 p.m.—a colorful, creative display of segments representing the people of every state and many nations around the world. "Laughter and music and poetry and art are undoubtedly going to save the world," Merritt said.

And then it was over. For a few brief moments the several years of work was held up for the world to see, then quickly disassembled. Most ribbons were returned to their home states, to be displayed or used in similar demonstrations. Fifty (including the Church of the Brethren General Board's ribbon designed by Joy Erickson) will go on permanent display at Chicago's Peace Museum.

When members of the Church of the Brethren met for vespers at the end of the day it became apparent that for once the simultaneous scheduling of several Brethren activities had enhanced turnout. The current Brethren Volunteer Service unit based out of Camp Harmony, Hooversville, Pa., was present. Some of the women attending the first International Women's Conference in Bridgewater, Va., had incorporated the event into their weekend celebration. And participants in a Peace Academy session for the weekend in New Windsor, Md., finished out their stay by taking part in the festivities. These youth came from Iowa, Indiana, Florida, and Virginia.

York (Pa.) pastor Howard Miller led the group in singing peace songs. Scripture from Genesis and Revelation was read. Mary Blocher Smeltzer shared some of her experiences out of her work at the World Friendship Center in Hiroshima. "Ending the nuclear arms race is our most urgent task," she said. "We must work to educate Americans until more accept responsibility for their survival."

Other Brethren participated by telling the stories behind some of their ribbons. Leona Row Eller of the Washington City congregation spoke of traveling through the Soviet Union and several eastern bloc countries with a segment of ribbon from Fruitland, Idaho. She told its story along the way, and found that most people she talked with didn't realize American citizens were doing anything for peace.

For some Brethren, after so much preparation and anticipation, the event seemed anticlimatic. It was over so quickly, and compared to previous demonstrations, it was much less confrontational, more symbolic. It was truly a peaceful peace event.

Others recognized it as a part of the daily effort to take a stand. Annual Conference Moderator Don Durnbaugh, in the Sunday morning service, referred to the historic peace churches as a continuous peace movement. After all is said and done, he posed, how successful is all this work? He reminded Brethren that the influence of a movement is not restricted solely to its own achievements, but also by its influence, however subtle, on others. We are not necessarily called to be effective, he said. We are called to be faithful.

Joan Pope, state coordinator for the ribbon in Pennsylvania and a Lutheran, echoed the truth of Durnbaugh's statements. "You have affected us," she told the congregation of Brethren. "We have been listening." ☐

Kathleen Achor, of Westminster, Md., served as an intern on the MESSENGER *staff during the past year.*

Belonging together

by Wendy Chamberlain McFadden

There were no papers to approve, no caucuses to huddle into, no issues to debate. Perhaps that was the genius of the conference.

That's not to say that the issues weren't there. But at the First International Church of the Brethren Women's Conference, the purpose was to celebrate a hundred years of women's organizations in the church and to gear up for the next hundred. The focus was on what was held in common rather than on the differences.

There was nothing to achieve. Being there was the achievement.

"The most striking thing about this conference," reflected Melanie May, General Board staff for women's programing, "was that women of the church—from those with prayer coverings to those with sundresses—came together and thus said, 'We belong together.'

"We have yet to find out what that really means," Melanie added. "That was the new creation—that we belong together as women in the Church of the Brethren."

"The new creation." That phrase became a sub-theme of sorts. Conferencegoers reflected on 2 Corinthians 5:17, "Therefore if anyone is in Christ, (there) is a new creation; the old has passed away, behold the new has come." And at the closing worship service, district banners were carried triumphantly out as the worshipers sang the words of Jane

Parker Huber: "We are a new creation of Christ, the living Word."

The official theme, "Empowered by Our Birthright," appeared firmly grounded in biblical truths. "Move closer to God the Almighty," said Lucille West Rupel, in her speech at the opening plenary. "That is the source of our birthright."

Pam Brubaker, who gave a historical perspective on the theme, warned that a birthright can be misused. "We were called to be a blessing of service," she said. But the birthright does not belong to just some members, she continued, giving examples of trailblazers such as Sarah Major, Mattie Cunningham Dolby, and Julia Gilbert. "We must claim these opportunities as our right," said Pam.

Elsa Zapata de Groff addressed the theme from her experiences in Puerto Rico, and concluded: "Our biggest challenge is to call each other to be faithful servants of God, to use our birthright power" for others.

The First International Women's Conference, held August 1-4 at Bridgewater College in Virginia, was indeed the first of its kind. A number of women's conferences have emerged over the past decade, but they have been either regional or aimed at a particular segment of women in the church. The Bridgewater conference is the first to attempt to bring together the entire spectrum of women in the Church of the Brethren, according to Melanie May.

That appears to have happened. At the opening plenary, as the various women's organizations in the church were described, those who had been active in each group were asked to stand. Every group, going all the way back to the Sisters' Missionary Society, was represented by at least one conferencegoer. And nearly everyone was identified with Women's Work Fellowship.

The conference, climaxing a year of 100th anniversary observances, clearly struck a responsive chord among women across the denomination. An event designed for several hundred participants ballooned to attract about 900—with more than 200 registering within the final three weeks.

BRETHREN WOMEN
WOMEN

Top: *At the closing plenary, Deanna Brown-Ciszek uses sign language to interpret a song sung by Linnea Halverson. Both women are from Kalamazoo, Mich.* **Bottom:** *In addition to traditional hymns and a lively Nigerian song, one number was done in Spanish at the Saturday evening love feast.*

Entire busloads arrived from some districts, particularly those with strong district women's fellowships. Twenty-four women represented the Codorus church in York, Pa., and 16 traveled all the way from the La Verne congregation in southern California. The tiny fellowship in Putney, Vt., which has only 24 members, sent 4 women.

There were even a few men—enough to make up a small group at the Saturday evening love feast.

If the significance of the Bridgewater event crystallized in any one moment, the love feast was the moment. "We have been preparing all weekend for this feast of love," said Lauree Hersch Meyer, in her remarks at the service.

Perhaps that is why this particular communion service took on so much meaning. Or perhaps it was simply the powerful image of 900 women washing one another's feet in the grassy, open-air meetinghouse of the Bridgewater lawn.

With the sun slipping slowly away, the women sang hymns, silently washed feet, and shared a simple, brown-bag meal of cheese, crackers, fruit, and nuts. And then they passed the bread and cup.

In each group's bowl of communion

Left: *Estella Sellers, of Bourbon, Ind., listens intently to the plenary speaker.* **Above:** *Ramonita Rivera, of Vega Baja, Puerto Rico, uses headphones to listen to the Spanish translation of the session.*

Listening to the women

Melanie May's job, since last January, is to serve as national staff for all Church of the Brethren women—not an easy assignment, since women are no less diverse than the entire constituency.

She follows in the footsteps of a number of women. National Women's Work, organized in 1929 by Florence Fogelsanger Murphy, ended in 1964, with Anna Warstler as the last staff person. Twelve years later, in response to a petition from the Womaen's Caucus, a half-time national staff position was created to work toward equality of women and men in the church. This "person awareness" portfolio was carried first by Beth Glick-Rieman and then by Ralph Detrick and Mary Cline Detrick.

"In one sense I see myself in the line of Beth and Mary," says Melanie. "In another sense, I'm in the line of Anna. I've been charged to be staff for all women."

Reflecting on existing women's groups and on future program, she comments, "I don't want to clear the board, but rather enhance the strength of each group." As a first step, she has distributed a suggestion sheet to women who attended the conference in Bridgewater.

One possible direction is to form a national advisory committee, consisting of representatives from the various groups, which "would be about cross-fertilization," says Melanie. "We need to be aware of what the others are doing."

"The image of the love feast on Saturday evening comes back to me," she adds. "Each group was unique. But we were together as one large group."

Melanie also wants to improve communication among women. Perhaps that idea will generate a quarterly mailing of news and resources for worship and Bible study, materials that can be adapted for use in different contexts.

For now, with the women's conference behind her, she's following a heavy travel schedule to meet with women in various districts and "doing a lot of listening."
—W.C.M.

Top right: *A drama called "What Is a Woman to Do?" by Anne Shifflet and Paula Langdon traced women's involvement in the church from 1885 to the present.* **Above left:** *Popular singer Rosa Page Welch led "He's Got the Whole World in His Hands" and "There Is a Balm in Gilead." She ended up with "Shine on Me," in memory of Anna Mow.*

bread was symbolized the diversity and the unity of the celebration. Heaped into the bowls were pieces of bread baked according to the traditions of various congregations—thick or thin, flaky or chewy, sweet or not. A simple symbol, but an apt one for the entire conference.

This being the first *international* women's conference, 14 participants came from India, Nigeria, Puerto Rico, Cuba, Guatemala, and Costa Rica. Their transportation had been provided in part by donations made in memory of Ruby Rhoades, executive of the World Ministries Commission until her death last January. She originally was slated to give a major address at the conference.

The 14 women, along with former Brethren missionaries and others who had been involved in overseas programs, used a dialog format to trace Brethren involvement in 10 areas of the world. Though the session ran longer than planned, enthusiasm remained high enough that workshops on the various countries were still well attended.

Sometimes the dialogs, which focused heavily on the historical, reflected a traditional mission mindset rather than the mutuality that is emphasized today. And sometimes the image of a handful of overseas visitors amid the predominantly white, middle-class crowd called attention to Brethren parochialness, despite the emphasis on the international. Apparently it remains difficult to *achieve* mutuality, though the efforts are necessary and commendable.

But surely after enough visits and efforts such as this, international visitors will become less a curiosity and more nearly sisters and brothers who have as much to share and to receive as do stateside Brethren. The exposure at Bridgewater was another step in that process.

The session on international visitors was part of a day of "listening to one another's stories," one of the three purposes of the conference, according to Fran Clemens Nyce. The other purposes, she said, were to hear the history of women in the church, and to look to the future, with vision and empowerment.

LaVon Widegren Rupel introduced the subject of listening by recounting some of the significant people and events in her life. Then she asked the conferencegoers to gather into groups of three or four to share their stories with each other: Who inspired me? What were my turning points or "markers"? What are my gifts? Where do I need to grow?

The opportunity to respond immediately and personally to the message proved helpful for some participants. In fact, in this and other small-group settings—workshops, Bible studies, mealtimes, and in informal encounters—the conference moved from the theoretical to the practical and came alive for individuals.

The Saturday and Sunday plenaries looked to the future. Elise Boulding emphasized the importance of understanding what women have learned in the past, redefining this experience for today, and affecting the future by envisioning peace. "We have this tremendous capacity put within us by our maker to visualize peace," she said. "We have to translate the peaceable garden into our community."

All people experience conflict, and all people have to be nurtured, Boulding continued, and therefore "we can nurture each other across our differences." She urged the women to create a "peace culture" through "longing acts of love."

The conference drew to a close with a session that focused specifically on the complementary acts of remembering and envisioning. Healing comes about when we remember, said Shirley Heckman. There is a need to be "re-membered" into the body and also to remember "the one story" in the Bible.

"Our role in bringing healing is to help each other see and experience our stories as part of God's ongoing redemptive work in the world," said Shirley.

Lila McCray then challenged the women to be awakened by the Holy Spirit, becoming empowered to love and to minister and to serve others. "When we go back to our homes, will people know that we have been touched by this experience by what we say, what we do, the way we live our lives?"

Added Lila: "I trust we also have been awakened to some new possibilities for the future. Women in the Church of the Brethren for the past 100 years have dreamed dreams and had visions, and then worked so those dreams and visions could become a reality. What are our dreams and visions for the future?"

Remembering, listening, dreaming, envisioning. The 100th anniversary celebration had ended. But anniversaries are milestones, not endings, and the significance of the Bridgewater conference will become visible as the experience is lived out in the lives of women across the denomination. ☐

Sister Anna

by Earle W. Fike Jr.

I hear
her laugh is stilled,
never to be heard
again.

But
whenever real joy
wells up,
expands,
can't be contained,
runs out an overflowing cup
like
spilled goodness and mercy;
her laugh
sounds clear
in memory;
strong,
robust,
unique;
a veto to evil,
a yes to life.

I hear
her laugh still;
a crackling grace
unsilenced. ☐

Earl W. Fike Jr. is pastor of the Elizabethtown (Pa.) Church of the Brethren.

The Four Horsemen ride again . . . sort of

An old idea, but when it was rediscovered and tried again, it worked just like new.

by David W. Minnich

Above left: *Somewhat on the model of the "Four Horsemen" traveling team of the early days of Brethren camping, Dave Minnich, Sophia Pobst, Carol Kettering, and Kim Yaussy toured Brethren camps this past summer to spread ideas and techniques among campers and instructors.* **Above right:** *Sophia shows a youngster at Camp La Verne's boys' camp a "cooperative exercise" called "mirroring."* **Opposite left:** *Carol has no trouble getting a bunch of campers to participate.* **Opposite right:** *Dave found his guitar playing made a hit with campers.*

When a new idea in camping comes along, I tend to get excited. I was excited this past summer—not because of something new, but because of something very old. So old, in fact, that like many a good song it had been forgotten and then rediscovered, reworked, and presented as new.

This project was the creation of a team of resource persons to travel to various camps under the auspices of the Outdoor Ministries Association (OMA) of the Church of the Brethren. It was modeled in the image of the Four Horsemen, that team of Brethren stalwarts that included Al Brightbill, Perry Rohrer, Chauncey Shamberger, and Dan West. During the 1920s, these four spent each summer leading and working with camps across the country. In view of all that they had accomplished for camping, theirs was, indeed, a model to emulate.

The OMA Traveling Team, as it was called, was to consist of four persons from across the country. They would serve as resource leaders with the various camps, helping with Bible studies, games, nature studies, simulations, and sessions of all types. It was envisioned that the team would spend the majority of the summer working in the camps of the Southwest. As plans developed, arrangements were made for stops at several Midwestern camps as well. A final itinerary included camps in Kansas, Iowa, and California.

A call was made for applicants, and the four were selected—Kim Yaussy, a Bethany Seminary student from Beavercreek, Ohio; Sophia Pobst of McFarland, Calif., a sophomore at Goshen College in Indiana; Carol Kettering, a member of the OMA Steering Committee and a Bethany middler student; and I, Dave Minnich, a 1985 graduate of Bridgewater College,

from Elgin, Ill.

We brought together a wealth of different camping experiences from a variety of camps and backgrounds. We had talents in music, worship, hunger issues, peace studies, drama, nature studies, outdoor skills, Bible study, and many other areas.

It was hoped that by choosing so diverse a group a cross-fertilization might take place between camps—a spreading of ideas and techniques from place to place. In this way, each camp could learn from the experience of the others, and the camping movement might realize a revitalization nationwide. Not only would we take ideas to the camps, but we would learn from them as well, and spread their knowledge.

The team began its tour on June 5 with more than a little apprehension. This was the first time we had all been together; for some it was a first meeting. Each had questions about the summer. What are these people like? Will we get along? What am I doing here? And just exactly what are we to do this summer?

We met at Bethany Seminary and loaded our car. After packing and pushing and smashing we were finally loaded and on our way—two people and the radio in front, two people and two guitars in back, and seemingly a ton of luggage and resources in the trunk. We weren't sure what the summer had in store for us, but we were ready.

At Camp Mount Hermon in Tonganoxie, Kan., we held several days of orientation and group-building with Walt Bowman, Parish Ministries representative to OMA. Walt soon became our unofficial fifth team member, even though he would not be traveling with us. In those few days we learned to know each other better, learned each other's strengths and weaknesses, learned each other's expectations for the summer. By Saturday evening we were ready for camp to start.

Our summer began with two weeks at Camp Mount Hermon, one with youth and one with third through sixth graders. That was followed by a week at Camp Pine Lake in Iowa. Following a week's travel and layover in Phoenix for Annual Conference, we moved on to Camp Peaceful Pines in the Sierra Nevada mountains of California. Two weeks there were followed by a week-long vacation. Then came a two-week stay at Camp La Verne in the San Bernardino mountains of southern California, a marathon 3½-day drive to Iowa, and roughly another week of camp at Pine Lake.

On of the joys of the summer was the fellowship we enjoyed between camps. We stayed in people's homes across the country, often meeting them for the first time at their doorsteps. As we toured a dairy farm in Kansas, stayed with friends in Iowa, played volleyball and broom hockey with the Camp La Verne staff, or spent our week off with Sophia's family, we experienced hospitality at its finest. We enjoyed good home cooking and down-home friendliness wherever we went.

The hours were long, and the travel was longer, but the rewards were innumerable. Whether it was seeing a group of kids cooperate to scale a 12-foot wall, watching youth make mature decisions about lifestyles, or seeing the joy in a young boy's face as he builds his first one-match fire (without paper!), numerous incidents made me sure that we got more from the summer than we gave.

We saw campers gain a new awareness of world hunger—a growing empathy for our neighbors beyond our immediate doorsteps. Two boys in a Kansas youth camp heard about the plight of a small, isolated Nicaraguan village, which had

Will Martin of Camp La Verne listens as Carol Kettering of the traveling team explains some of her ideas for creating new excitement in Brethren camping.

lost its only boat. The boys collected pledges for more than $100 from some 20 campers, and fasted to raise the money. Their efforts rapidly drew the group together in Christian community as the youths saw the meaning of faith in action. And the money was sent to help the villagers in Nicaragua buy a new boat.

I can recall my own camp counselors of years ago, and the discussions we had about Christian values and beliefs. Although I've never been one to blindly accept all that is told me, those counselors' willingness to share a part of themselves surpassed anything they might have said to me and impressed me more than they will ever know. The fact that someone would take one week of vacation to spend it with me and six or seven other boys made me seem important. It helped me feel as if I belonged.

At the end of my summer with the Traveling Team I talked with 91-year-old Chauncey Shamberger, perhaps the dean of Brethren camping. For him, he said, the primary value of the camping experience is that "it gave young people a feeling that they were a part of the church—that the church really had respect for them."

That certainly seemed true. This summer we worked with all ages, from first graders to senior highs. We worked with all types, from Midwestern farm kids to inner-city Los Angeles kids. Regardless of age or background, they all needed to know "that they were a part of the church" and "that the church really had respect for them." Enough respect that many people were willing to give a week or more of their summer to work with church camping. Enough respect that people were willing to share their faith and personal experiences with them. That is the essence of camping—people sharing of themselves to help other people.

I am grateful I had a chance to share of myself this past summer. It was rewarding to have had a small part in this new project. I hope that the Traveling Team concept will remain alive and vital, even though the benefits of what it does may not be seen for years to come.

But, most of all I hope that years from now someone might say, "Oh, I remember her—she listened to me. I remember him—he helped me with a project. They made me feel like I was important." ☐

David W. Minnich, from Elgin, Ill., is a 1985 graduate of Bridgewater College, and is now serving in Brethren Volunteer Service in Warrensburg, Mo.

Brethren

by Phyllis E. Leininger

"On Belay." "Belay on."

"Rappelling." "Rappel."

The group near the base of the cliff watches in silence. Curt Rowland, belaying from on top of the rock, 25 or 30 feet up, reassures the rappeller. "Keep your feet where they are. Let your bottom down till it's level with your feet. A little more. . . . A little more. Okay. That looks great!

"Now just let the rope move through your left hand. The right hand is your brake. Keep that right hand under your bottom. You're looking great. Just walk on down. It's all yours, Roger."

The descending camper is out of Curt's sight. Roger Cruser takes over giving instructions from below. "Just watch your feet. And don't look down at me. Come down as slowly or fast as you choose. Great job!"

"Yea!" shout the observers, and the sound of applause echoes among the rocks.

Ropes are pulled up. The next camper's Swiss seat is fastened to the metal figure eight on the rappelling rope. Safety ropes are secured. More encouraging words from Curt and Roger. The audience watches breathlessly. Claps of praise ring for every camper touching bottom as if each were the only rappeller. Such is the concern and closeness of this group.

Rappelling was a new experience for most campers at the denomination's first national camp, sponsored in July by the Outdoor Ministries Association of the Church of the Brethren. Venture Forth, co-directed by Art Fourman of Camp Inspiration Hills and Curt Rowland of the YMCA of the Ozarks, brought together leadership from several camps and was geared for experienced campers.

The 24 junior high campers from Ohio, Indiana, Illinois, Pennsylvania, and Washington met at Carter Caves State Resort Park in Kentucky, where they pitched their tents in the "primitive" area. Resource leaders helped campers experience caving, canoeing, rappelling and hiking. Counselors led daily living activities. Bible studies focused on stewardship of creation.

The campers took turns cooking meals

amping at Carter Caves

over an open fire. As we ate, the dish water heated in a bucket over the fire. Washing their own dishes and dipping them into boiling water proved another first for some campers, but they quickly got used to hanging their dip bags with clean dishes in neat rows on clotheslines.

As we prepared for caving, it looked as if we were having a fashion show of sorts. The three layers of long johns, jeans, flannel shirts and cover-alls was accented with knee pads, elbow pads, small backpacks, and hardhats.

Mary and Roger Cruser, our caving specialists, always checked to see that each camper had at least three light sources. They passed out candy bars to be put into the packs and saved for an emergency. Each group explored Laurel and Horn Hollow caves, two non-commercial, undeveloped caves.

The half-day and whole-day cave options were demanding expeditions. Cow and Counterfeit caves had an eight-inch squeeze and a long crawlway, called the Serpent's Express. The all-day adventure in Canyon Cave included rappelling down 60 feet to the pit and climbing back up the jagged, slippery rock at the end of the day. Each night when a tired, dirty, but very happy group returned, spontaneous cheers went up.

Left: *Roger Cruser rappels himself down a cliff, one of the exciting activities of the first Church of the Brethren national camp.* **Below:** *Jonathan Meyer and Andy Ulrich, of Lombard, Ill., explore Laurel Cave.*

Caving, canoeing, horseback riding, miniature golf, swimming, hikes to six natural bridges, vespers, evening programs sponsored by Carter Caves—the week was full of meaningful experiences.

Through the entire week, each person was kept in God's care. We did not have one accident. There was much to celebrate. Campers' mealtime prayers always included requests and thanks for beautiful weather and for safety in whichever activity they were anticipating.

We had worked and played together. We had laughed at leaders' stunt night and applauded campers at their talent show. We had grown close to individuals we had never known before. We had seen magnificent beauty above and below the earth. In this attitude we came to Saturday night's worship.

For this service we proceeded silently into Cascade Cave. We turned out the flashlights. Scriptures and remarks were given in complete darkness.

One candle was lit. We each took light to someone who had touched our lives in a special way that week. Then we touched lights and continued to share our affirmations.

In the acoustical beauty of the cave, we sang choruses about light and then, with our candles glowing, left humming quietly. Hugs were precious, and tears watered the earth.

The week had disappeared. Sunday morning brought worship, taking down tents, and cleaning up.

"I'll be here next year. Will you?"

"I want to come."

"Let's have a Venture Forth reunion."

"Don't forget to write."

The first national Brethren camp is memory. With renewed strength we venture forth. ☐

Phyllis E. Leininger is a first grade teacher, and a member of the Oak Park Church of the Brethren, Oakland, Md. She was a counselor at the national camp.

Small talk

by Karen B. Kurtz

Apryle Kennenbaugh, age 10
Mogadora, Ohio

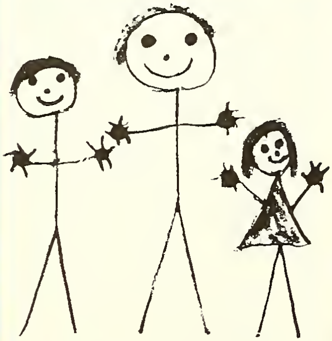
YOU
ARE
SPECIAL

Sherry Colwell, age 10
Mishawaka, Ind.

You are special!
How marvelous there is only one person in God's wonderful world like you. That is you, yourself!

Sara Sedlacek, age 8
Nampa, Idaho

Each of us—young people, older people, people who live alone, people who live together in families, people who are handicapped, people who live in lands far away—all of us have unique gifts to contribute to the world. What is *your* special gift?

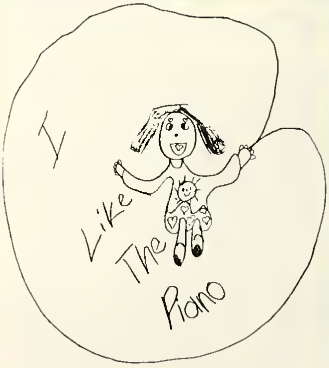


Adam Leckron, age 6
New Windsor, Md.

Oh, I am growing tall
beside the pictures on
the wall.

I'm learning nice things I
can do.
My smile is growing bigger,
too!

Karrie Price, age 7
Bunker Hill, W.Va.



Angie Garrison, age 7
Sterling, Ill.

What tragedy does it take?

by Edward Kerschensteiner

"Pastor, will you pray?"

"Our child ran away!"

"My husband walked out!"

"Dad had a heart attack!"

What tragedy does it take to awaken us to responsibility, accountability, reality, and spirituality? We often wait "till the horse is out before we shut the gate." Or till "the cows are in the corn" and "the chickens fly the coop" before we face our responsibility.

Many opportunities pass us by because we are occupied by the trivial or blinded by the present. Therefore, we spend much of our time on "after-the-fact" events and tragedies. We never seem to enjoy the fullness life was meant to offer.

Too busy making a living, no time to live. Trapped by schedules, we turn our homes into meaningless depots where we clean up, change, and catch the next bus out. We take no time to share, to reflect, to relax, until we are sidelined by a tragedy.

Tragedies have come to be the hope of a hopeless people. So often we live only from one tragedy to another. What a sad commentary on our lives and our values system when we must admit that a tragedy is a blessing.

We have not accepted responsibility for our actions or realized we are accountable to each other and to God. Very few of us want to deal with the realities of illness, aging, or death. And most of all, we shove to the farthest corners of our minds the issue of spirituality. Since one never sees God, how can he exist? With one sweeping thought we reduce the whole world and the universe to what we can see.

But occasionally the haunting questions arise. Is there eternity? Is there life after death? Maybe I need "fire insurance," as some put it. So a merit system is worked out to stave off the fires of hell, and God is reduced to a spiritual broker: I'll go to church when I can. I'll help with some community projects. I'll believe in you if you will keep me from tragedy.

Thus God is shaped in our minds as we want him. Unaware, we have once more been trapped by our worst enemy—self. Humankind at the heart and center of the universe. Once again, only tragedy can break through to the self-contained mind.

What does it take to awaken us to the reality that we are accountable to a divine planner and a divine plan?

Look at the human wrecks that litter the highways of life. Nations fighting nations for what and over what? Governments blinded by false power, believing that peace is holding the rest of the world at gunpoint. Leaders who forget that servanthood is the foundation of leadership. Families blinded to their purpose, where husbands and wives take each other for granted and allow the love that brought them together to die. Only tragedy can come to the rescue.

Only when we find ourselves at a point of no return do we begin to think or to listen. There is a day of folly when the fool reaps his harvest. There is a day of doom when the forces of evil overtake the forces of good. There is a day of reckoning. There is a judgment.

Must a nation collapse before it learns how to live?

Must a community die before it learns to work together?

Must a church die before it can make a change?

Must a marriage break before we awaken?

Must an individual fail before becoming accountable?

"Pastor, tell us. Pray for us. What is happening in our lives?"

"Whatever a man sows, that he will also reap" (Gal. 6:7).

"For with the judgment you pronounce you will be judged" (Matt. 7:2).

"Fear God and keep his commandments" (Eccl. 12:13).

"If a blind man leads a blind man, both will fall into a pit" (Matt. 15:14).

Jesus often said, "He that has ears to hear let him hear." ☐

Edward Kerschensteiner is pastor of the Rocky Ford Church of the Brethren, Rocky Ford, Colo.

Praying with others

God wants us to pray together, but to say yes to his love from the desire of our hearts, not out of a sense of duty, or embarrassment.

by Gordon Dalbey

"Pray for one another, that you may be healed" (Jas. 5:16).

Recently a fellow pastor invited me to teach his deacons how to pray for others. "We go out and make calls at hospitals and members' homes, kind of like lay-pastors," the head deacon explained, "But frankly, we're uneasy when it comes time to pray for them."

Even though I have had experience as a pastor, I know that uneasiness all too well myself, especially with those I haven't prayed with before. My major fear is simply that my offer to pray will make the person uncomfortable. Even very active church members may see themselves as "not too religious," while others may see their faith as "very personal." These persons would be embarrassed to be prayed for aloud.

When in doubt, I fall back on a simple rule: If you want to know how someone feels about something, ask. I simply say, "Would it be agreeable if I said a prayer, or would you rather not just now?" Be sure to allow the person full freedom to decline your offer.

Certainly God wants us to pray together, but, like the best of parents, God wants us to say yes to his love from the desire of our own hearts, not out of duty or embarrassment. To visit someone in the name of Jesus is to come as a servant, not as a judge. You are not there to force God on the person, but to offer God's loving fellowship.

Still, unless the person belongs to another religion, you need not fear offending by offering to pray. You have simply offered to share something very good. If you have truly released your expectations to the Lord, and the person is offended, you may trust it comes not from you but very likely from some painful experience with "religion" out of the person's past.

If you get a green light to pray, here are some suggestions to help you proceed.

- Let the other person set the prayer agenda. You may see obvious things to pray for, such as physical healing. But what seems most important to you may not be number one on the person's list of concerns. You don't want the person to be preoccupied with one concern while you're praying about something else. Again, ask. I try to say something like, "We'll want to pray for your healing. Is there anything else you'd like to include in the prayer?"
- Be sensitive to the surroundings and minimize distractions. You can ask politely if someone might turn down the television or close the door. To do so says that prayer is important enough to require your full attention.

In hospitals, nurses, dietitians, and other staff often enter the room unannounced. Feel free to say, "We were just going to have a prayer together. Could we have a few minutes now with the patient?"

Once I visited a woman in the heart ward and, just as we were about to pray, the cleaning woman walked in, mop bucket and all. With a trace of frustration, I turned to her and said, "We were just about to have a prayer together." To my surprise, she set her bucket down and, with genuine humility, said, "Oh yes, of course." With that, she bowed her head.

Immediately I asked God's forgiveness for my impatience, and when we joined hands I invited her into the circle. Tests on the patient the following day revealed a dramatic healing of her heart, and I believe the cleaning woman had something to do with it.

- Joining hands with those present can give a special feeling of togetherness and strength. If you do so, encourage loved ones to be closest to the patient. You may well have an important prayer to offer, but no one can communicate the love of God better than a spouse, a child, or a parent of the patient.
- In fact, many families long to touch one another in love, but for various reasons are afraid to. If anyone can rightly give permission to touch in healing love, it is a representative of Jesus Christ. Many families are thankful for the opportunity to join hands, and would never dare do it without your "outside" encouragement.
- Do not hesitate to pray for someone who is unconscious. Not all prayer requires the willing agreement of the person. Remember the men who lowered their paralyzed friend through a hole in the roof. It was "when Jesus saw their faith" that he spoke the word of healing (Mark 2:5).
- When heads are bowed and you're ready to pray, don't be afraid to be silent at first to gather yourself and wait upon the Lord. If, as Jesus says, the Spirit of God is like the wind (John 3:8), then we dare not leap out from where we stand until the wind of the Spirit is there. As Isaiah put it, "But they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isa. 40:31).

A suitable interpretation here would be, "They shall pray and not get lost in their own thoughts and words." In faithful prayer, we spread our wings as we open our hearts to God's Word among us—and we wait for God's Spirit to uplift us and carry us in his direction.

In our culture we seem terrified of silence, and we rush to fill it with Muzak, earphones, and canned television laughter. Yet, if God is to speak through us, we must begin in humble silence. If we do not hear God speaking, often it is because we have not stopped speaking long enough to listen.

- Talk conversationally with God, demonstrating thereby that God is as close to you as your best friend. "Churchy" prayers offered in stiff, stilted language makes a person feel distant, as if one must attain a certain level of education or expertise to gain God's attention.

In his desire to bring the full power of God to people, Paul wrote, "When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. . . . I was with

you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God" (I Cor. 2:1-5).

And Jesus himself warned his disciples: "And in praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. . . . Your Father knows what you need before you ask him" (Matt. 6:7-8).

In other words, the "burden of proof" of effective prayer is upon God, not upon you. Your job is basically to remind the person that God is close at hand no matter how dire the situation.

- Open your prayer with praise and thanksgiving. In praise and thanksgiving, we dislodge ourselves from our own narrow view as we lift up God and not ourselves. Then we can see ourselves as God sees us, and pray according to his will.
- If you don't know what to do, praise God that he does know—and is busy doing it as we step aside to allow him through our faith and praise. "Blessed are the poor in spirit," Jesus said. That is, we don't have to be afraid if we don't know how to pray in every situation. In fact, confessing that saves us from conjuring up human prayer solutions that can only lead us farther from God. If we are truly to minister God's power, we must begin by yielding any power of our own. "My grace is sufficient for you," God told Paul, "for my power is made perfect in weakness" (2 Cor. 12:9).

Perhaps the greatest stumbling block to prayer is our belief that it is something "we do" because "we have a concern for that person." As Robert Weeden has noted in the United Church of Christ journal *Focus*, "We don't pray for someone simply because we have a concern for that person, but because Jesus has a concern for that person."

When we Christians pray, Weeden reminds us, "We are no longer presenting our interest to God, we are presenting Jesus' interest to the Father. We are Jesus' personal representatives, so we dare to pray, 'in the name of Jesus.' As we get quiet inside and listen, He will tell us the kind of prayer which He wants us to offer to the Father. When the Father hears that prayer and notes the 'trademark' of His own Son on it, we will be surprised at how eager He is to close the deal, by bringing about the answer which will glorify His Son."

Relax, then. You are not praying in order to prove how good at it you are, or to bring something of yourself to the person. You are the Spirit's facilitator, the one who recognizes the Lord's knock and opens the door, so he can come in and do the healing he wants. The faithful one at the door welcomes, announces, celebrates the guest.

As for how long you should pray, heed the advice of the Hasidic rabbi who said, "When you can hear yourself speaking, it's time to stop."

- Whenever possible, encourage others present to join in the prayer. Trust that the full word of God is not in any one person, but rather in the body as a whole. The Lord promises a special sense of his presence "where two or three are gathered in my name."

Furthermore, when we are sick we draw inward and fear being abandoned. Opening the prayer to all present emphasizes the inclusiveness of the body and makes the person feel more "a part of" rather than "apart from." As Paul noted, "If one member suffers, all suffer together" (I Cor. 12:26). To a suffering person, that is cause for rejoicing.

- In the hospital, remember to pray for the doctors and staff, that they might be given knowledge, wisdom, and skill to work efficiently toward the healing God wants. Doctors are beloved human creatures of God; they need all the prayers they can get, and the best of them will readily say so. I heard of one surgeon who said, "I'm not a practicing Christian, or even religious, but there was definitely something more than me helping me out in that operating room." We who had been praying for both doctor and patient knew that that "something" was the Holy Spirit.

- Ask God's blessing on any medicine put into the person's body. You would bless any food before you eat it, so why not the medicine?

- Arrange prayer support from others in the body. If only one of you is allowed to go into the patient's room, have others in the waiting room praying as you do. Better yet, arrange a time when the whole body can be in prayer for the person while two or three are actually present.

A woman in a church I pastored was scheduled to undergo testing for a breast lump that had been found to be malignant. At Sunday worship we announced that anyone who felt called to be present at the hospital could come and pray at 7 p.m. Others could stop wherever they were to pray at the same time. Five of us went to the hospital room, and as we prayed the room fairly lit up with the presence of God. The next day's tests showed that the feared mastectomy was not needed, that a lumpectomy would suffice.

When the whole body participates in the prayer like this, the rejoicing is great indeed. "I felt like I was right there in the hospital room," said one woman who had prayed in her living room.

- Pray for the family. Certainly the most attention must be given to the person in need, but too often we forget the immense stress caused to loved ones. Pray that the family be given a special measure of faith during its trial. Pray that God will use this time to draw the family closer together in a way that will endure long beyond this present difficulty.

- Be as specific as possible in your prayers for physical healing. Similarly, fine-tune your prayers for emotional wounds. Most of us fear being specific because we worry, "What will happen if it doesn't come true?"

Prayer is not a magic formula, but an effort toward deeper relationship with God. Any relationship takes time, effort, and the willingness to try again when things go wrong. Jesus told his disciples the parable of the persistent widow to teach them that they "ought always to pray and not lose heart" (Luke 18:1-7).

Certainly, ultimate healing for us all will come only when the Lord returns in glory. But while we are here on earth, we are called to use the power God has given us through Jesus to heal others physically, spiritually, and emotionally. Read books on prayer; attend seminars, retreats, conferences; pray regularly in the fellowship of the body. In your own prayers, ask the Lord to teach you so you can bring this power to others.

- Avoid the phrase "if it is your will." If you have no sense that God wants to heal the person's condition, you have no business praying for that in the first place. Jesus never approached a broken person to say it was God's will for him to stay that way. He came to heal. The leper who cried out, "Lord, if you will, you can make me clean," was told forthrightly, "I will" (Luke 5:12).

Agnes Sanford suggests that we substitute the phrase "Let it be done according to your will." This allows for any means God might choose—medical, dietary, or purely spiritual—and over however long a time God chooses.

- When appropriate, encourage the person being prayed for to pray for others. While only the doctors can certify a medical cure, the ultimate sense of spiritual cure comes when the person sees herself as "strong enough" to demonstrate care for others. Agnes Sanford likens the process of healing to electricity in a light bulb. The bulb lights up only if the current passes into and out beyond the filament.

Especially encourage the person to pray for others whose condition is similar to hers. Beyond the special uplift to the person praying, no one can pray quite as effectively for healing as one who has already experienced such a healing herself. As Paul writes in 2 Corinthians 1:3-4: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God."

As you grow in your prayer ministry, keep in mind that the primary purpose of prayer, before any healing occurs, is to draw us into closer relationship with God. The words you say in your prayer and the presence you convey can only come out of your relationship with God. In order to communicate the closeness of God to others, you must first have experienced it yourself. ☐

Gordon Dalbey is a United Church of Christ minister and free-lance writer, from Redondo Beach, Calif.

Teaching children how to pray

by Linda Hollinger

Children witness prayer at church, in homes, and in some schools. Some are taught to memorize prayers to recite at mealtime or bedtime. Often though, even in adulthood, prayer never progresses beyond murmuring memorized phrases of the Lord's Prayer or a familiar blessing before meals.

How do we as Christian parents, relatives, and adult friends help children learn to pray? In most cases, the learning is by example. If children do not experience adults praying, they will likely stagnate at the memorized prayer.

Early teaching of memorized prayers is good, as are the habits of bedtime and mealtime prayers. But even when the child is a toddler, the adult can add a sentence or two to the memorized prayers. "We learn to pray by praying, and the spirit in which the prayer is offered is more important than the outward form. . . . To help children make up their own prayers and pray with them is a better way of teaching about prayer than to talk to them about praying," Peter Marshall, former chaplain of the US Senate, told his son. "Just talk to God about anything on your mind, Peter John, in your own language, in your own way. That's what prayer is."

There are different kinds of prayers. We can say thank you, or please, or sorry, or we can simply talk. We can say part or all of these types in one prayer.

Thanksgiving for all of our blessings is very important. Be specific, not general: "Thank you for this pretty day . . . rain . . . warm home . . . husband . . . children . . . new shoes . . . best friend . . . getting well . . . food to eat . . . the cookies Mom made for me."

In John's Gospel it is written, "All things were made by him." In offering thanks for the smallest things, we show our children that our bounty comes from God.

Requests for help are also important: "Please help me not to get nightmares . . . to be brave at the doctor's . . . not to fuss with Johnny and Suzie . . . to do what Mom and Dad say . . . to be patient with my child . . . to be more pleasant with my husband and children . . . to finish my school work . . . be nice to that girl on my bus."

Our children will learn nothing is too large or too small to ask for God's help.

Children see our mistakes. By confessing in front of them we teach them honesty: "Please forgive me. I was rude. . . . I broke my sister's doll. . . . I argued loudly with my husband. . . . I shouted at my wife. . . . I lied to my daddy. . . . I was mean to the cat. . . . I was a smart aleck to my teacher. . . . Help me to say I'm sorry. Help me not to do it again."

When an adult prays with children, the prayer should be focused on the adult's shortcomings, not the child's: "Lord, forgive me for being impatient with Suzie this afternoon. Help me to rid my life of things that make me nervous and hurried so that I can be more patient and loving." (Compare this with another mother's prayer prompted by a similar situation: "Lord, please forgive Suzie for pestering me when I was so busy this afternoon.")

Most young children have a hard time differentiating between God and their parents. By confessing our sins to God in the presence of our children, and with them receiving his forgiveness, "God is no longer in league with harassed parents, used by them to keep children in line. He is not the property of parents . . . rather, he is God of both parent and child, before whom each member of the family is responsible," says writer Bruce Larson.

Bedtime is a comfortable time for learning to pray with children. A short prayer that covers their day and ours can be said as we tuck them in bed. Think about the day. Ask the children if they want to tell God anything. Anything happy or sad, thankful, ashamed, afraid, proud, worried? Any of these thoughts can be made into a short prayer. Bedtime prayer is a good habit, but children should be aware that we can talk to God anywhere, doing anything, at any time and in different ways.

Even when our children are beyond the age of "tucking in," a quiet time before retiring can be beneficial for keeping lines of communication open. If bedtime is not a restful or even peaceful time, perhaps another time could be used. It should be a consistent meeting, however.

A little girl whose mother had early work hours, and necessarily an early bedtime, used to tuck her mother into bed. It was a special time for both. A shared prayer as each child goes to school can help the day go well. Prayer time with each child as they are awakened for the day can be meaningful. Another possibility is to use the actual evening tucking in as a regrouping time for soothing "ruffled parental feathers" and for giving assurance that not wanting to go to bed is an okay feeling.

One way to initiate prayer with a child is to read books on prayer with the child. Another method is to explain the phrases of the Lord's Prayer. Then repeat the prayer at bedtime or mealtime. Even preschoolers can learn it this way. (After all, they learn the pledge of allegiance by repetition in pre-school and kindergarten!) A third way to initiate prayer is with a song.

When a child is unwilling to pray, do not force the issue. Indicate that you would still like to talk with God in the child's presence. Ideally, both parents as well as other important adults should pray with the child. If an adult expresses a reluctance or inability to pray, the child may feel that only certain persons can talk with God.

How can an adult for whom prayer is unnatural or very new or unmeaningful lead a child in prayer? A simple way for the adult to begin is with a "please" and "thank you" prayer. Honestly communicating with God in the prayer, even though it is very simple, helps an adult feel more comfortable. Moreover, it can help the adult to grow in prayer, too. ☐

Linda Hollinger is children's program director in the Manassas (Va.) Church of the Brethren.

On giving the gift of home, being unfair

David R. Miller

Brethren to give the gift of home

I read Bill Bowser's "To Rediscover *Gemeinschaft*" (August) with genuine appreciation. He is right in pointing to the distinction between a New Testament church "that clings tenaciously to the New Testament," meaning one that is preoccupied with fulfilling to the letter its instructions, and a church "that seeks to rekindle the spirit and rediscover the vision that inspired the early church."

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

What prompts me to respond, however, is Bowser's use of Robert Frost's poetry. He quotes the line "Home is the place where, when you have to go there,/They have to take you in." Bowser says that he's not sure where the line comes from. That's too bad, for if he had been familiar with the poem, he would have noted that Frost gives *two* views of home. The quote comes from Frost's story poem "The Death of the Hired Man." In that poem a prodigal hired man returns to the place of his former employment. You get the feeling that this is not the first time he has gone and come, and that he chooses to leave at inopportune times. But unlike the biblical story of the prodigal—the son who returns as a young man, eagerly willing and able to work as a hired man in his father's fields—this hired man is old, and unable now to earn back his acceptability.

And so he lies asleep by the kitchen stove while the husband and wife sit outside on the porch steps discussing the situation.

The husband has lost patience with the hired man. From his point of view the hired man has taken inordinate liberties, and hence the husband's description of home is that of a last hope of refuge—" . . . the place where, when you have to go there,/They have to take you in." To which his wife responds: "I should have

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e BRF

called it/Something you somehow haven't to deserve."

These perspectives characterize an age-old struggle within human communities. What is required of someone that we may call them our own? Surely the husband feels the pinch of his *obligation* to this man by whose side he has worked many hours. He sees it and sighs; he may not like what he must do, but he is *obliged* to do it.

It is not a question of obligation for the wife, but rather one of *connection*. She has become related to the hired man, and in her relation she feels his need. Explanation and understanding are not primary. This is home.

While their conversation continues, echoing in their house as it has in the halls of governments, churches, and homes everywhere—claiming the attention of even devout and serious women and men—the hired man dies, "outside the gate," really very far from the heart of the matter for the husband and wife, but waiting still for a response.

Many interpretations present themselves. The most striking to me is the possibility that Frost is contrasting traditional masculine and feminine views of the home. The paternal emphasizes the value of duty and justice. The maternal places the accent on care and comparison.

No community can be simply one or the other. Communities are dependent upon

Windows in the Word

by Timothy K. Jones

Glory

A member of my congregation had a remarkable experience. In her apartment one Sunday afternoon she was overtaken by a sudden, overwhelming awareness. She found herself immersed in a cleansing Presence, wrapped in divine power. The God of the Christianity she had espoused for years became searing reality. It was life-shaking. Miraculous. Even fearsome. But not terribly strange.

For our encounters happen in different ways; we use varied vocabulary and reflect on our experiences from a variety of backgrounds. But we all brush up against the holy, if we are open. The object of theology becomes a transforming power. During our prayer habits or stale rituals, something clicks and it becomes a meeting charged with grace.

Psychologist George Leonard always asks his lecture audiences the question, "How many people here today have ever had a mystical experience?"

In simple terms he defines a mystical experience as "feeling a larger presence and power, sensing a harmony with life and the world, (becoming) alive with a new awareness, elevated by a vision."

Leonard reports that about 10 percent raise their hands in response to his question. Then he asks how many have never had such an experience, and another 10 percent raise their hands.

He suggests that the remaining 80 percent either have had such a mystical moment but did not realize it, or have had one but do not want to admit it. He believes for most it is the latter, for society tends to grow wary around such experiences.

But experience has more and more opened up my ears to what the Bible says about such encounters with glory. Person after person in scripture found the mundane interrupted and saturated by radiance and power. Think of Moses, who had to be hid in the cleft of the rock, so awesome was the Lord whose glory passed by. Or Isaiah, seeing the Lord of majesty filling the temple with holiness. It happened to Paul the apostle and it happened to my church-member friend. It happened to me. And probably you.

Writer and pastor Donald Shelby rightly observes that we live in an age that "disdains a sense of wonder . . . an age more accurately characterized by 'Blah!' than 'Ah!'" But God still shows up on the scene time after time as more than a vague force. Sometimes we glimpse the glory in shaking thresholds and wind and fire, other times through a still small voice and favorite scripture verse. But however God comes, our awareness can be drenched with splendor and glory. God is willing to meet us, on the mountaintop or in the sanctuary. Or even in our living rooms. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

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mutual respect and responsibility, a sense of fairness and duty. These values are part of how we correspond to one another in action and thought; they implicitly incorporate discipline as a correlate (and this is the issue on which Bowser's article focused). As such, we cannot pretend that discipline is not a natural and necessary element of church life.

At the same time, we can begrudge too much. We can insist that obligations be satisfied and initiation be thorough. We can be tempted to forget that we ourselves may be unworthy. Worst of all, we may lose the perspective that Christian faith is a matter of heart and not really an issue of conscience.

Within my own home I have observed this very confrontation. My parents wanted us children to be upright and responsible, raised as Brethren to live as Brethren. Responsibility and respect were core values for them, and it is not unfair to say that there was pressure. Yet, amid the tears and frustrations, my parents were ever vigilant with their *nevertheless*: No matter what happens, this will always be a place *for* you.

We cannot expect home to be a place free of regret. There are always things we would have wished different—for ourselves and for others. Yet in the end, home is not a place of simple responsibility, not a place to be earned or taken. It is a gift—one we are called to accept and to give to others.

I believe that the Church of the Brethren is called to give the gift of home too. For how can we love God if we don't love our brothers and sisters? How can we minister to our enemies if we cannot minister to our own? We must ask ourselves continually: Do we insist that individuals and groups "deserve" our love before we open our hearts to them? If th is the case, how can we be a place for those who are weary, heavy laden, and not invited to anyone else's table? ☐

David R. Miller, from the Greenmount Church of the Brethren, near Harrisonburg, Va., is a Brethren Volunteer Service worker at the World Council of Churches headquarters in Geneva, Switzerland. He was profiled in "In Touch," in the August MESSENGER.

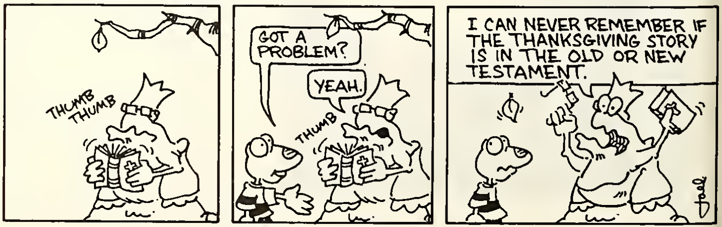
James M. Hite

Editor unfair to the BRF

As the MESSENGER editor sees it (Editorial, August), the Brethren Revival Fellowship is in violation of the "Guidelines for Exhibitors" used to determine what groups may have exhibits at Annual Conference. According to the editorial, the editor decided to ask someone connected with the BRF about this matter. The first one he encountered was Brother Harold Martin. The editor seems to suggest that Brother Harold is the type of man that could not be approached on a controversial subject.

I resent this. I happen to disagree with Brother Harold on several issues. Brother Harold is a humble man, who is willing to discuss any difference one may have with him. The editor's description of him as having ". . . that stern demeanor that suggests he might have been a math teacher in some earlier incarnation" is not only terrible theology but undue ridicule. Brother Harold is a retired math teacher. If the editor had approached Brother Harold on the subject, he would have been given the respect that he refuses to

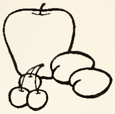
Pontius' Puddle


THUMB
THUMB
GOT A PROBLEM?
YEAH.
THUMB
I CAN NEVER REMEMBER IF THE THANKSGIVING STORY IS IN THE OLD OR NEW TESTAMENT.
Joel

accord to Brother Harold.

Next the editor thought of approaching Brother Paul Brubaker. But since Brother Paul had been chosen for a position that would make him his new boss, according to the editor, he did not feel comfortable approaching Brother Paul on the subject. While I, personally, feel that Brother Paul has fallen victim to "following the fashions of this world," I see him as a fellow laborer for truth within the Church of the Brethren. I greatly resent the implication that he would use a position as a "club" over another member of the church who happens to disagree with him. While I do not know Brother Paul as well as some other leaders in the BRF, I hold deep respect for him. I know him to be a man of much wisdom, and he certainly does not come across to me as a man who has a superiority complex, as the editor seems to suggest.

Finally the editor got up enough courage to call Brother Jim Myer. He can't seem to resist the temptation to



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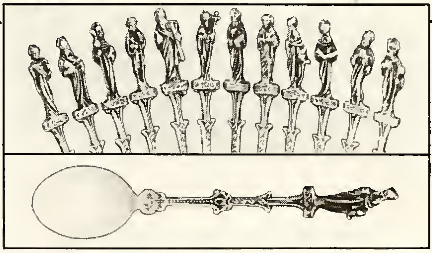

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make an issue over the fact that Brother Jim is "only a farmer." I thought the Church of the Brethren was very concerned about farmers. But I guess they are all right as long as they stay on the farm. Not that the editor did not really appreciate Brother Jim being the moderator. He really hated to see him leave the position, according to the editorial . . . BUT?

I appreciated Brother Jim's answer, "Don't the Guidelines go on to say, 'Any expression of opposition should be done in a loving, supportive manner'?" However, I would have responded a little differently. It is my understanding that our final rule for faith and practice is the New Testament. If this has changed, I am not aware of it. If it has changed, then I believe it is time we conservative Brethren withdrew from the denomination.

The reason I support the BRF in its desire to withdraw from the World Council of Churches and National Council of Churches is my belief that these groups do not hold up the Word of God, especially the New Testament, as their standard for decisions. Not that they do not use this source when they can define it to their benefit. But they also reject the portions that are not in line with their thinking. My understanding of the New Testament is also the reason I agree with the BRF that it is wrong to ordain women. (Both of these issues were mentioned in the editorial.)

Along this same line of thinking, in the same issue of MESSENGER Kerby Lauderdale, whom I do not know, "challenges those who see the Scriptures as never-changing laws, to explain the Acts 10-11 story of Peter's vision at Joppa that reversed biblical law." This had to do with an insight session discussion of homosexuality. If I recall correctly, homosexuals were among the "crawfishes" the editor referred to in his July 1983 editorial, to which he makes reference in the editorial I am discussing.

At the expense of being a "know it all," I will respond to the Lauderdale challenge: As to the "changing of laws," read Hebrews 8. Also, Jesus Christ, the second part of the Trinity, stated in Matthew 5, "You have heard, . . . but I say." He had every right to "change the laws." Mortal man or a church has no such right. But we fear that this is what some within the Church of the Brethren desire to do. ☐

James M. Hite is a member of the Spring Creek Church of the Brethren, Hershey, Pa.

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Office of Human Resources

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turning points

171st BVS Orientation Unit

(Orientation completed Aug. 10, 1985)

Bowman, Clay, Syracuse, Ind., to General Offices, MESSENGER staff, Elgin, Ill.
Brown, Calvin, Bradenton, Fla., to Washington City Church of the Brethren, Nutrition Program for Street People, Washington, D. C.
Brown, Mona, Bradenton, Fla., to Washington City Church of the Brethren, Nutrition Program for Street People, Washington, D. C.
Compy, Elvin, Benedict, Md., awaiting overseas assignment
Daly, Glenn, Marblehead, Mass., to Westside Food Bank, Glendale, Ariz.
Harley, Brian, North Manchester, Ind., to General Offices, National Youth Conference Coordinator, Elgin, Ill.
Leiter, Michael, Waynesboro, Pa., to Cornerstone Center for Justice and Peace, Denver, Colo.
Maier, Birgit, Denkendorf, Germany, to Colorado Food Clearing House, Denver, Colo.
McNally, Barbara, Phoenixville, Pa., to Camp Courageous, Monticello, Iowa
Miller, Julanne, Shepherdstown, W. Va., to Near Eastside Multi-Service Center, Indianapolis, Ind.
Propst, Faith, Mount Sidney, Va., to Lend-a-Hand, Walker, Ky.
Richmond, Kyle, Muncie, Ind., awaiting overseas assignment
Ruark, Stephanie, Spokane, Wash., to Good Shepherd Home, Fostoria, Ohio
Senbel, Abdenabi, Casablanca, Morocco, to Jubilee House Community, Statesville, N. C.
Swick, Carol Lee, Falling Waters, W. Va., to L'Arche, Mobile, Ala.

Pastoral Placements

Bendes, Mark S., from Center, N. Ohio, to Kokomo, S./Central Ind.
Bowman, Fred M., from Roanoke, Oak Grove, Virlina, to Columbus, S. Ohio
Davis, James A., from Gap Community Fellowship, Atl. N.E., to West Alexandria, S. Ohio
Doll, Wayne, from other denomination, to Turkey Creek, Mo., part-time
Fisher, Herbert A., from Trinity, N. Ohio, to Denver, Prince of Peace, W. Plains, interim
Frazier, Steven R., from Henry Fork, Virlina, to Mount Union, Virlina
Houff, James L., from Eden, Virlina, to Champaign, Ill./Wis., part-time
Landes, Wallace B. Jr., from Bush Creek, Mid-Atl., to Palmyra, Atl. N.E.
Pote, Edwina, from secular, to Wichita, First, W. Plains, associate
Rodabaugh, Stanley, from Bethel Center, S./Central Ind., to Dixon, Ill./Wis.
Rogers, David, from other denomination, to Oakland Mills Uniting Church, Mid-Atl.
Steele, Jay H., from Bethany, to Woodworth, N. Ohio
Tyner, Ira L. Jr., from Arbor Hill, Shen., to Beaver Creek, Shen.
Wolfe, Mark W., from retirement, to Blue Ridge Chapel, Shen., interim part-time

Anniversaries

Baldner, Milton and Rhoda, St. Thomas, Pa., 50
Cheek, Lonnie and Vergie, Eden, N. C., 50
Coolman, Mark and Mildred, Huntington, Ind., 60
Elder, Mr. and Mrs. Jacob, Lawrenceville, Ill., 50
Getz, George H. and Marguerite, Fort Wayne, Ind., 60
Haught, Albert and Clara, Huntingdon, Pa., 53
Hay, Lloyd and Goldie, Mill Run, Pa., 70
Kretchman, Alvin and Florence, Johnstown, Pa., 66
Krull, David and Myrtle, New Paris, Ind., 50
Miller, Wilmer and Luella, Windber, Pa., 51
Petry, Earl and Lizzie, West Manchester, Ohio, 72
Shriver, Charles and Mary, Hanover, Pa., 59
Steele, John and Treva, Goshen, Ind., 60
Stubbs, Russell and Mildred, Hagerstown, Ind., 60
Weller, David and Ethel, Windber, Pa., 50
Worley, John and Bertha, Hanover, Pa., 56

Deaths

Barnhart, Charles W., 64, Waynesboro, Pa., June 5, 1985
Bateman, Jesse E., 93, Eden, N. C., June 25, 1985
Betz, Stanley C., 65, Walkerton, Ind., Aug. 3, 1985
Blattenberger, Benjamin F., 82, Martinsburg, Pa., Aug. 5, 1985
Bosler, Howard A., 80, Goshen, Ind., July 13, 1985
Bradley, John C. Jr., 73, Roanoke, Va., July 14, 1985
Claypool, Zeller C., 82, Worthington, Pa., July 7, 1985
Coffman, Reta, 87, Laton, Calif., June 25, 1985
Deshong, Everett, 85, Dayton, Ohio, June 30, 1985
Eby, Dortha, 68, Brookville, Ohio, July 26, 1985
Hall, Russel W., 82, Greenville, Ohio, March 2, 1985
Kastle, Clarence M., 83, Greencastle, Pa., July 12, 1985
Kauffman, Lydia, Middlebury, Ind., May 15, 1985
Lee, Rosa H., 97, West Manchester, Ohio, July 20, 1985
Long, Dorotha L., 49, Mercersburg, Pa., July 23, 1985
Mann, Leona, 73, Waynesboro, Pa., July 24, 1985
Moore, Ross, 75, New Carlisle, Ohio, Aug. 3, 1985
Ogg, Merle, 75, Waterloo, Iowa, July 11, 1985
Overholser, Ida, 100, Bradford, Ohio, July 9, 1985
Overton, Olive, 66, Warren, Ind., July 2, 1985
Paul, Marie, 86, Warren, Ind., May 10, 1985
Rodeffer, Newton B., 85, Bridgewater, Va., July 18, 1985
Schneider, Charles, 89, Des Moines, Iowa, June 28, 1985
Showalter, H. Raymond, 76, Martinsburg, Pa., July 19, 1985
Sollenberger, Cora, 97, North Manchester, Ind., July 18, 1985
Sowers, Anna M., 88, Burkittsville, Md., June 23, 1985
Statler, Ada L., 81, Marion, Pa., June 9, 1985
Stoltz, Edgar A., 35, Martinsburg, Pa., Aug. 6, 1985
Weaver, Warren, 83, Windber, Pa., June 23, 1985
Weybright, Opal L., 76, New Paris, Ind., July 13, 1985
Wise, Martha, 82, Flora, Ind., July 11, 1985

editorial

Let's stir up a cake and share it

My mother has a fruitcake recipe that's been around a long time. I don't know who first wrote it down, or if it's been preserved in its original form. But Mother's been turning out fruitcakes from it for as long as I can remember, and they are delicious. I don't have the recipe memorized and Mother doesn't either, but I know the recipe as written is the inspiration and authority for those terrific-tasting cakes my mouth waters for at this season of the year.

I suppose Mother follows the recipe more or less exactly, but I doubt if someone else, using the same recipe, would turn out just the same cake. The quality must have something to do with how Mother *relates* to that old recipe. There's more there than just the list of ingredients, the measurements, and the instructions. *She* stirs up the cake and bakes it.

Somehow that old cake recipe got on my mind recently after I visited a Church of the Brethren congregation that for some time has been on the outs with Annual Conference and the General Board over certain actions and programs. MESSENGER, too, has come in for its share of blame for where these folks see the church headed. That's why I had asked to be invited in, to see if, in person, I could communicate better than in print.

I went with not a little anxiety, for miscommunication works both ways, and from letters I'd received I pictured my host congregation just laying for me, eager to take me down a notch or two with harsh criticism of my performance as editor. As it turned out, we all had a rewarding time together, and the evening ended in the fellowship hall in an impromptu prayer circle, and then handshaking, hugging, and affirmations of good will.

I tried to be a good listener, and not get too defensive. The church members were friendly, hospitable, honest, and up front. They explained why their dismay over an Annual Conference position paper had led them to stop contributing to the Brotherhood Fund. They aired their grievances over what they perceive to be a "liberal" tone in MESSENGER, and their trouble with the editor's sauciness. They told how upset they were with some of the readers' response ("Opinions") they'd read in the magazine and with some of the Bible study articles I had selected in recent years.

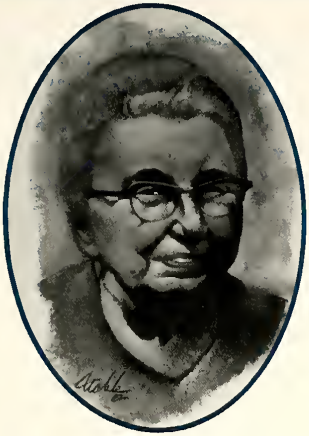
I came away from our friendly confrontation feeling good. Certainly I had learned a lot. At the very least, my future editorial decisions would be made with the admonition of this group in mind. I hope the folks there learned something too, or, at the very least, can now see a real person wrestling with issues at this end of the process.

Naturally, as I made my way back to Elgin I fell to reflecting on this grassroots experience. The heart of the matter seemed to me to be biblical interpretation, not the issues and actions and position statements I had boned up on as homework for my assignment. I thought of my new friends and the price, as Brethren, they are paying for withdrawing from Brotherhood program and for not receiving and reading MESSENGER.

I feel badly that they are missing out on the joy of *being* Brethren. What will they know of On Earth Peace, People of the Covenant, Passing on the Promise, Adventure in Mission, Brethren Refugee/Disaster Service, and all the other things we do—and thrive on—as Brethren? I tried to think of how it would be to isolate myself from my brothers and sisters of the faith. Surely there is more to being a Christian and a member of the Church of the Brethren than being confident that one has the Bible figured out just right, and knowing when to shake the dust from one's feet.

I wanted to turn around and go back and say, "Hey, sisters and brothers, you all have a wonderful recipe that you are guarding. You certainly recognize its value. You've checked it over and over and found it completely accurate in all its measurements and instructions. There are no mistakes in it. You'd brook no one tampering with it. Even for others to voice opinions about it is a threat to you in your guardianship of the recipe.

"Yes, it is a precious legacy—this recipe—and you are to be admired for the seriousness with which you handle it. But, do you ever feel that maybe something is missing? Wouldn't it be great to come out in the kitchen with us, and, with that marvelous recipe we all revere, stir up a cake we all could share?"—K.T.



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guide (gīd), from ME *gide,* MF *guide,* OProv *guida*

1. Someone who leads or points the way.
2. One who exhibits or explains point of interest
3. A manual or signpost with information, directions.
4. A source of instruction on the course of life.
5. Title of Church of the Brethren adult quarterly, a resource to help teachers and students discover the biblical message.

Janice Kulp Long

Walt Nickeson

When classes meet to study the Bible, it's helpful to have an experienced "guide" to lead the way. Over half our Brethren congregations turn to *A Guide for Biblical Studies* to find that help. In 1985-86, the guides pictured here will be preparing the lessons, charting a course through some challenging texts. One look should tell you that the journey will be interesting. Why not join us!

T. Wayne Rieman

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Art Gish

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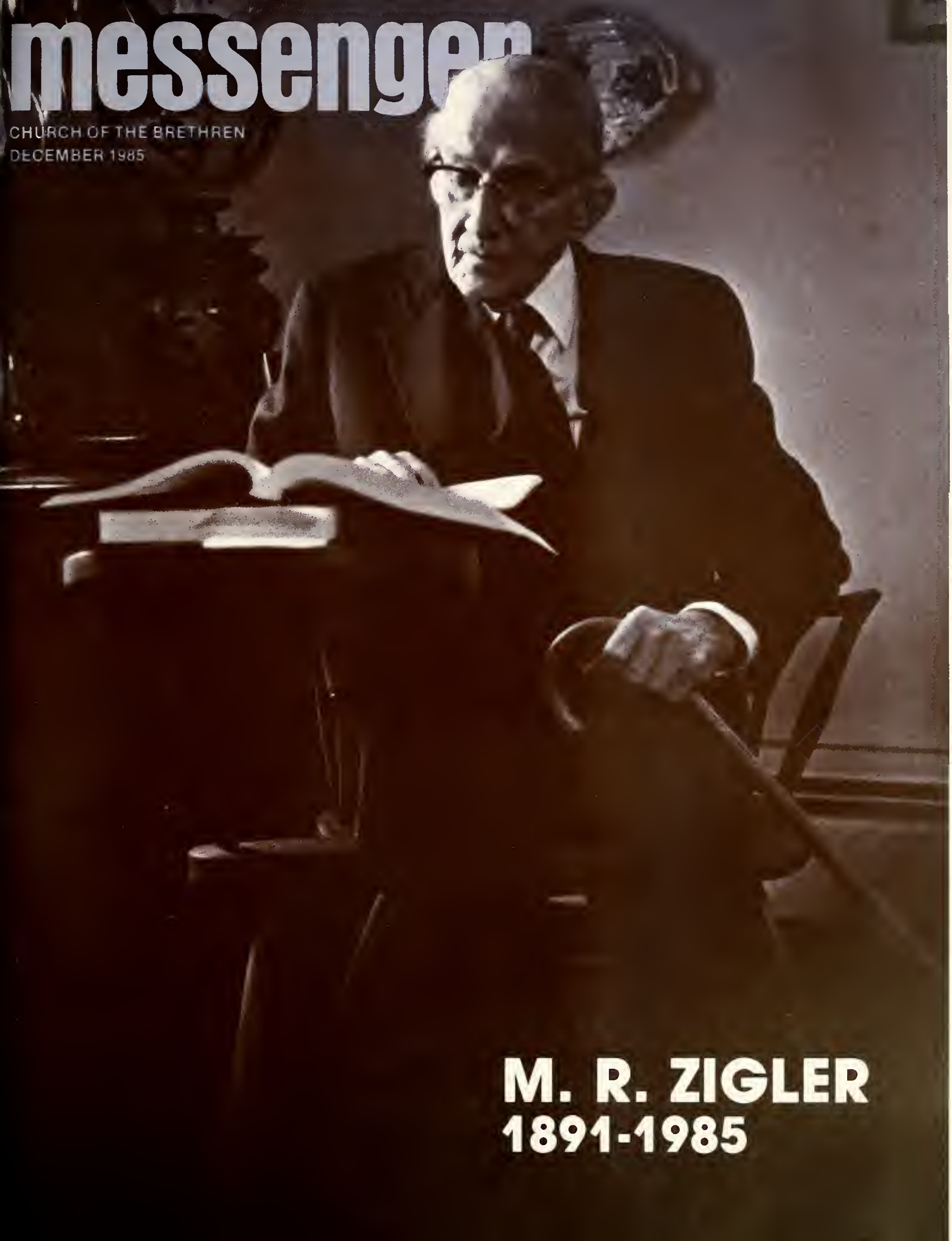
CHURCH OF THE BRETHREN
DECEMBER 1985



M. R. ZIGLER
1891-1985

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11 **Hope for a Second Breakthrough.** Moderator Donald F. Durnbaugh notes the increasing visibility of women in denominational leadership roles. But, he says, there's a ways to go yet.

12 **Blessed Be This Peacemaker.** M. R. Zigler died October 25. Donald F. Durnbaugh explains why he was a hero to so many Brethren.

15 **Whither the White House?** Clay Bowman states the Brethren position on seven issues alongside those of the Reagan administration, and notes the differences.

18 **A Walk Through Winter.** Something delightful happened to Joe Van Dyke when he strolled through the woods one winter morning.

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COVER: M. R. Zigler's last great achievement was the publishing of the Brethren Encyclopedia. It was he who had coaxed the five Brethren bodies together for that joint venture. Our photographer caught him poring over a copy of the 3-volume encyclopedia. Note the cane, a sign of M. R.'s increasing physical frailty. We could have used the photo earlier, but something told us to tuck it away for another time. That time, sorry to say, has now come. (Story on page 12.)

In Touch profiles Ralph Townsend, Woodland, Mich.; Mike Stern, Seattle, Wash.; and John Farrell, Ellicott City, Md. (2) . . . **Outlook** reports on General Board meeting. Disciples and Brethren. Pension Board. Farm aid. Faith and Order. Evangelism team. TV violence. CPS anniversary. Personnel changes. Disaster auction (start on 4) . . . **Update** (8) . . . **Small Talk** (14) . . . "Border Crossing," by Charles R. Simmons (23) . . . **Opinions,** by Gerald Neher (start on 24) . . . **Pontius' Puddle** (24) . . . **Windows in the Word** (26) . . . **Turning Points** (28) . . . **1985 Index** (starts on 31) . . . **Editorial,** "A View From Backwoods America" (36).

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messenger

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letters

AMERICA STANDING TALL

As an American, I never imagined that t
United States would some day "stand tall" – gu
ty of illegally mining harbors, participating in t
overthrow of legally established governmen
and otherwise flouting international law. Nor d
I believe that our nation's basic faith
democracy and human dignity would allow us
turn our backs on ruthless human rights infring
ments being perpetrated by "friendly" autocra
and dictators. Perhaps naively, I had expected
higher code of ethics from my country. With
heavy heart I see that we have adopted tacti
that we ascribe to our adversaries.

The United States has assembled the mo
powerful military machine in the history
mankind, and the Soviet Union is desperately a
tempting to keep pace. The world's population
terrified by both major powers. Like violenc
terror breeds on itself. We seem to be incapab
of realizing that more bombs will produce mo
terror, and this can only increase worldwide fe
ings of insecurity.

President Eisenhower's fear of the military i
dustrial complex in the United States has lo
since proven to be well founded. Our congre
stands by in abject helplessness while the admi
istration beats the drums for greater milita
spending. Needless billions of dollars continue
be wasted in programs that produce only great
feelings of helplessness throughout the worl
Has our nation forgotten that its real streng
resides in the general welfare of its people? Mu
we rush, unthinking, toward a national gover
ment whose only apparent objective is the dev
opment of greater military power?

DONALD R. LEFEVER
Burnsville, Minn.

SURRENDER YOUR TONGUES

Those outside our own denomination ha
usually looked upon Brethren as plain peop
not only in our style of living but in our mann
of speech. We have been loving and kind, slow
anger, and anxious to heal wounds and becon
reconciled with those who disagree with u
Whether this was ever true or not, it is appare
that in recent years many of us have adopted t
strident and vehement language of the electron
evangelists.

We often use words that do not inform or se
understanding and reconciliation, but deliberat
ly use loaded words that inflame and drive
apart. We use little prefixes and suffixes that ac
nasty snips to our language. We add "ultra"
such words as liberal and conservative. We c
pacifists "peaceniks" and those who are for
against abortion "pro-lifers" and "anti-lifers
We label those who think the church should
interested in social action "do-gooders"
"secular humanists." Those who work f
women's rights become "fem-libbers."

To be absolutely fair we must admit that tho
who oppose abortions are not the only ones w
are "for" life, that those who call themselv
"born-again" Christians are not the only on
who are going to be admitted into the kingdo

d that the Moral Majority are not always ɔral in their dealings with others and certainly e not the majority. It may be that you believe ur way is the true and only way, but it is not in eping with Brethren teachings to express your sapproval by slamming the door in the face of ur brother or sister. You accomplish nothing saying "cancel my subscription" or "take me f your roll."

We have to admit our own weaknesses. Even e best among us have struggles and doubts. To our views be known we must humbly try to scribe them to the best of our ability, and not overanxious about expressing our disapproval others. We must try to express our views as rly and accurately as possible. But, even as im-rtant, we must express the views of others in a y that we believe is fair and accurate. Put de the emotionally loaded words we hear on evision programs, and go back to the words of founder of our faith. I beseech you, Breth- ı, by the mercies of God, to surrender your ngues to the control of the Holy Spirit.

AUBREY C. TODD

esapeake, Va.

INKERS IN THE DARK AGES

Compared to the Mennonites and the Baptists, Brethren are still in the Dark Ages in terms of af ministry and missions. How long will we try function as a body without all the members Cor. 12)? Do we see deaf persons only in terms being handicapped? Can we who are hearing rn of God from our deaf brothers and sisters Christ? We can, and we must, in order to ıction as a strong, growing body of believers. Hearing people may be the ones who need to inge their thinking or ways of doing things in ler to facilitate a more inclusive church. But they ready to do that? The church needs to come more aware and educated on a group's eds, skills, and gifts. It needs to put a few llars into providing additional services (such as erpreters). And it needs to broaden its view of ssion to include groups that normally are not ought of as a mission outreach.

TRACY LEE WISER

ederick, Md.

'The writer is deaf fellowship director at the ederick (Md.) Church of the Brethren.—Ed.)

OVED IN MAIDUGURI

I was never more moved about the South Af-an situation than when I read the Annual Con-ence issue of MESSENGER (August). We have n a lot about South Africa on Nigerian tele-ion, but nothing that touched me like the Boe- report from Phoenix.

PINDAR BANU

iiduguri, Nigeria

EAKING OUT FOR SCOUTS

I strongly disagree with Ralph Finnell (Letters, gust). My husband has been involved with the y Scout movement for over 35 years and I ve been participating for over 20 years. Our three sons were Eagle Scouts, and earned the God and Country Brethren Religious Award, so I speak from experience.

At no time during those years have we encountered a militarism-type influence on the boys. Our own Church of the Brethren (Marion, Ohio) has whole-heartedly supported the scout troop they have sponsored for 42 years. The church at the same time has remained loyal to all the Brethren beliefs and teaching in God, as well as maintaining a strong peace stance.

Scouting teaches moral values and social values and, in the order of God, others, and then self, develops skills of leadership and responsibility, self-respect, and respect for other people. Scouting serves as a "mission witness" to boys who have very little or no religious background in the community and the entire world.

Scouting is reaching more young persons, than any other organization I know. Its influence, combined with the church, can have a far-reaching effect and impact on the entire world.

CORRINE MCAFEE

Marion, Ohio

BLESSED ARE THE PEACEMAKERS

Let us collectively and officially go on record now that we are behind the peace demonstrators in Central America. They are fulfilling our spiritual and philosophical convictions by their presence among those agonized people. Let the word go out to all the Historic Peace churches that these are our people, following divine calling to be peacemakers.

H. C. MITCHELL

Mount Morris, Ill.

MONEY NEEDED MORE THAN MEN

Thanks for Dale Aukerman's June article on war-tax resistance. The importance of this type of peace witness is hard to overestimate.

Today with its sophisticated, high-technology weapons systems of mass destruction, the state needs our money, even more than our young men, to pursue its military goals. However, the stakes have now been raised. With the wide-spread deployment of tactical (theater) as well as strategic (inter-continental) nuclear weapons any conflict involving the superpowers could escalate into nuclear war, with nuclear winter threatening all human life. For further reading on the biblical and historial bases for war tax resistance, I recommend the book, *What Belongs to Caesar?* by Donald D. Kaufman (Herald Press).

DALE HESS

Hampton, Victoria, Australia

PARENTS AGAINST THE TIDE

Thank you for printing Tom Hurst's letter to his father in the September "Opinions." It expresses very much the feeling I have for my own parents for taking the stands they have taken over the years. Like Tom Hurst I am only now becoming more appreciative of their courage to "stand against the tide."

BEVERLY A. BRUBAKER

Camden, Ohio

page one

Ten years have passed since we inaugurated a program of regularly having a journalism intern on our Communication Team, through Brethren Volunteer Service. Randy Miller, our first intern, is now associate editor of *World Vision* magazine, in Monrovia, Calif. Other interns have done well in their careers and in service to the church. One teaches journalism at the University of La Verne. One is a newspaper reporter in Pennsylvania. One is a multimedia artist in Illinois. One is a student at Bethany Seminary. And so on.

Clay Bowman

Our latest intern, Clay Bowman, from Syracuse, Ind., has been with us since August, and, like his predecessors, brings with him his own special set of skills. Clay is our first intern to have been a radio news reporter. During his college years at Manchester, he worked for radio stations in Huntington and Fort Wayne, and also worked as a reporter for the Fort Wayne *News Sentinel*. So it is natural that Clay helps put together MESSENGER's news section as a major part of his assignment here.

His first feature article appears in this issue (page 15). Clay has traveled to Kentucky and Georgia to research a story on Brethren response to housing needs, and to Ohio to get experience helping on a disaster relief project for another story. You will see his by-line often in 1986.

We sing the praises of Brethren Volunteer Service, and we heartily welcome Clay Bowman to our staff.—THE EDITOR

Corrections

In the August editorial, the editor was mistaken in saying, "The ruckus over exhibit space (led) to a committee drawing up official 'Guidelines for Exhibitors'. . . ." Actually, Central Committee had only *amended* some guidelines drawn up in 1977.

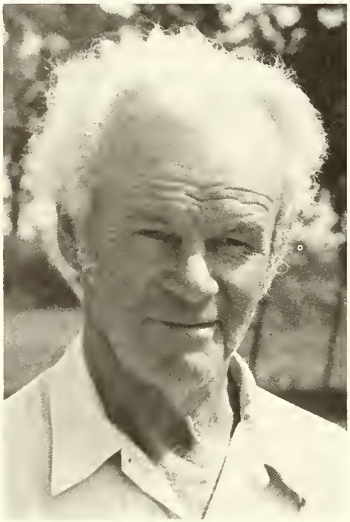
In the same issue, on page 17, we were led by a printed program of Conference to identify Bethel Temple Community church's Annie Washington as Paula Stanley. We regret the error, and still wish we could find out the name of the sister shaking Annie Washington's hand.—Editor

in touch

Ralph Townsend: Viewpoint from mile two

Just one year ago Ralph Townsend stood in the cold December air on the pavement outside Williams International in Walled Lake, Mich. Williams International builds the small jet/rocket engines that propel nuclear missiles, and Ralph was there as part of a group protesting the international arms race. With four other protesters Ralph had walked out across Williams' driveway and refused to obey police orders to stop blocking the plant entrance.

He had had experience at the Williams International plant before. In November 1983 he had been arrested there. With other peace activists, one being his pastor—Pamela J. Owens of the Woodgrove Brethren-Christian Parish—Ralph spent early Advent 1983 in the Oakland County Jail. Now he was facing the police again, and quietly breaking his country's laws. Once more he was arrested and jailed. Once more he spent Advent—and this time New Year's as well—as a prisoner of conscience.



Why does a "good Brethren" such as Ralph let himself get jailed for civil disobedience? Ralph acts out of years of faith learning, instructed by the peace lifestyle of the church he loves, molded by a visit with Mohandas Gandhi, and urged on by years of agricultural and educational missionary work.

Ralph grew up on a farm north of Woodland, Mich. As a young man, freshly graduated from Manchester College, he taught school in India. It was there that he met and conversed with Gandhi. "He told me that it takes tremendous discipline to be nonviolent. He gave me the feeling that nonviolence was a way of life I could follow."

Years of farming, teaching, and acting as an agricultural extension agent in Bangladesh with his wife, Mildred, have had a profound impact on Ralph. "We are using up the resources of the world so rapidly to build up military defenses. It is a misuse of resources," says Ralph. "Hunger and the problems of the poor of the world are caused by militarism. There is an obsession to have more and more, and the need to defend what we have already gotten.

"All of this is a matter of stewardship," he adds. "Consumerism is a drive to control the world's resources. America is being blackmailed, held hostage, to these political and resource aims of governments that are adversaries."

Ralph fields the inevitable question, "Will civil disobedience do any good?" His response is, "I don't know. It is not a pragmatic move. It is a personal action, in faith that changes will come. It is a way to get a message to other people, a way of lifting up the faith nonviolently. Life does not consist in the abundance of things.

"Gandhi teaches: 'Truth excludes the use of violence because man is not capable of knowing absolute truth, and, therefore, is not competent to punish,'" quotes Ralph. "'How does one know that is truth? The willingness to suffer will tell.'"

Blessed are the peacemakers. Ralph and Mildred are loved and respected by the members of Woodgrove Parish even though they don't always agree. "Jesus teaches me to go the second mile," says Ralph. "Will I go again to Williams to witness? I don't know. I'm not proud of going to jail. I do know that somehow we have to stop the growth of nuclear weapons."—JAMES L. KINSEY

James L. Kinsey is district executive of Michigan District of the Church of the Brethren.

Mike Stern

Mike Stern: Music t

"First they came for the communists,
then they came for the Jews,
But I wasn't a communist and I wasn't
a Jew.
So I didn't stand up, and I didn't ask why,
And by the time they came for me
There was no one left to ask why."

These lyrics inspired by Martin Niemoeller are a segment of "I Didn't Ask Why," a song written by Mike Stern, and part of a new tape titled, "Amigo," that Mike recently recorded to benefit the sanctuary movement.

Mike, a native Washingtonian, has been active in the University Baptist Church in Seattle for the past two years. The University church was the seventh congregation in the country to become a sanctuary for Central America refugees,

Mike has used his musical abilities (writing, composing, and guitar playing) since the beginning of his involvement with the church. He began playing during the worship service the first month and since has played for peace vigils, prayer groups, conferences, and other meetings.

John Farrell: Harmony out of discord

John Farrell looks on piano tuning as more than just a job. He sees it as an expression of his new value system. "Every instrument I work on is a metaphor. I make harmony out of discord," he explains.

A member of Oakland Mills Uniting congregation and an increasingly ardent peace activist, this native Californian moved to the Baltimore area in 1975, having accepted a position with the US Department of Defense.

Considering his rather esoteric academic background ("Slavic linguistics with an emphasis on Russian language and literature"), John felt fortunate landing such a good job. With his wife, Pam, and young son, he settled into a comfortable suburban home, prepared to live the "American Dream."

For the first six months, "things went fine." During this time, the Farrells (both with a United Church of Christ background) began attending an innovative interfaith center in nearby Columbia, Md.: Oakland Mills Uniting congregation.

Here, for the first time, John was exposed to the Brethren way of life.

"Some of these people had been Brethren all their lives. They tithed as a matter of course. Then there was the strong pacifist tradition. I'd never been exposed to that first-hand," John marvels. "The experience was a real turnaround!"

For three years, John and Pam agonized, struggling to harmonize new values with old choices. During this time, they joined a "small sharing group." "It became increasingly clear to me that I couldn't continue with the Defense Department and be a whole person," said John. He calls the support of these fellow Brethren "very crucial."

Agreeing changes were needed, the Farrells gave themselves a year. Now parents of two sons, they considered many options. Finally, John decided to try piano tuning, based on his experience in a course he had "wandered into" while a graduate student at UCLA.

In 1978, John took the "leap of faith," and began his home-based business. "How can you do it with two kids?" he was asked. "They are my two best reasons!"

Now, for John, a 60-hour work week is not unusual. His sons are thriving; Pam is a student at Wesley Theological Seminary in Washington, D. C., and interim consultant for congregational ministries in Mid-Atlantic District.

John's only real dissatisfaction is "not having enough time to devote to peace-oriented activities." and his whole life has changed. Metaphorically, he adds, "You can't tune just one note on a piano . . . they're all related."—Nancy Kettering Frye

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

s 'Why?'

Through his music Mike hopes to help sustain the struggle for peace and justice. "Music can do something that words and speech cannot do. Music has an emotive side to it. You can sculpt the words into an artistic form."

"There is a need to sustain the energy," he adds. "Sometimes you've got a lot of strength to accept the call, then there are times that are low, when your strength is sapped. Music comes in at a good place, for it can carry you along and also inspire you when you're down."

The people who like Mike's music best are usually people committed to the struggle for peace and justice. Says Mike, "I have attempted to let music help inspire those struggles." And indeed his music has done just that. Hardly a month goes by that he isn't asked to be part of the Sunday service. As one listener put it, "Mike's songs are sincere, heartfelt, and moving, and help to further the cause of peace and the cause of refugees seeking sanctuary from oppression."

Mike is a former Brethren Volunteer Service worker, and has a rich Brethren background. He grew up in the Ellisforde congregation in Tonasket, Wash., and both of his grandfathers were Brethren pastors. Mike was also one of a dozen Brethren draft resisters to be prosecuted by the federal government during the Vietnam war.

Mike has used this background in his music, and has also influenced the work of the University church. He is now a member of the Baptist church, but still retains an associate membership in the Sunnyslope church in Wenatchee. Because of Mike, a connection was made between University church and BVS. Now the University church has two BVSers helping minister to the needs of Salvadoran and Guatemalan refugees.

Mike's music is rooted in compassion and awareness of the world. He uses his extensive background in the Brethren tradition and in peace and justice issues to create music that inspires, uplifts, and best of all, asks the right question . . . "Why?"—C.B.

Future of Brethren Press printing operation tops agenda at fall General Board meeting

A decision about the future of the Brethren Press production unit topped an otherwise light business agenda at the October 8-11 General Board meeting in Elgin, Ill.

The question of whether or not the church should remain in the printing business was discussed in both the General Services Commission and the General Board, with many of the Brethren Press employees sitting in on the meetings. Board members ended up agreeing with the Administrative Council recommendation that the printing part of Brethren Press be sold or phased down.

The decision does not affect the publishing work of Brethren Press, which will continue full force and even expand, according to general manager Robert Durnbaugh. (See "What's Happening to Brethren Press?" a Special Report on page 9.)

Worship was a significant part of the board meeting. As usual, the four-day meetings began and ended with worship, but board members and staff also took part in a mid-week vespers service. Closing worship on Friday was a simple and effective variation on feetwashing and communion, led by Robert W. Neff and Elaine Sollenberger. Using the denominational statement of "Goals for the 80s" as a litany, they led the group in washing one another's hands with wet towelettes and sharing crackers and water.

In business items, the board dealt with the following items:

Technology. The board agreed to dissolve the Advisory Committee on Technological Use (ACTU), which was formed a year ago to deal with issues related to the growth of technology throughout the denomination. Because of the differences between General Board use and congregational use of technology, the Administrative Council had recommended that the director of computer services work with a staff advisory committee to deal with General Board computer use. The director will work also to involve people from the church at large to develop activities aimed at meeting the interests of congregations and districts.

The board, upon recommendation from the Executive Committee, delayed action on ACTU's proposal that the previously announced computer standard be repealed. Though ACTU had previously announced a standard of IBM-compatible, it reported that compatibility appears to be less necessary. Though this reversal was reported in *Agenda,* the board chose to gather more information before agreeing to announce a change.

General Board members took a field trip up Dundee Avenue to the new SERRV shop. Eula Brumbaugh (with back to camera), an employee at the shop, was one of the tour guides.

Resolution on the US Institute of Peace. Board members adopted a resolution that urges the President and the Senate to provide on the institute's board at least some representation of the pacifist or nonviolent approach to conflict resolution. In discussing the resolution, board members expressed concern that the April deadline for presenting nominees had long passed and that the board members named thus far do not reflect the purposes outlined in the legislation. (See "Peace Academy Plans Are 'Disappointing,'" November, page 4.)

Committee to study divestment from South Africa. Acting on an instruction from Annual Conference, the General Board selected two people to serve on a joint Pension Board-General Board committee to study the issue of divestment from companies that do business in South Africa and to report to the 1986 Annual Conference. The General Board appointed Kurtis Friend Naylor and Judy Mills Reimer. Other committee members are Ivan George, pastor of the Imperial Heights Church of the Brethren in Los Angeles, selected by both boards; and William F. Cable and Ann (Bowman) Myers, representing the Pension Board.

Budget. The board approved a gross 1986 budget of $13,561,590 and a net budget of $5,620,300.

SERRV resourcing systems study. The board received a report from a committee established last spring to study a large deficit in the SERRV budget. Expenses have been reduced by organizational restructuring, budget cuts in various areas, and a new pricing structure to be implemented next July. The World Ministries Commission will continue to monitor SERRV operations.

Committee to study ministry polity. In response to a request from the 1984 Annual Conference Standing Committee, the board appointed a committee to study ministry polity: Robert Hess, Helen Persons, Phyllis Carter, Lauree Hersch Meyer, and Carl Myers. Robert Faus was appointed staff liaison.

Polity study committee. The board received a revised draft of this committee's report, along with a timeline. The document will be before the board next March and, if approved, will be recommended for adoption by the 1987 Annual Conference, following a year of district study.

Review and Evaluation Committee recommendations. The board reviewed the recommendations of the Annual Conference Review and Evaluation Committee, and approved a written response.

Citations. Citations of appreciation were presented to Yvonne Schroeder James, administrative assistant in the World Ministries Commission, who is retiring December 1, and Dolores Lenz, administrative assistant in the treasurer's office, who resigned September 30. Board members also heard a testimony celebrating the life of Anna Beahm Mow, written by Dorothy Garst Murray.

The General Services Commission appointed Ramona Pence Frantz to a volunteer assignment to work on the violence in media issues raised by a 1985 Annual Conference query; discussed the concept of endowments and asked the stewardship team to develop an outline of a philosophy statement for the March board meeting; listened to sabbatical reports from James R. Lynch and Stewart B. Kauffman; received an update on the Adventure in Mission program.

The Parish Ministries Commission took part in a dialog on homosexuality, in order to better understand the issue; discussed United Ministries in Education with UME's administrative coordinator; received progress reports on National Youth Conference, Education for Urban Ministry, a resource manual for new church development, and the Believers' Church Commentary.

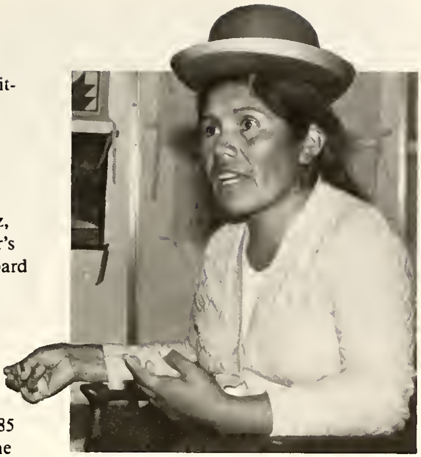
Disciples and Brethren become BVS partners

The General Board approved a plan for cooperation in volunteer service between the Christian Church (Disciples of Christ) and the Church of the Brethren. The plan is also being presented to an appropriate decision-making body in the Christian Church.

According to the plan, the Disciples will recruit 10 volunteers during 1986 and pay the related costs for each volunteer. These volunteers will be sent through BVS for orientation, project placement, and supervision.

In 1990, both churches will review the cooperative program to see whether they wish to continue.

The World Ministries Commission approved a citation for Howard and Carolee Ogburn, who retired after many years of service in Nigeria; heard a report of conversations between the WMC executive and members of Pacific Southwest District involved in Korean mission efforts; discussed continuing concerns related to the Church of North India and the breakaway group; and received updates on mission interpretation, the situation in South Africa, SERRV, Food Preservation Systems, and Emergency Disaster Fund allocations.



Board members and staff had a chance to meet informally with visitor Lucila Mejia de Morales, executive secretary of the Federation of Peasant Women in Bolivia. She is traveling around the US under the auspices of the Third World Women's Project, and her stop in Elgin came about because of the Global Women's Project.

Pension Board proceeds with accounting change

The Pension Board in its October meeting continued work on the change from book value accounting to market value accounting. That change was approved by the 1985 Annual Conference and will be implemented January 2.

The change means that member accounts in the active lives reserve will fluctuate with the market value of the investment portfolio. Also, members not receiving an annuity will have a choice of a common stock fund, a balanced fund, or a short-term fund in which to invest their pension accounts.

The board asked staff to study the feasibility of offering a fourth Pension Plan fund option that would have social responsibility as its top investment criterion.

Acting on an instruction from Annual Conference, the board selected two people to serve on a joint Pension Board-General Board committee to study the issue of divestment from South Africa. The Pension Board appointed vice chairman William Cable and former Pension Board executive secretary Anne (Bowman) Myers. Other study committee members are Ivan George, pastor of Imperial Heights Church of the Brethren in Los Angeles, selected by the two boards; and Judy Mills Reimer and Kurtis Friend Naylor, representing the General Board.

In other business, the Pension Board:

- voted a special distribution to annuitants, effective January 1, 1986.
- raised the monthly long-term disability benefit from "60 percent up to a maximum of $1500" to "60 percent up to a maximum of $3000" with no premium increase.
- approved a provision for Pension Plan members to roll over other tax-deferred investments (403.B plans) into their pension accounts.
- asked staff to study possible modifications to the medical insurance plan, including cost containment incentives, raising or lowering the deductible, and offering plan choices.

NCC helps distribute proceeds to farmers

At the request of Farm Aid Inc., the National Council of Churches (NCC) has designated 12 organizations that work with hungry farm families to share the first $100,000 in proceeds from the September 22 Farm Aid concert.

Farm Aid is an independent, nonprofit group seeking to help the nation's financially pressed farmers by raising money and bringing their plight to public attention. The September concert drew about 78,000 people to Memorial Stadium in Champaign, Ill., and included singer Willie Nelson as principal organizer.

The 12 organizations chosen are known to the NCC through its Rural Crisis Issue Team, said Mary Ellen Lloyd, director of the Domestic Hunger and Poverty Office in the NCC's Division of Church and Society. That team brings together national church staff from a number of denominations, and includes Shantilal Bhagat of the Church of the Brethren. The 12 organizations are located in Iowa, Minnesota, Nebraska, Alabama, North Carolina, Ohio, Wyoming, Oklahoma, Kansas, Illinois, and Wisconsin.

Faith and Order unit discusses 3 projects

Discussions of three separate studies dominated the August meeting of the Commission on Faith and Order (CFO) of the World Council of Churches. The 120-member commission meets once every three or four years.

As of this meeting, held in Stavanger, Norway, the Church of the Brethren is represented on the commission by Melanie May, executive of the denomination's Committee on Interchurch Relations. (She is also part-time Parish Ministries staff for women's programing.) The church has not been represented on Faith and Order since Warren Groff, president of Bethany Theological Seminary, completed a term about a decade ago.

First and perhaps best known of the three major Faith and Order studies is monitoring continuing discussions of and reactions to the commission's 1982 text on baptism, eucharist, and ministry (BEM). More than 40 official church responses—mostly positive—have been received. The Church of the Brethren response is being coordinated by the Committee on Interchurch Relations.

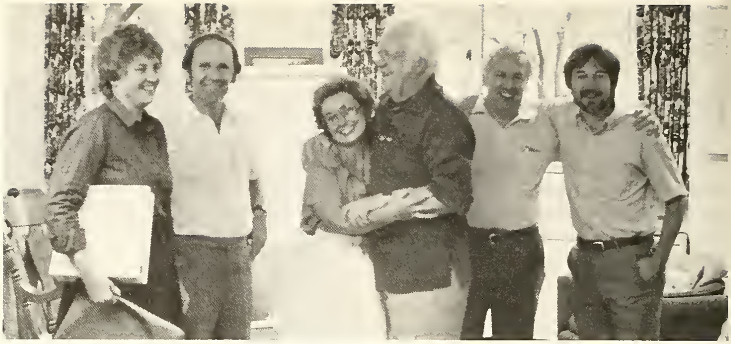
The commissioners engaged in substantial debate on the second major CFO study program, a document called "Towards a Common Expression of the Apostolic Faith Today." The document is a combined report of three consultations on the three articles of the Nicene Creed.

The third major area of Faith and Order work is a study that addresses theologically the longstanding question of the relationship between church unity and Christian action on social issues. That study is called "The Unity of the Church and the Renewal of the Human Community."

The commission also discussed plans for the next World Conference on Faith and Order, in March 1989. The last such gathering was in Montreal in 1963.

Sometimes described as the world's most comprehensive Christian theological forum, the Faith and Order Commission members come from 57 countries and include a dozen Vatican-named participants and a few non-WCC bodies, as well as representatives of the WCC's membership. Commissioners are theologians, pastors, and church officials.

In the new commission, 25 percent of the members are women and 35 percent are from the Third World.



Members of the evangelism team are (from left) Lorele Yager, Wayne Fralin, Doris Pierce, T. Wayne Rieman, Earl K. Ziegler, and Paul Mundey. Not shown is Timothy K. Jones.

Church leaders form evangelism team

A new denominational committee was formed in late September at a meeting in Marriottsville, Md. Named the Evangelism Working Team, the group began to shape a new approach to evangelism programing for the Church of the Brethren.

Rather than another committee that only "comes together to design policy statements," said Paul Mundey, convenor and General Board staff for evangelism, "this group will emphasize a 'hands-on' approach. Team members will all be involved 'on the field' with specific tasks related to evangelism."

As an extension of the Parish Ministries Commission office of evangelism, the group of pastoral, district, and lay leadership will implement Passing on the Promise, the new thrust in evangelism. The program will link congregations, districts, and the General Board in a three-year emphasis. The team also outlined strategies for integrating evangelism concerns into the wider life of the denomination. —TIMOTHY K. JONES

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

Recommendations made by TV violence panel

While reaffirming its strong opposition to censorship, the National Council of Churches' Communication Commission has approved a report that urges strong measures to reduce the amount of violent and sexually violent material in film, television, cable, and home video.

The report, prepared by a special study committee and released in September, concluded that research now shows that "violence in the media does lead to aggressive behavior by children, teenagers and adults who watch the programs" and has a direct negative impact on the health of society.

The two dozen recommendations—aimed at the government, the entertainment industry, churches, and the public—call for application of the motion picture rating system to cable and broadcast television, a mandatory "lock-out" feature for all cable subscribers, and strengthening of the Federal Communications Commission.

The committee cited three major reasons for the prevalence of sexual and other violence: monopoly control of program production and distribution by relatively few companies, the drive for profits, and the failure of the FCC to exercise adequate broadcast overview.

The study committee, formed two years ago, "was in agreement from the outset in its opposition to censorship," commented James M. Wall, editor of the *Christian Century,* who chairs the committee.

But the more the committee became exposed to the problem and to research on the problem, "the greater our conviction grew about the need for the industry to clean up its act," he said. "There's an arrogance in an industry that is hiding behind the First Amendment, as I believe it is. We are in effect warning the industry that it has a responsibility to avoid that censorship by taking action that shows a sensitivity to the impact of violence and sexual violence, especially upon children."

Among the recommendations:

- Pressure by church and citizen groups on the FCC to reverse the deregulation of the broadcasting industry.
- Setting up local media education boards to help radio and TV stations do a better job.

- A ratings system for TV networks and stations like that in use for motion pictures, with additional descriptive phrases that indicate the amount and intensity of violence in programs.
- A requirement for the FCC to hold annual hearings to determine how decisions get made on the content of TV entertainment programs.
- FCC reports assessing the incidence and intensity of violence on TV.
- Laws requiring networks and stations to devote a percentage of air time and budget to high-quality children's programing on weekday afternoons.
- A "lock-out" feature on cable channel boxes that would allow parents to prevent their children from watching X-rated movie channels.
- Requirements for cable companies to put R and X-rated films on channels separate from other movies.
- Awards to give incentives for the production of high-quality programing that stresses ethical values and humane relationships.

CPSers honored at parkway anniversary

Among those honored at the 50th anniversary of the Blue Ridge Parkway, in September, were the Civilian Public Service men assigned to camps along the parkway. John R. Brown and his wife, Mamie Wolfe Brown, of Westminster, Md., represented Brethren CPSers at the celebration. Also attending were Ralph Spradling, pastor of the Topeco (Floyd, Va.) Church of the Brethren, and J. Cline Wimmer, of Copperhill, Va.

Speaking on behalf of CPSers was Gordon Foster of Miami University, a member of the Buck Creek Camp, Marion, N. C., which was administered by the American Friends Service Committee. The Brethren Service Committee administered camps in Lyndhurst and Bedford, Va.

In his remarks, Foster listed several projects on which conscientious objectors served during the 1941-1946 Blue Ridge Park-way service: fighting forest fires, making split-rail fences, building the parkway itself, cutting trees and banks, manning fire towers, and working on Crabtree Meadow Park and Peaks of Otter.

Also taking part in the golden anniversary was Bert Richardson, district executive of the denomination's Southeastern District. Richardson, who worked on the parkway through the Civilian Conservation Corps and the National Park Service, delivered the invocation at the afternoon program.

Going, going, gone— one tamarind tree

Not every auction can boast a 10-inch tamarind tree as one of the items for sale.

But at the annual Atlantic Northeast District disaster auction, former Annual Conference moderator James F. Myer took on the role of auctioneer and got $525 for the tree. He had grown the plant from a seed that he got in Nigeria, and a similar tree showed up when he presided at the Phoenix Annual Conference.

The total—after 86 quilts and 60 heifers—was $162,000 as of mid-October, or $12,000 higher than the goal. And the crowd of 7,000 people was the largest ever. Proceeds from this extravaganza make up an overwhelming part of the denomination's Emergency Disaster Fund.

This year the event even got national media attention, with television personality Willard Scott announcing the auction on the "Today" show. The auction committee had sent him a quilted pillow, which Scott held up, saying, "These are good people."

Charles Bieber

Ron & Shirley Spire

Janice Eller

Doris Quarles

Staff changes made across denomination

Charles M. Bieber has announced his intention to retire as executive of Northern Indiana District in the fall of 1986. He is an ordained minister, a former missionary, and a registered nurse.

Bieber has pastored churches in Indiana, Nebraska, and Pennsylvania. From 1950 to 1963 he and his wife, Mary Beth, served in Nigeria, working first at Lassa Hospital and later in administration. He began the second stint as assistant field secretary under Stover Kulp and principal of Garkida Bible School, and then became district secretary.

Bieber was Annual Conference moderator in 1977, and the next year became executive for Northern Indiana District.

Ronald and Shirley Spire have been called to serve as co-executives of Southeastern District effective April 1, 1986.

A church secretary and an income tax consultant, Shirley has served 12 years on the district board, four as chairwoman. She has led workshops, camp, Sunday school, children and youth work, and Annual Conference worship. A graduate of Bethany Bible Training School, Shirley has also attended Bridgewater College and East Tennessee State University. In addition to her half-time duties as co-executive, she will be responsible for office secretarial management.

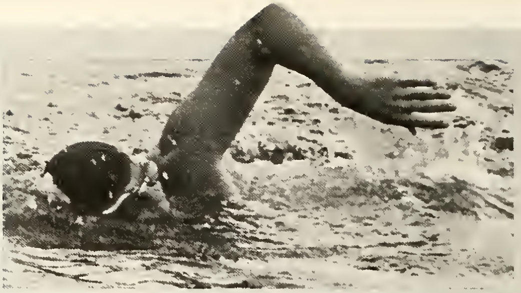
Ron, an ordained minister and a schoolteacher, will continue full-time in the classroom while serving as co-executive, devoting weekends and summers to full-time executive work. He has held several district responsibilities, and he is a graduate of Manchester College, Bethany Theological Seminary, and the University of Tennessee, where he earned a doctorate in education.

Janice Dull Eller, of the Peace (Portland, Ore.) congregation, has been appointed half-time executive for Oregon/Washington District, effective January 1. The district office will be moved from Wenatchee to Portland.

Eller has experience in public administration, budgeting, and planning. She has been active at both the local and district levels of the church and, since June, has chaired the district board and served as district moderator. Eller has graduate and undergraduate degrees from Portland State University.

Doris Quarles, of the Daleville (Va.) congregation, has been named part-time associate district executive for Virlina District, a position she has held on an interim basis since January 1. She is responsible for consultation and resources for nurture and stewardship. A graduate of Bridgewater College, Quarles has served on local and district boards. She also has experience in public education.

update



Campus news. McPherson (Kan.) College Campus Ministry is sponsoring a 15-day tour of Germany, Switzerland, and France during the January interterm. The trip will include five intensive days of study on peace and militarization at the International Friendship House in Buckeburg, West Germany, and visits to the United Nations and the World Council of Churches headquarters in Geneva. . . . Elizabethtown (Pa.) College recently dedicated the Steinman Center for Communications and Arts. Formerly the Gibble Science Hall, the building was completely remodeled and refurbished at a cost of near $1 million. . . . Wayne A. Selcher, professor of international studies at Elizabethtown, recently attended the opening of the United Nations General Assembly at the invitation of Brazilian President Jose Sarney. Selcher was also interviewed for Brazilian television and by the Voice of Brazil, the government radio station in that nation. . . . The third annual W. Harold Row Lecturer at Bridgewater (Va.) College was Elmer Gertz, a Chicago lawyer, educator, and author. The lecture series was established as a memorial to Row, who served the church as an executive from 1942 until his death in 1971. . . . The annual Church Leaders' Conference sponsored jointly by Manchester College and the Manchester congregation in North Manchester, Ind., focused on "Stewardship and Brethren Values." Leadership at the October event was provided by Hilbert J. Berger, Donald F. Durnbaugh, and Douglas J. Hall.

Names in the news. Elwood F. Humphreys celebrated 50 years in the ministry on August 25. He served as pastor of several churches in Virginia and West Virginia, and now resides in Craigsville, Va. . . . Dwayne and Elaine Yost celebrated 25 years of service in the Flat Creek Kentucky community, with Chester Harley giving the address on September 15. . . . Jill Jackson Miller recently addressed the Glendale (Ca.) congregation's mother and daughter banquet. Jill is best known for the song "Let There Be Peace on Earth," which she and her late husband, Sy, composed. The Church of the Brethren first published the song in 1957 in the youth magazine *Horizons*.

Swim for peace. Andy Murray, director of peace and conflict studies at Juniata College, may be the first person to have swum all 20 miles of nearby Lake Raystown, but that's not why he did it. By collecting pledges for every mile of the 15-hour marathon, he raised about $30,000 to begin funding a Peace and Conflict Studies Institute at the college. Pledges were solicited from alumni, friends, and Brethren congregations. Juniata has had its PACS program since 1974, and now seeks to expand it to the institute level. One of just 88 such programs in the US, Juniata's program frequently receives requests for information from other institutions that want to begin programs of their own. Responding to these requests would be a high priority of the new institute.

Milestones. The St. Paul (Mt. Airy, N. C.) congregation held a note-burning service on August 18. The church took only 10 years to pay off the $40,000 loan that was used for building expansion. . . . On October 13 the Ephrata (Pa.) church dedicated a new narthex and other rooms. Earl Ziegler was the featured speaker. . . . The Reading (Pa.) congregation celebrated a quarter century of ministry at its present location on September 15 with special services, concerts, and puppet show. . . . A week later Swatara Hill (Middletown, Pa.) observed its 25th anniversary as a separate congregation and the 126th anniversary of its founding. Former pastors Nevin Zuck and Robert Turner were guest preachers. . . . The Mount Wilson (Lebanon, Pa.) congregation celebrated its 30th year on September 22.

Sister cities. Eighteen persons from Wenatchee, Wash., made a September trip to the Soviet Union to deliver a quilt made by over 30 people in the Wenatchee area. Members of the delegation visited with Christian congregations in Tashkent, Leningrad, Moscow, and their sister city, Alma Ata. The trip was sponsored jointly by the Sunnyslope and the Wenatchee Brethren/Baptist congregations.

Pack your bags. A second Brethren Heritage Tour, similar in scope to the one in July 1983, has been scheduled for July 1-18, 1986, following Annual Conference. Sponsored jointly by the Brethren Historical Committee and Bethany Theological Seminary, the tour will visit at least 15 European locations associated with Brethren beginnings, as well as several centers important in the life of Martin Luther or significant for the anabaptist movement. Leading the tour will be Donald F. Durnbaugh, professor of church history at Bethany; his wife, Hedda, an expert on Brethren hymnody; J. Kenneth Kreider, professor of European history at Elizabethtown College; his wife, Carroll, associate professor of business at Elizabethtown. Academic credit is possible by prior arrangement with Donald Durnbaugh. For more information, contact the office of historical resources at 1451 Dundee Ave., Elgin, IL 60120.

special report

Ray Good stirs up the ink in the fountain of the large, two-color Miehle press.

What's happening to Brethren Press?

by Wendy Chamberlain McFadden

Brethren Press, the publishing and printing arm of the Church of the Brethren General Board, will soon discontinue the printing section of its business. In a sense, that decision marks the end of a chapter in Brethren history — not because there will be a marked difference in what Brethren Press publishes, but because of the place that printing has held within the denomination's life.

For some church members, "Elgin" has been closely identified with the former "Brethren Publishing House." And for almost all members, "publishing" has been synonymous with "printing."

But Brethren Press general manager Robert Durnbaugh is quick to point out the difference between the two. Printing is putting ink on paper. Publishing is the larger business of developing, preparing, and distributing books and other materials. Publishing includes overall planning, acquiring and selecting manuscripts, editing, design, marketing, and distribution. And that part of Brethren Press will continue more vigorously than ever, says Durnbaugh.

At the 1985 Annual Conference, Brethren Press presented 13 new books, its largest yearly number to date. Brethren Press also publishes curriculum, pamphlets, cassette tapes, and other materials for the Church of the Brethren.

The decision to discontinue printing, made by the General Board at its October 8-11 meeting, followed an extensive study begun in 1983 by the Brethren Press management team. That study examined the purpose of the production unit, the condition of equipment, the ages of employees, and finances.

The conclusions:

- It would be very expensive to replace outdated and worn-out equipment. The equipment is old, there is insufficient funding for equipment reserves, and printing is a highly capital-intensive business. The question was, "Is spending over one million dollars on printing equipment over the next 10 years the best use of Brethren money?"

John Shelton reads the scales carefully as he measures and mixes ink for the press.

- While printing was a practical business to engage in a hundred years ago, the industry and the market have changed. In order to survive in today's market, most printing companies must specialize. Many denominational printers, finding it costs more to sustain inside printing than to buy it from the outside, have gotten out of the printing business.
- The purpose of the Brethren Press printing unit is to provide printing services to the General Board programs—not to be a competitive commercial printer. The church requires large and expensive printing equipment, but it does not supply enough business to keep equipment going even one full shift.

At its October meeting, the General Board considered several options. The board expressed concern throughout its discussion for the employees involved, many of whom have very long terms of service with Brethren Press.

The board chose to try to sell the printing unit. If no suitable buyer is found within 18 months, the board will by 1992 phase down the production unit to a small-offset operation as equipment wears out and employees retire. With either option—selling or phasing down—Brethren Press will make efforts to assure employment for the 21 employees involved in the production side.

Brethren printing and publishing go back to the very beginnings of the denomination. In fact, the General Offices owe their Elgin location to the siting there of the Brethren Publishing House at the turn of the century.

Two men—D. L. Miller and his brother-in-law Galen B. Royer—were key to that siting. Miller was founder of the Brethren Publishing Company of Mount Morris, Ill., and he and Royer were leaders of what became after 1908 the General Mission Board. Miller was *Gospel Messenger* editor from 1891 to 1921.

After the denomination acquired the Brethren Publishing Company in 1897, the new Brethren Publishing House was built in Elgin, nearer the Chicago transportation facilities. The Brethren Publishing House was under the administration of the General Mission Board until 1916, when it became a "separate corporate entity." Gradually other Brethren boards and committees made their headquarters at the Brethren Publishing House in Elgin.

In 1946 Annual Conference reorganized these various groups into the General Brotherhood Board structure still in place today (reorganized as the General Board in 1968).

Today, Brethren Press is part of the General Board's General Services Commission, and employs 34 people for both its publishing and printing sections. The total operation has a gross budget of $2.2 million.

The long history of Brethren Press printing makes this change a painful one, wrote Robert W. Neff and Elaine Sollenberger, general secretary and chairwoman of the board, in an October letter to the congregations. "To think of Elgin without the smell of ink and those big presses will be sad and difficult. We ask for your understanding and prayers as we begin this new phase in the church's life." ☐

Brethren Press Q&A

Is Brethren Press closing?

Absolutely not. Brethren Press will continue to publish books, curriculum, pamphlets, and other materials, just as it always has. But instead of maintaining its own presses to print these materials, Brethren Press will have them printed outside the organization.

Why is this necessary?

Since much of the Brethren Press equipment is old, the organization has had to face the question of whether or not to invest a million dollars in replacing that equipment. The printing industry has changed dramatically in recent years, and it seems to be poor stewardship to maintain expensive printing equipment for the amount of work required by the denomination.

Where will the General Board get its printing done?

There are many printing facilities in the Chicago area. Brethren Press expects to continue to handle the arrangements for getting General Board material printed.

Will I notice a difference in the Brethren Press materials I buy?

No. Brethren Press already prints some books outside—including the hymnal—and chances are you won't be able to tell the difference.

When will all this happen?

That's not certain. A sale of the facility would depend, of course, on how quickly a buyer were found. If no suitable buyer is found, the facility will be phased down over a longer period of time—but by 1992 at the latest.

What happens to MESSENGER?

MESSENGER is published by the General Services Commission of the General Board, *not by* Brethren Press. When in-house printing is no longer available, MESSENGER will go to an outside printer.—W.C.M. ☐

Hope for a second breakthrough

by Donald F. Durnbaugh

Anniversary celebrations look two ways—they look back and they look ahead. They recall what was and they rehearse what can yet be.

Such was the case with the impressive first International Women's Conference held at Bridgewater College in Virginia last August (see November cover story). Some 900 women and 15 men celebrated the 100th anniversary of the first organized women's work among the Brethren. It was a moving and memorable gathering of people from across the nation, and from many other countries as well, who met under the theme "Empowered by Our Birthright."

A number of the conference attenders made their way to Washington, D.C., on August 4 to participate in the colorful Peace Ribbon ceremony (November, page 9), a gentle demonstration for peace that sprang from the prayerful meditation of Justine Merritt, of Denver, Colo. A former schoolteacher in Chicago, this mother of five and grandmother of seven felt called to do something for peace as she engaged in a retreat early in 1982. She began to "claim her grief" about the potential of nuclear destruction by embroidering on muslin the names of family members and friends, those precious persons who would be torn from her by atomic catastrophe. Then the idea came to her of surrounding the Pentagon in August 1985 (the 40th anniversary of the bombings of Hiroshima and Nagasaki by the USA) with panels of cloth depicting "what I cannot bear to think of as lost forever in a nuclear war."

Nine hundred women at Bridgewater and a grandmother's vision for peace that caught the imaginations and dedication of thousands. What did they have in common? Celebration of the actuality and potentiality of leadership by women. Such leadership can change the church and go on to change the world. This is surely something in which all can rejoice.

Yet some indeed, both men and women, are bothered by change, troubled by changing gender roles, and fearful of losing traditional positions. The theme of the Bridgewater conference spoke of "empowerment." If power is defined as the ability to get one's way regardless of the wishes of others, then there may be some substance to that discomfort. But the tone and tenor of the Bridgewater meeting was not that of feminists hammering out a political agenda. Rather it was a celebration of what women have contributed to the church and to each other in the past and a mutual encouragement to come forward with more contributions in the future.

Prominent place was rightly given in the conference to the cause of missions in the church. Historically seen, this was the first area for the Brethren in which women, both married and single, were given opportunities to demonstrate their leadership skills. And what notable leaders were developed on the mission "fields" among the women. Not simply helpmeets to their missionary husbands, they were church workers in their own right, teaching, preaching, counseling, healing. In several nations to which Brethren went, cultural barriers prevented male physicians from treating female patients. Therefore, if medical help was to be given it had to come from women.

These and similar reflections came when women from the USA teamed with women from Nigeria, India, and Puerto Rico, and other countries to recall the mission outreach of the Brethren. Their warm and engaging stories surpassed the time allotted in the crowded schedule, as memories bubbled up of former days and former friendships.

Clearly the Christian church generally and the Brethren specifically need all of the leadership talent we can find. It is tragically shortsighted to eliminate half of the membership from the leadership pool because of past traditions of male leadership. As Brethren gain more experience with women in up-front positions, past hesitations will disappear. This will happen as women continue to demonstrate ability and to secure advanced training. Women already play leading roles in the Church of the Brethren in administrative offices and elected positions, for example on the staff at the Elgin offices, district staffs, and on the General Board. Many have served and are now serving ably as moderators of district conferences.

One breakthrough is yet to come, that of moderator of Annual Conference. This will come as Brethren recognize the superb insights and leadership skills of women within the membership. One fact, however, is not sufficiently recognized. That is the extent to which women are already represented in the leadership of Annual Conference through the person of Phyllis Kingery Ruff, Annual Conference secretary. This is likely because of a misunderstanding that the secretary plays only a clerical role. This is not the fact. The Annual Conference secretary is actually an administrative position in Brethren polity, playing a key role in facilitating the work of the several study committees, advising the districts on the processing of queries, and organizing the work of the Standing Committee and Annual Conference delegates. As one of the members of the Central Committee, the secretary has a strong voice in shaping the program of Annual Conferences. Also, because of the five-year tenure of the position (with possibility of re-election) the secretary has the advantage of experience.

This notwithstanding, many members of the church—both men and women—are waiting for the day when a woman is chosen as moderator. Some years ago Dan West became the first lay moderator, breaking a tradition of ordained leadership. The success of the Bridgewater meeting and similar gatherings lends hope to the expectation that a second breakthrough will not be long delayed. ☐

Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary, Oak Brook, Ill., is moderator of Annual Conference.

Blessed be this peacemaker

by Donald F. Durnbaugh

In 1971 MESSENGER ran an article titled "M. R. Zigler at Eighty." In 1981 the cover article was "M. R. Zigler at Ninety." The editor held out the prospect of a similar feature for 1991. But that is not to be.

Michael Robert Zigler died October 25, 1985, just 15 days short of his 94th birthday. His extended life-span is noteworthy not so much for its length as for its achievements. Pressed into these nine decades were such a great number of activities and ministries that no one person can survey them adequately.

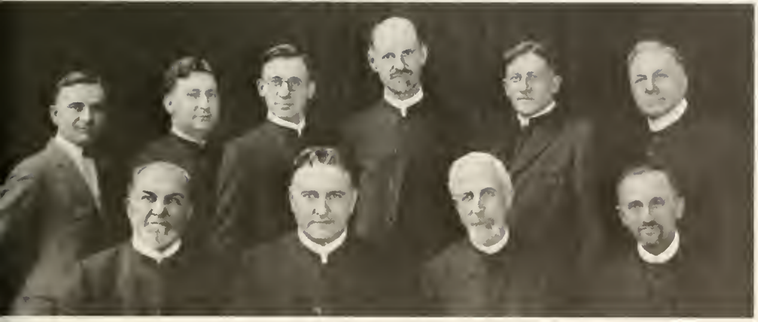
A YMCA worker with World War I marines; secretary of home missions, ministry, and Christian education for the Church of the Brethren; executive secretary of the Brethren Service Committee; president of the Illinois Council of Churches; director in Europe for the Brethren Service Commission; representative of the Church of the Brethren to the Federal (later National) Council of Churches; delegate to international conferences; member of the Central Committee of the World Council of Churches; convenor of the Continuation Committee of the Historic Peace Churches; chair of the National Service Board for Religious Objectors; founder of the On Earth Peace Assembly—it would take pages simply to list his organizational connections. Moreover, such a list would scarcely reveal the roles he played in developing the vision, laying the groundwork, recruiting and inspiring the staff members, and raising the funds necessary to make these programs happen.

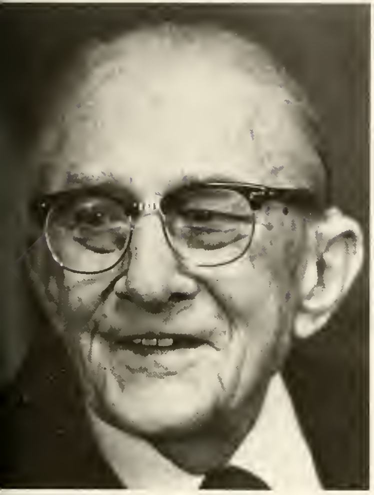
None of these labels can capture the spirit of a man like Michael Robert Zigler, for whom the word "genius" can aptly be used. His energies, his abilities, his judgments, his prophetic insights were of such surpassingly higher capacity than those of most persons that the use of the term is justified. M. R. (as his younger contemporaries called him) or Bob (as his own age-group knew him) was at once executive and pastor, activist and visionary, dreamer and fundraiser, in remarkably integrated fashion.

M. R. could captivate people of all ages with the potential of the church and with their potential to serve the church. One reason this was possible was that he really liked people, was fascinated by their variety, by their quirks, by their personalities. He would stay up all night to talk, particularly with one who was honestly seeking direction. A younger visitor to the New Windsor Brethren Service Center, M. R.'s home base in later years, understood this. He wrote that "I do not know you as the Brethren tradition-in-his-own-time, a painful designation. I know you as friend, . . . (as) guide in the New Windsor facilities, one whose office was opened, whose dreams were shared, who listened as much as preached."

Firmly ecumenical, M. R. Zigler was at the conferences at Oxford and Edinburgh in 1937 that led to the formation of the World Council of Churches. Zigler served for six years on the WCC Central Committee. He established the Brethren European Office on the WCC grounds in Geneva, Switzerland, and worked closely with WCC founding secretary Visser 't Hooft (shown in photo above left, with Zigler). The two photos above capture M. R. Zigler in familiar poses—arguing a point with a Brethren leader (Donald F. Durnbaugh), and (in 1960) counseling a Brethren youth facing the military draft (Monte Woodford).

A 15-year-old from Lebanon, Pa. wrote to M. R. in May 1985, after reading the biography (written by Inez Long) *One Man's Peace*: "I really can't put into





Today's youth find it incredible that M. R. Zigler was on the Elgin staff in 1919 (shown here, second from right in back row, with other members of the General Mission Board in 1925. Front: Charles D. Bonsack, Otho Winger, Henry Clay Early, J. J. Yoder; back: Clyde Culp, H. H. Nye, H. Spenser Minnich, Jesse B. Emmert, M. R. Zigler, A. P. Blough). Left: A recent portrait.

words how grateful I am for all that you have done for the Brethren denomination and the world. I hope, knowing how much you've accomplished, that I will be able to reach some of my goals in life. . . . I have so many dreams for the world that I want to start right now. I feel I need to do so many things, and I pray I will be able to help this world find its peace. In the name of the future generation, I thank you eternally for the love and hard work you have given to this world. May we continue to spread peace throughout the lands. God bless you!"

It's good to know that M. R. received this simple and direct statement of gratitude because youth were his primary concern. What kind of church will they have as they mature? What kind of world will they inherit? How can they be instructed so as to gain the vision? This young writer did feel his concern and understood the challenge. It was clearly a heartwarming moment for M. R. to know that his message was reaching new generations, as evidenced by the letter.

Another facet of M. R. Zigler has not always been known and appreciated. This is that he was an intellectual. That does not mean that his syntax was always clear or that his sentences scanned perfectly. Often his manner of speaking seemed rambling, his prose untamed. He was an intellectual in the sense of a passion for ideas, a drive to analyze and comprehend, a need to know.

In fact, M. R. Zigler read widely; he subscribed to a large number of periodicals and kept up with new books. He was industrious in corresponding with laypeople and experts to stay abreast of new developments. This preparation and thoughtful study no doubt enabled him to see trends and predict future events in a way that left less prescient and diligent folk marveling.

One of the paradoxes of this beloved figure was that he was intensely loyal to the Brethren and at the same time firmly ecumenical. He found many of his closest associates among members of other churches. At a time when Brethren were parochial and often suspicious of other Christians, he attended meetings of the Federal Council of Churches and other bodies where the Brethren were scarcely known or considered a sect. More than any other leader, M. R. Zigler brought the Brethren into the ecumenical arena. While there, he always sought to represent the core values of the Brethren. He is best known for the persistent question, in and out of season: "When will Christians stop killing other Christians?" The painful and pointed query has recently been the inspiration for a peace poster that shows persons from two cultures embracing. The caption reads: "A modest proposal for peace: Let the Christians of the world agree that they will not kill each other."

One of the participants in ecumenical meetings had this tribute to M. R. Zigler: "Through this period the Brethren continued to speak in terms of human compassion and Christian commitment. I remember more than one occasion when your own statement of the Christian imperative that faces us changed the whole course of a meeting. This was particularly because you could say with assurance that the Church of the Brethren as a whole would back your commitments; sometimes you said that if the churches working together did not accept certain responsibilities, the Brethren would have to go ahead and do what they could. More than once this precipitated cooperative action under conditions where time was of the essence. . . ."

M. R. has been a hero for many within and outside the Brethren fold. His own hero was John Kline, the Virginia elder whose farm adjoined the Zigler homestead. Kline was martyred in 1864 because he held to the Brethren principles of nonresistance and reconciliation. The life of M. R. Zigler, unlike John Kline's, was not cut off in its prime. God gave him the opportunity to fill a long life with service and sacrifice. In 1948 he made a pilgrimage to Schwarzenau, the village in Germany where the Brethren began. He looked to the hills and then looked "down to the river where the first baptism took place. I could only breathe a prayer of the rededication of my life to the making of peace, in the name of Christ and through his church."

M. R. Zigler's body now rests near the grave of John Kline. His course, like Kline's, was true. His dedication to the making of peace was clear. For many he incorporated the heart of the Brethren conviction. There will never be another Michael Robert Zigler, but there are scores who have been inspired, directed, and renewed by his life and ministry. Peacemaker, rest in peace. ☐

Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary, Oak Brook, Ill., is moderator of Annual Conference. A protegé of M. R. Zigler since their work together in Brethren Service in Europe in the early 1950s, Durnbaugh worked closely with Zigler in On Earth Peace, The Brethren Encyclopedia, *and other programs and projects.*

Small talk

by Karen B. Kurtz

To do:

Read the haiku poetry.
How could you illustrate these poems?
In the empty boxes, draw pictures to go with the poems.
Use crayons or colored pencils.

Boys hit in madness;
They are angry when they hit.
Stop fighting! Be friends.

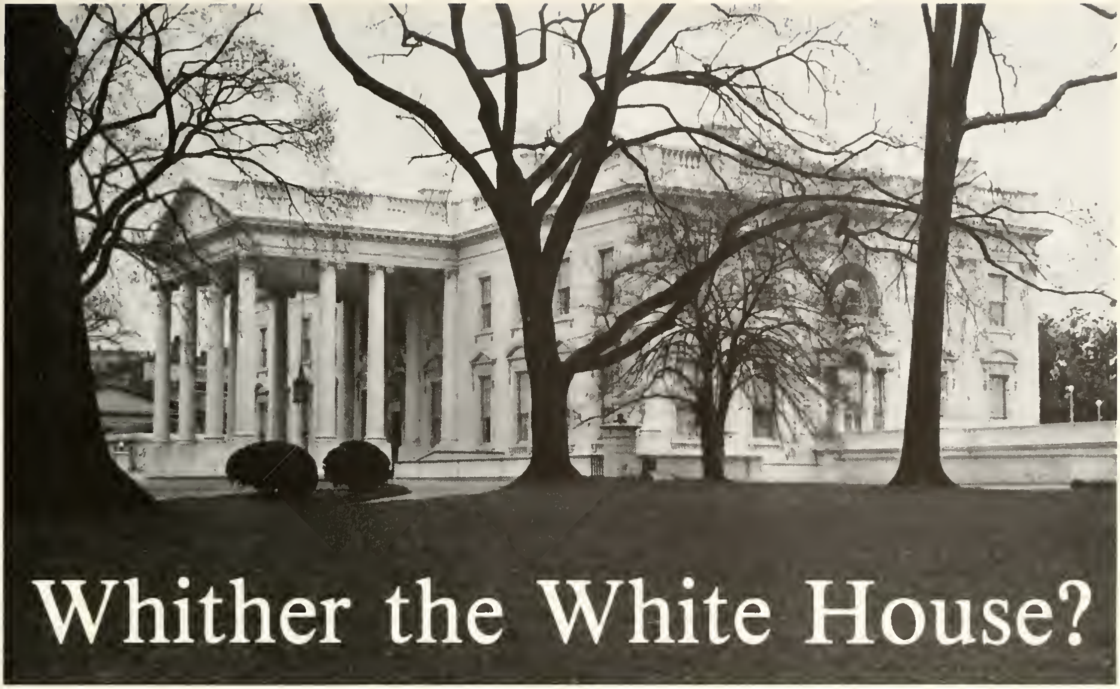
Bonnie Degnan, age 9
York, Pa.

They like each other.
They are playing together.
They are having fun.

Jill Wueschinski, age 12
York, Pa.

Two friends together
Talking their troubles away,
On the grass so green.

Peggy Innerst, age 10
Red Lion, Pa.



Whither the White House?

The Church of the Brethren agrees very seldom with the White House these days. But many of its members like the president's ways. Here's where the differences lie on seven important issues.

by Clay Bowman

The Church of the Brethren has always insisted that the only creed it has is the New Testament. It has sought to answer all the questions about responsibility to one's self, to each other, to the church, to the state, to the world, and to God by "diligently searching the Scriptures." For almost 250 years, the "Annual Meeting" has attempted to interpret and speak out on issues ranging from moustaches, photography, and alcohol to church union, war taxes, and human sexuality, with the New Testament as its guide.

This interpretation, however, has often placed the Brethren at odds with the federal government, other denominations, and even some of their own members. Probably not in the present century have Church of the Brethren statements and programs stood in such contrast to the administration in Washington as they now do with the policies and actions of Ronald Reagan.

At the same time, many members of the Church of the Brethren support the president and thus face a dilemma as they participate in denominational program. It is a current fact of Brethren life that the duly elected Annual Conference delegates and General Board members tend to be bolder in speaking out and acting on issues than the average Brethren in the pew.

How serious a problem this is, or what the remedy is for making us more of one mind, is not the question this article addresses. Rather, MESSENGER simply has taken a look at some of the issues, pointed out the official stance and action of the Church of the Brethren, and noted the contrasting stance and action of the Reagan administration.

It is our hope that this exercise, rather than offending those who support the president on these issues, or hindering the ongoing dialog we cherish, will more clearly show where we Brethren currently are as, together, we seek to follow faithfully the New Testament guide we all avow, and, at the same time, strive to be responsible citizens of the country we all love.

What follows is a list of seven important issues and descriptions of how both the Church of the Brethren and the current administration have responded to each. Much of the material has been compiled by staff in the Washington Office, which bases all of its work on official statements of Annual Conference and the General Board.

Abortion

Abortion has been the topic of heated debate in the courtroom as well as in the church.

The Church of the Brethren has not supported legislation restricting a woman's freedom to choose abortion, but the 1972 Annual Conference stated that "Brethren oppose abortion because it destroys fetal life. . . . The Brethren ideal upholds the sacredness of human life and . . . abortion should be accepted as an option only where all other possibilities will lead to greater destruction of human life and spirit."

In 1984, Annual Conference adopted a one-page statement that affirms the church's stance against abortion, as well as the church's responsibility to work toward eliminating conditions that push a woman to choose abortion.

In keeping with this attitude, the church has supported the Women, Infants, and Children program (WIC), so that a pregnant woman will not have to choose abortion because of inability to feed her children.

The Reagan administration opposes abortion, but does not support the WIC program. It has pushed strongly for a constitutional amendment that would ban all abortions, though presidential aides have said that Reagan favors abortions when a mother's life is threatened.

The President supports various "pro-life" movements, including the March for Life, a demonstration held every January 22 to mark the Supreme Court's 1973 decision legalizing abortion.

The US government will not contribute money to any fund from which part of the money goes toward abortions. Currently the government funds programs that teach only the "rhythm" method of birth control.

Affirmative action

"Affirmative action" refers to plans to insure that recruiting, hiring, promoting, and training for all job classifications are accomplished without regard to creed, race, national origin, age, or sex. The goal is a more equitable balance in employment with regard to race and sex.

The General Board has had an affirmative action plan since 1974. That plan committed the Board to increasing the percentage of women and minority employees.

In 1981 the Board accepted a restatement of the plan and recommitted itself to its principles. Responsibility for implementing equal opportunity and affirmative action plans is lodged within the General Board Office of Human Resources (OHR).

OHR works with Project Equality, an interfaith organization sponsored by 22 religious denominations and more than 100 institutions, including the Church of the Brethren. Project Equality uses the purchasing power of these organizations to increase job opportunities for women, minorities, and disabled people. OHR staff member Jean Keith serves on its board.

The Reagan administration is considering issuing an order to end the requirement that federal employers take affirmative action to correct past discrimination against women, blacks, and other minorities. No reversal of policy has been issued yet, but the principles at stake are basically the same as those in the administration's attempt to reverse court orders to state and local governments to correct past discriminations in employment, says the Washington Office of the Church of the Brethren.

That office, which strongly opposes the proposed order, has only begun to respond. The draft under consideration would not only prohibit any use of quotas, but would prohibit using statistics on employment to determine whether there was discrimination. The Washington Office says this would make it impossible, except in rare cases, to determine that there was discrimination.

Apartheid

The Church of the Brethren's statement on apartheid was written in 1967. But in the 19 years since it was adopted by the General Board, the situation has not improved, and the statement reads as if it had been written this past year. In it the board condemns apartheid and urges the US government to apply sanctions to induce the South African government to "modify its racial policies."

The Church of the Brethren Pension Board, which invests the money of individual church employees, uses a set of guidelines for investing in companies. The current guidelines, adopted at its board meeting last March, prohibit new investment in companies operating in South Africa that are not signatories of the Sullivan Principles. The General Board also uses investment guidelines, which discourage investments in companies that "cooperate with apartheid."

The 1985 Annual Conference raised the question of divestment as a way to press for change in South Africa. Delegates instructed the General Board and the Pension Board to appoint a committee to study the issue and report back to next year's Conference.

The church also helps sponsor various advocacy groups, such as the Washington Office on Africa and Trans-Africa. Last summer two grants totaling $40,000 were given from the Emergency Disaster Fund to the Asingeni emergency fund of the South African Council of Churches. This fund provides legal fees for people detained by the South African government and assists those who have lost jobs because of their opposition to apartheid.

The Reagan administration has declared itself against apartheid, but that opposition has taken the form of "constructive engagement," meaning quiet diplomacy and informal discussion. The administration argues that failure to support the South African government would give interventionist opportunities to the Soviet Union.

While opposing tough economic sanctions, the administration—in the face of overwhelming congressional support for sanctions—imposed mild sanctions in order to avoid more severe ones.

Central America

Central America has become the stage once again for a drama that has many actors, directors, and producers. Through the World Ministries Commission, Annual Conference, and the Washington Office, the Church of the Brethren has sought alternative answers to problems rooted in centuries of oppression.

Over the past several years, 11 Brethren Volunteer Service workers have helped provide basic services to people in Central America. Two of these served with Witness for Peace, providing a witness along the tense borders of Nicaragua.

Annual Conference has spoken several times on Central America, issuing resolutions on El Salvador (1981), Nicaragua (1983), and public sanctuary (1983). The church has opposed any form of military intervention in Central America, including aid that supports military control.

The Washington Office has urged Congress to vote against funding counterrevolutionaries in Nicaragua and has supported legislation that would prohibit the introduction of troops into El Salvador or Nicaragua without action by Congress.

The Reagan administration sees it as a struggle between East and West, between communism and freedom, between the Soviet Union and Cuba on one side and the US on the other. The church has viewed the situation as much more complex, involving historical, economic, political, and religious aspects.

In Nicaragua, Reagan charges the Sandinistas with being "totalitarian, godless," and a violator of human rights. Administration policy has been to convince the world, the nation, and Congress of these charges. A total of nearly $80 million had been administered by the Central Intelligence Agency to the contras before Congress cut off aid in late 1984.

This past fall, Congress approved $27 million in humanitarian aid to the contras. Those opposed to such aid say that "humanitarian aid" is basically the same as military aid.

Education

Brethren efforts in public education take place within the Parish Ministries Commission, which in 1979 issued a denominational statement on education. "The Church's Responsibility for the Education of the Public" lists 15 points ranging from enlarging public participation in debate about the goals of education to enabling parents and others who care for children to "understand, accept, and fulfill their responsibilities for the education of their children."

PMC carries out its work in public education through United Ministries in Education (UME), an organized effort of eight denominations to study public policy, develop resources, and provide services. General Board staff member Shantilal Bhagat gives 25 percent of his time to UME.

The administration has talked a great deal about education, but at the same time has relegated much of the funding to states, has to some extent cut student aid, has made drastic cuts in the pre-school Head Start program, and has cut back nutrition programs for low-income children. At one point the administration favored abolishing the Department of Education.

The administration has lobbied hard for prayer in public schools and has supported tuition tax credits for private schools.

Immigration and refugees

Discussion of refugees has become increasingly intense in the past five years. As the 1979 Annual Conference "Resolution on the Refugee Crisis in Southeast Asia" states, "The tragedy, conflict, and chaos in the world is producing a seemingly endless flow of men, women, and children seeking safe havens: either ferrying in small boats, swimming rivers, or marching many miles."

The church has given several responses to the crises causing this immigration. The 1982 "Statement Addressing the Concerns of Undocumented Persons and Refugees in the US" calls upon the government to "support and harbor refugees from war, oppression, famine, and natural disaster." It also urges a reorganization of the Immigration and Naturalization Service (INS) to "efficiently process immigrants' claims for status by standards of fair procedure."

Over the past several years, the Washington Office has put substantial effort into affecting immigration-reform bills in Congress. That office is focusing now on H.R. 3080, a revised version of the "Simpson-Mazzoli bill" that was almost adopted by Congress last year. The Church of the Brethren and representatives of seven other religious groups have urged a number of changes in the bill, particularly in the areas of employer sanctions and the temporary workers program. In a letter to the House subcommittee working on the bill, the religious groups urged them to "give the greatest weight to moral principles which should guide the nation's immigration policy."

In a related issue, the 1983 Annual Conference endorsed public sanctuary as a faithful response to the situation in Central America. Since then, seven Brethren congregations have declared themselves public sanctuaries for Salvadoran and Guatemalan refugees. The Parish Ministries Commission counsels churches, provides educational resources, and administers a fund available to congregations that face legal expenses related to public sanctuary.

The government, which denies that Salvadorans and Guatemalans are political refugees, has proceeded with prosecution of church leaders involved in the sanctuary movement.

School prayer

The controversy over the last 20 years about putting religion "back in the schools" resulted from two Supreme Court decisions in the early 1960s. The high court prohibited public schools from engaging in religious exercises. Then in 1984, Congress defeated legislation, supported by the Reagan administration, that would have allowed schools to lead children in vocal prayers.

The 1977 Annual Conference took a stand against this kind of legislation, noting that "the framework of our Constitution has guaranteed our own religious freedom for two hundred years and any amendment (to the Constitution) may jeopardize the strict neutrality of the government in reference to any specific religious group. . . . Historically our denomination has sought to limit the impact of government on our own religious beliefs and practices."

A positive approach to putting religion "back in the schools," says the paper, is to encourage the development of school curriculum of biblical or religion studies.

The Washington Office of the Church of the Brethren has opposed legislation that would put religious exercises under the control of government employees, arguing that "school children should be free from pressure to conform to the popular religion of the area."

The Reagan administration has sought to pass laws that would allow for optional prayers during the school day. The administration opposed an amendment that specified that only silent prayer was permitted, and this all-or-nothing approach cost enough votes that the Senate defeated the legislation last year. ☐

A walk through winter

by Joe Van Dyke

The winter world was in its third day of not exactly an ice age but certainly a very frosty age. The sky was a somber shell that concealed any trace of a sun. A cold fog permeated the air.

The solid earth had completely disappeared. The bushes around houses, the shade trees, and even the ground itself—all wore a costume of heavy hoar frost like a disguise. The commonplace town had taken on an insubstantial, airy look like something imagined that might disappear at any moment.

Dressed for the chill, I stepped out into a landscape that, for me at least, had to be experienced to be believed. The houses were dark, the streets empty and silent. I was to be alone.

I crossed the stream, which was quietly dreaming under a roof of thin ice, and followed a side road to a tract of unkempt park land that had been left to its own devices by the city fathers except for a network of hiking trails and two bridges over a small stream. Here was the natural, uncivilized world, changed overnight into something exotic that I would explore and lay claim to.

As I began my walk and while still on the roadway, I shut my eyes to what was around me in the present and recreated in my mind the familiar look of the place—mostly small fields of wild grasses and flowers crowded by vines and bushes and the whole surrounded by stands of jack pines and spruces. I imagined, too, the mature hardwoods that I would come to by following the footpaths to their conclusion in Turck's Woods.

So I opened my eyes and set out down the first of the narrow trails I came to.

I walked through art. There is no other way to name it. Even the word "art" barely begins to describe the character of a world dressed in frost. Here is nature outdoing herself, making something there is no way of imagining before it becomes a fact. It is art so transient that it will be gone in another day or so, yet at the same time an art more enduring than any canvas-recorded art because it is being imprinted on mind and spirit. This is art lifted to the nth degree. I gave myself completely to it.

One walks slowly through such a world, as if moving through a dream, for the walker is trying to take it all in with his senses and at the same time is unable to stop marveling at the miraculous wonder of it. Doing both at the same time is almost impossible. He is caught between the messages to his senses and the messages to his heart.

As I looked at the grass feathery with tiny crystals, at the stiff needles of conifers made stiffer by their loads of ice, at transformed weeds, I tried to find metaphors with which to fix the truth of it all and so hold it fast.

Those clusters of aspens with drooping branches, seen at a distance, are not real trees at all but enormous bouquets of white flowers; or maybe they are a company of pale brides dressed in lacy bouffant gowns and all poised for the wedding march to begin. Those grass clumps that dot the hollows are not mere bunches of grass but are actually scores of miniature fountains all frozen into silence. Everywhere I go I walk past branches that surely are not branches but velvety antlers, the velvet pure silver. I even walk past trees that sprout authentic unicorn horns. One even makes a weak pun: The banks of dried up goldenrod that brightened this wasteland with their color last fall are not goldenrod at all. They are, of course, silver-rod. No metaphors are good enough; I give up.

After a time I began to notice details. I saw that the long green needles of the red pine were encased in clear glass that let the color of green show through, while the fronds of grass nearby were solidly covered by bits of white, like fragments of snowflakes. I found that the clinging red-brown leaves of the young oaks that stand no taller than I were wholly bare of frost on their burnished surfaces but were rimmed with silver slivers. The short stout twigs of the squat hawthorn trees that grow along the river bank were sheathed with so many layers of ice they seemed to be not twigs but crooked fingers of ice.

The air was windless and no birds sang, but as I walked down a broad path that ran through the beech and maple, I heard a soft, silvery sound coming from somewhere near me. I sat down on the trunk of a tree that had fallen across the way and listened, wanting to hear it again. And it came—again and again. Brief showers of barely audible notes that did not break the silence as much as made silence known. What could it be? Not the wind, certainly, for nothing about me was moving.

But when I happened to look up at the crowns of the trees around me, I realized what it was. The secret was out when some bits of ice struck my cheek and turned to instant water. The frost was falling of its own weight through the air. The music had begun, I surmised, when frost crystals on a high branch had loosened their hold and broken away, starting a tiny avalanche earthward. Soon I heard the quiet sounds almost continuously. In almost no time the frostfall had powdered the ground around my log.

Throughout the walk I had seen few signs of life. No squirrels darted up and down tree boles from their secret hideaways, and all the rabbits were secure in their burrows or sound asleep under brush piles. Once I stepped on the yielding roof of a mole's tunnel as it crossed the trail, and on another trail I found a few handfuls of feathers and some bones that were all that was left of a once high-flying hawk.

Then, just before I was leaving the woods, I came upon a small flock of winter birds—the talking chickadees—who were hopping about in the brush next to the creek and chattering cheerfully as they searched this hostile world for something to eat.

It was time for me to go back to homely reality. I left by a sandy slope that is a tawny color—almost the color of gold—in the summertime, and I met two boys who were headed for what I was leaving.

"This is something that may never happen to you again," I said to them in passing.

The tall one answered. "Yes, I know," he said, without stopping.

And so it all began to happen to them too. ☐

Joe Van Dyke is a retired teacher and free-lance writer, from Alma, Mich. During the 1930s he wrote a series of 30 articles for MESSENGER *under the heading "The Roamer."*

Lives that lead others

by Kermon Thomasson

Desmond Bittinger turns 80 December 14. Brethren youth will ask, "Who's he?" because during the past 20 years Desmond and Irene Bittinger have kept a fairly low profile in Brethren life, serving for a number of years with Chapman College (Orange, Calif.) and its World Campus Afloat program. Brethren who attended McPherson College in the years 1950-1965 will remember the college president and his wife who strove to turn Brethren young people toward lives of Christian service. Brethren who read *The Gospel Messenger* in the second half of the 1940s will remember the editor who wrote courageous editorials calling for peace in a world filled with war hatred. Brethren who resonated to the call to world missions in the 1930s will remember the Bittingers as missionaries to Nigeria. And veteran Annual Conference hatibués will remember Desmond Bittinger as moderator at San Jose (1951) and Des Moines (1958).

This October the Bittingers made another move, settling into retirement quarters at Hillcrest Homes in La Verne, Calif. Characteristic of the hospitality and warmth they always have extended to visitors, they hosted me overnight in their San Diego apartment just a week before that move, even though they were in the final stages of packing and dismantling.

We talked a lot about Nigeria because I had been a missionary there myself, and shared their fascination with, and love for, the Bura tribe they and I lived among. And we talked a lot about MESSENGER, of course, another parallel career phase.

But what I really was after were those bits of wisdom we expect people such as the Bittingers to share after a lifetime of service to the church, expert advice to guide us on our own pilgrim way or path of service. I was not disappointed.

What experiences early on helped shape their unique approach to evangelizing those who have not heard the Christian gospel?

(Desmond described their first trek through the bush to their mission station as new missionaries to Nigeria in 1930, riding horseback, living off the land, spending each night in a different village.) "Each evening we sat with the people. They sang. We talked. We had a friendly relationship with one tribal group after another. In my first letters home I described the family life we had observed—how they cared for their needs within the family; no prisons, no 'poor farms.'

I was much impressed. I wrote the folks at home, 'I have the feeling as we go along that instead of us coming out here to teach, we came out here to learn. The Nigerians have a lot of things in the sociological field that are operating better than what we have. And their religion seems to be very much a part of themselves. Instead of starting out with a lot of lambasting of these people, I'd like to learn a lot from them that might be helpful to the rest of us.' That's the way it all started."

I wondered if the Bittingers eventually felt they did have something to offer the people they worked among.

(Desmond told of his bouts of illness that eventually forced him and Irene to leave Nigeria in 1938.) "I was ill a lot in Nigeria. The doctors thought a time or two I wouldn't make it. The Bura people would come and sit outside my window, when I was sick in bed. All day long in the hot sun they would sit. Whenever they'd see I was awake and aware of them, they would make motions to me: '*Hyel, Hyel.* We're praying for you. We're lifting you up to God.' This made a great impression on me. I wondered if other people, in other cultures, were like this.

"Then I thought of the traditional Brethren way of quietly working a matter out. You know, if someone offends you, you work it out. If you can't work it out together, you go to others, to the church, and so on, until things are reconciled. It seemed to work pretty well for the Brethren. I had a great curiosity to know if the philosophy of this little group called Brethren would work in the bigger world. Would it work among Muslims, Hindus, Confuscianists?

"This was a driving force that caused me to feel that whenever the opportunity came that I could go and live among those people for a while, I would do it. And that's one reason we got around as much as we did to try to do this kind of thing. And my conclusion is, it'll work *anywhere*, if you work at it."

Did he feel comfortable praying together with those of other faiths, I asked.

"We didn't talk about whether we were praying 'Christian,' or whether we were praying 'aboriginal.' They talked to their God as they understood him, and we said, 'Let's pray together. We'll pray to the God we know. You pray to the God you know. And after a whole we'll come to realize that it's much the same God. We just need to learn a little more about it from each side.' And I still feel this way."

Irene Bittinger, had she begun her career a few decades later, would no doubt have been more of a Brethren leader in her own right. As it is, she has been a full partner with Desmond in their work on the mission field, at McPherson College, and elsewhere. One incident she related illustrates the restrictions she so keenly felt as a woman, as well as the resolution of the problem in her mind.

(At the 1943 Annual Conference at McPherson, Kan., Desmond, then a McPherson College professor and member of the General Mission Board—forerunner of today's General Board—was tapped to succeed Edward Frantz as editor of The Gospel Messenger. *Irene recalled a visit there at Conference by some special guests.)* "The elders from the Eastern Pennsylvania churches came over to our house one evening during Conference and said, "We'd like to visit with you.' The Eastern Pennsylvania Sunday schools had sponsored Desmond on the mission field, and the Elizabethtown church had supported me. Of course I had grown up in Eastern Pennsylvania. And during our furloughs we had been in many of these churches.

"So there sat all those elders in a circle in our living room. They said, "We'd like to have a special prayer with you before you enter this work with the *Messenger.* We consider this a very important position.' So we had a prayer session, and I think practically every one of them offered a prayer.

"And then they wanted to sing something. For them, for something to be really meaningful, it meant singing a hymn or two in German. Now my dad had led singing schools all over, and I had gone with him often. Well, when those elders started singing the German hymns, they forgot the words and got stuck. They didn't have hymnbooks with them. They were surprised that I knew German and could carry the hymns on when they had forgotten.

"Somehow that sort of melting of cultures right at that point was a very meaningful experience for me. That created a bond for me that before had been only partially there. I'm Pennsylvania Dutch, and I belonged to that, but this experience at McPherson Conference tied us together an awful lot more."

Irene went on to reveal a keen disappointment she experienced at the same

Opposite: *The Bittingers were interviewed shortly before leaving San Diego.* **Below:** *Snapshots of a long career—Desmond baptizes a Nigerian leper; Irene poses with Kida Banu, who is in costume for a Christmas pageant; Desmond, with McPherson college students Wayne Blickenstaff and Beverly Turner; Desmond as editor of* The Gospel Messenger.

The Bittingers' years of service and their approach to life and witness has been an inspiration to many Brethren young people who are in positions of service and leadership today.

time, because she was discriminated against as a woman.

"When Desmond was chosen editor of *The Gospel Messenger*, he had to step down from the General Mission Board, of course. Well, at that same Annual Conference I was elected to take his place, in a time when women didn't get on the General Mission Board.

"So there was a good brother who came around to me and said, 'Look, your husband is going to be on the staff at Elgin, and it wouldn't do for you to be a member of the General Mission Board.' And so, it turned out that I couldn't serve. But then this feeling between me and the elders when they prayed for Desmond as the new editor gave me such a satisfaction that this other just kind of slid off. That was before the days of ERA!"

Irene also talked about difficult situations she lived in as a missionary because of the mission's rigid restrictions against polygamy and requirements for church membership.

(She told about old Kudiri, an aged Bura man, who desperately wanted to be baptized, but was denied baptism because he had several wives—a Bura custom.) "There was the dilemma: To become a Christian, Kudiri would have to divorce all his wives but one. But the mission didn't allow divorce either. And how must he decide which wives to divorce, and which one to keep? You needed to understand Bura culture. It wasn't one that would turn out old women to fend for themselves. There was no place in their society for single women except as slaves or prostitutes. It was on this point that we ran into trouble with those concerned about Bible inerrancy—'the Bible says thus and so.' And yet, Abraham had more than one wife . . . and so did some other 'good Brethren' in the Bible!

"Kudiri couldn't bring himself to cast his wives aside. But still he longed to be baptized. He'd come at night and weep on our doorstep. Finally, all but one of his wives had died, and we baptized him when he was up in his 80s."

Desmond added, "There was fumbling here. We should have been able to handle this better than to be caught up in restrictions that had been adopted as a mission policy."

We talked on about the many activities the Bittingers have shared since those early years in Nigeria, and I saw a picture emerge of two people whose whole lives have been not only ones of service, but ones of growing, of learning, of reassessing old learnings. I was intrigued at how solidly Brethren they seem today after decades of world travel and experiencing other cultures, other beliefs and faiths.

Are you, I finally asked, comfortable today being members of the Church of the Brethren?

(Desmond spoke for both himself and Irene.) "More so than ever. We love the church *more.* To me the central focus of the church is that point that Alexander Mack raised up so strongly: We kneel before the open Bible to read it, to study it, to learn from it. We are commissioned to be disciples. To be a disciple means to be a learner, to be a student.

"This means we should not have any creed except the New Testament. Nobody should tell anybody else just what he has to believe about a particular scripture. He has to accept it as best he can. And maybe he'll grow and change in the way he accepts it in a short time and maybe a long time. But it's his decision, how he will accept it. We can teach what we believe, but we can't try to force our concept of how any scripture is to be interpreted on anybody.

"This seems important to me. It's a basic principle of Brethrenism: The Bible is open, and I am to study it."

So Desmond Bittinger is 80 years old. Is he comfortable being that age? Yes, he agreed, except when people use his age to pigeonhole him.

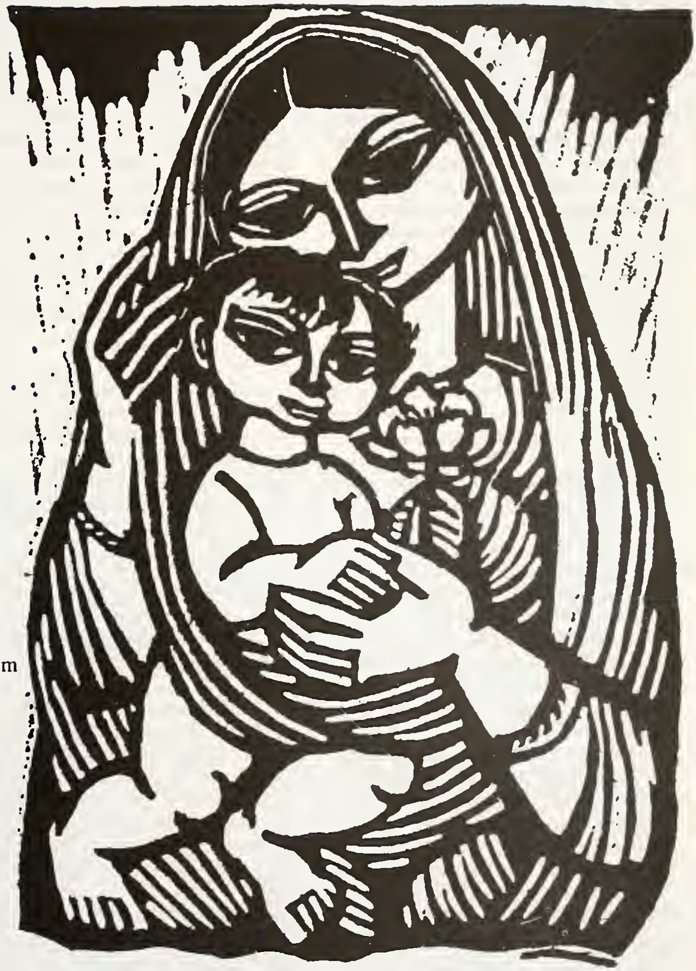
"It's too bad that younger people *expect* us to get more conservative as we get older. They almost *tell* us what we're supposed to believe at our age. They try to confine us: 'You believe such and such,' without asking what we believe. And sometimes the older person feels like he's disloyal to say, 'But you're making me believe what I don't feel I have to believe.' I want to be free when I'm 81 to believe differently from what I believe at 80, because I want to grow a little between now and then!

"Somebody asked me, 'Have you been "born again"?' I tell people like that, 'I'd like to be "born again" about every day.' When you get a new idea you're 'born again,' slightly different from what you were before. My faith in Jesus and God has been enhanced at every turn by looking at other religions."

When the Bittingers resumed their packing and I left for another editorial assignment, I went with many new ideas to think about. From my time spent with these two unflagging disciples of Jesus Christ I went away feeling, well, "born again." ☐

Border crossing

by Charles R. Simmons



Had he crossed the border
Or did he belong
When he was born in Bethlehem?

Some say that God crossed a border that night,
Under cover of darkness,
Entered without papers
From another kingdom.

Curious questions
And deep suspicion
Trouble the authorities,
Then and now:
What cloaked coming is this?
Immigrant encroachment or the first patrol
Before an imminent invasion?

No border is safe now.
At every crossing point
Between peoples—
At the guard stations
Between occupying powers and the oppressed—
Even between life and death,
There is always the threat of another crossing.

Uneasy Herod knows that barricades in Bethlehem
Have been breached.
The West Bank territories
Are now no longer to be held
By the power of death.

The old ways and the old walls,
Ancient boundaries and the latest weapons,
Designed for defensive purposes,
Are no longer safe
Since that coming—that crossing.
The Spirit can no longer be contained.

That birth and the narrow escape into Egypt,
That coming in frail wet flesh
Sucking in the first breath,
Then the first milk,
Crying the same cry of every one of us—
In that entrance
With enemy forces patrolling the highways,
Overseeing the head count—
In that life
Birth became more than birth.

That intrusion of light
Became the beginning of the end—
End of the dominion of darkness.
Doomed now is death's selfish hold
Upon the neck of humanity.

In silence or in sorrow
On edge or in whispered wonder
We wait in the certain knowledge
That God is among us.
Such love, such life, such hope
May cross a new boundary
This day,
This night. □

Charles R. ("Chuck") Simmons is a United Methodist minister, now serving as the Riverside District Superintendent in the California-Pacific Conference.

On the farm crisis as it relates t

Gerald Neher

Some advice for young farmers

We have not had a crisis on the farm the magnitude of this present one since the Great Depression. Most of the problems facing the farmer the past few years, particularly the financial difficulties they have experienced, have now intensified. It is a difficult and stressful time for many farmers, agricultural lenders, and the agricultural economy as a whole. This multi-faceted crisis has been brought about by many factors—government intervention over production, adverse weather, rapid expansion, and overexpansion. The farm crisis is mostly an American phenomenon and has been felt the most in the corn and wheat belts. The Church of the Brethren has its roots in the soil, and even today retains its rural orientation; so one can assume the crisis, although widespread, may be more real to some Brethren communities than to other communities.

There are numerous paradoxes accompanying this farm crisis:

—The efficiency of the American farmer and the ability to produce food far in excess of the demand is one of the miracles of our time. Most of this food has to be marketed around the world, but a hungry world cries for food while our bins are overflowing.

—During the course of a week I hear the agonized voices of farmers who are on the verge of bankruptcy; but during the course of the same week I hear the voices of an equal number of conservative farmers, and their main concern is how they can pass the vast wealth which they have accumulated on to their children without "Uncle Sam" getting most of it. Polarization of income is much greater on the farm than it is in American society as a whole.

—The baker pays more for the bread wrapper than the farmer gets paid for the wheat in the loaf of bread. For many years the American public has been eating well at the expense of the American farmer. The butcher, the baker, the miller, the packing plant owner, the restaurant owner, the wholesaler, and the retailer have profited more than the one who has fought the elements, taken the risk, and tilled the soil. Food has been, and is today, too cheap in America. Americans spend less of their net income for food than any people on the face of the globe, and American farmers get only 27 cents of every dollar Americans spend on food.

—I don't know of anyone who has a reasonable solution to the present crisis. Farmers are not united on how to solve the present problem. Farm groups are fighting each other. One farm group wants parity; another farm group says it is an outmoded concept of World War I. One group wants more government control; another group wants less government control. Everyone knows we should go back to a free market, but it is the pain of getting there that we cannot stand after having government subsidies all these years.

—While farmers have produced quality grain, they have not protested while shippers and exporters have added foreign material to the extent permitted by law, which gives the grain a poor quality, often to be rejected as unfit for human consumption when it reaches foreign ports. As a result we have lost some markets for our grain.

A biased and distorted view of the present crisis is often portrayed in newspapers and news magazines. There are many things that have not been covered in the press about the farm crisis. The minority of farmers belonging to farm activist groups has gotten the attention of the press, and the American press has published many sensational and exaggerated stories to get the attention of its readers. Publishing both sides of a story has never been one of the attributes of the American press. Only recently have we started to hear the quavering voice of the moderates that might give an accurate picture of what is going on "down on the farm."

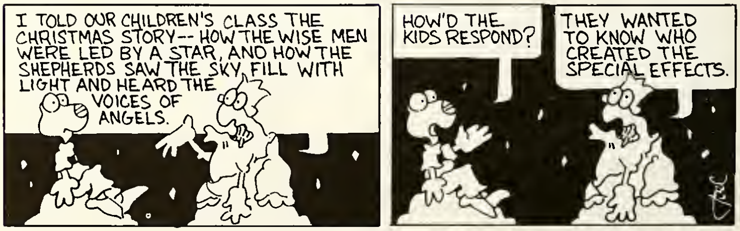
A friend who has a son recently started in farming lamented to me about the difficulty of getting in farming today. I told him I was glad my son Bryce started farming when he did, for I felt he would have much more realistic goals and make much better management decisions, starting farming in adverse times. In the 1970s, machinery and land inflation was rampant. You could buy a tractor for $7,000, use it for three years, and sell it for more than you paid for it. History tells us that times such as these will be few. We should never depend on a rapidly inflating economy as a basis for management decisions.

One of the themes we hear so much about today is "saving the family farm." The term "family farm" is a much used but seldom defined term. Almost every farmer likes to be considered a family farmer, and almost none are willing to admit that they have grown beyond the size of a family farm. Today there are many yelling at the tops of their voices that they would like to preserve the family farm; but they just keep getting bigger and big-

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

Pontius' Puddle


I TOLD OUR CHILDREN'S CLASS THE CHRISTMAS STORY-- HOW THE WISE MEN WERE LED BY A STAR, AND HOW THE SHEPHERDS SAW THE SKY FILL WITH LIGHT AND HEARD THE VOICES OF ANGELS.
HOW'D THE KIDS RESPOND?
THEY WANTED TO KNOW WHO CREATED THE SPECIAL EFFECTS.

young farmers

ger, and, by their very actions, they are denying many young families the opportunity to start in a farming career. Many are hiding behind the term "family farm," and are using it as an excuse to build multi-million dollar farming enterprises. An aspiring young farmer cannot compete with these giants for a piece of land, for they will pay a premium price, which is more than any cash-flow projection would indicate the land is worth.

I have used the term "family farm" for the past 15 years, but I am not sure I know what it means. I am pretty sure I know what a family farm is *not*. A family farm is not 1,500 to 2,000 acres in the corn belt. It may be a family *business*; and many of these family businesses, which have expanded rapidly, are having financial problems today.

I am sure that a family-size farm will vary, depending on the part of the country that you live in, and also the type of farming enterprise in which you are engaged. A vegetable grower, a corn and hog farmer, someone from the wheat belt, and a cattleman in range country will define the term differently.

Beginning young farmers need to decide what size a family farm is in their area of the country, and when they attain that size avoid the temptation to expand. Young farmers must not get caught up in the myth that you have to get bigger to exist in the farming world. Bigger is not necessarily better. It may do something for your ego, but it has been the demise of many in the present crisis. After you attain a family-size farm, make your operation more successful and profitable by being innovative and by becoming more efficient on the farm you have.

There will be many farm organizations and other groups seeking the support and allegiance of young farmers, each with its own programs and heading in different directions. There are some activist farm organizations today that have formed coalitions and have aligned themselves with some militant groups. Their values and objectives have resulted in split families, split churches, and split communities. These have no virtue, and I do not see how any Brethren or Christian farmer can lend support to such groups that bring violence and chaos.

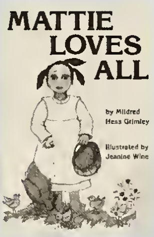
I would advise young farmers to stay on good terms with their bankers. I have a letter written by my grandfather to his brother on January 12, 1912. He wrote him, "I would rather lose money than my credit." This is still good advice.

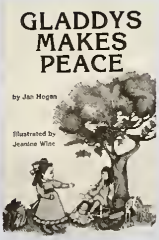
Credit appears to be a permanent part of our agricultural system today. The wise use of credit can be a blessing, but the unwise use of credit will bring ruin. Farmers should keep a good debt/asset ratio. It's all right to borrow limited money for operating purposes and land, but farmers should make other capital expenditures

Sample these

She Hath Done What She Could
Pamela Brubaker

The Family Farm
Shantilal P. Bhagat





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Windows in the Word

by Timothy K. Jones

Waiting

One morning I walked along Palisades Park, the strip of grass and palms that rises above the Pacific shoreline in my hometown of Santa Monica, Calif. The park was home for several "bag ladies"—people who live out of shopping carts or grocery bags. With nowhere to stay, they sleep outdoors.

But one was different. She lived in a battered, green Pinto. Every spot inside, save the driver's seat, was piled with her belongings, in turn covered with layers of plastic garbage bags. She sat behind the wheel, waiting, I suppose, for the day to begin.

I caught sight of her again, later that day. This time she stood motionless, leaning against the Pinto's fender. She was gazing across the horizon of water. She seemed to be waiting. Just waiting. For what I couldn't guess. Perhaps she waited for someone who would listen. Or for another chance to start a life.

A nurse/midwife active in our congregation once tended a Central American refugee giving birth at a Houston hospital. The patient's husband had just been deported, the woman spoke scant English, and she knew absolutely no one. When labor began and it was time to go to the hospital, she had no friend to care for her two-year-old. So the woman simply locked her toddler in her apartment, caught a bus, and checked in to deliver her baby. Until my friend the nurse discovered her plight, she was desperate, lonely, waiting.

Stories like these prod me to face the other side of waiting. Whatever the season's festivities, there is sometimes anguish in waiting. The hope of Christ for most of the world's people is not a middle-class nicety. Advent is a cry, a yearning. "O come, o come, Emmanuel, and ransom captive Israel" captures the longing pain of bruised people. Advent is more than candlelit creche scenes and carols. It is crying with Habakkuk, "O Lord, how long shall I cry for help, and thou wilt not hear?"

Lately I have realized that at Advent we wait not only for Christ to come to us; we also stand alongside the waiting peoples of our world and our neighborhoods. Even a faith as radiant as Paul's knew that still "the creation waits with eager longing," that it "has been groaning in travail together until now." We share in a kingdom realized only in part.

Advent waiting in our hurting world therefore seeks God, but also remembers hurting people. It waits in hope, but longs for justice.

Christ can come in grace and power, but that good news of Christmas never centers on just us. God's promises this season belong also to the bag ladies and refugees, to the sorrowing and homeless. And so we include them in our waiting and praying and working. We wait with them for a better day. Even when it is not an easy wait. ☐

Timonthy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

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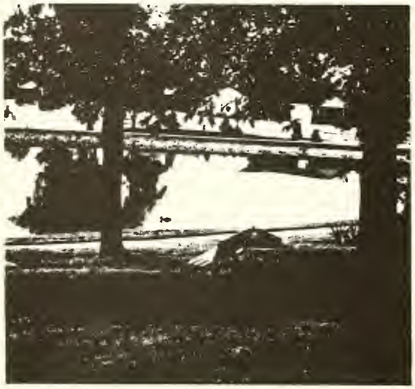
from their profits as much as possible. Another paradox of our present agricultural crisis is that many farm organizations have directed their hostility toward the agricultural lenders in their communities. Busloads of union members, who have added more than their share to $50,000-tractors and $100,000-combines, have been welcome guests to help protest farm foreclosure sales. I have not read of any farmers protesting at John Deere plants or W. R. Grace fertilizer plants, protesting the high prices of their products, the lack of productivity of their workers, or the exorbitant salaries of their executives. It is strange that we have such a difficult time locating the enemy.

A reasonably successful farmer will be handling a great deal of money. This brings with it great stewardship responsibilities. Farmers shouldn't make decisions involving large amounts of money by themselves. Sound businesses today would not *consider* making a decision regarding the expenditure of $100,000 without a meeting of their board, on which would sit members with many years of experience and sound financial judgment. But I see many farmers borrowing much more than this without consulting anyone.

We Brethren have a great rural heritage, and many of our churches are in rural areas. Every rural Brethren church that has farmers in it should have a committee to give guidance and direction to young farmers. On this committee should be successful farmers and spouses; someone from the agricultural lending community, i.e., an agricultural banker; someone from Farmers Home Administration;



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the Production Credit Association; and someone from the Federal Land Bank or a Savings and Loan Association who has demonstrated sound financial ability. Not every rural congregation will have these. Every area would have someone willing to sit on such a committee to help give guidance and advice to get young farmers started on a sound financial basis.

You can listen to farm advocates; you can read in farm magazines and papers every day how much it costs to grow a bushel of wheat, a bushel of corn, or a bushel of soybeans. Few, if any of these, are realistic. Some farmers can raise corn for two dollars a bushel and survive. Other farmers would need five dollars a bushel to cover their costs. The difference is often not in the ability, efficiency, or farming techniques of the farmer, but in how much money the farmer has borrowed. If all a farmer has to do is pay for his seed, fertilizer, fuel, repairs, and perhaps some depreciation on his machinery, he can raise corn at a very low cost. He will get very little, if any, return on his investment, which surely is not fair;

(continued on page 29)

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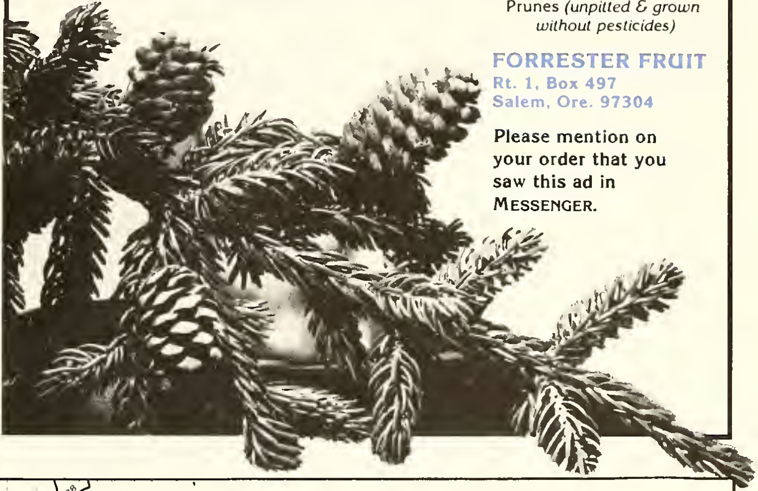

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Berger, Hilbert, from other denomination, to Fort Wayne, Beacon Heights, N. Ind., interim

Lehman, Dallas D., to York, Madison Avenue, S. Pa.

McCray, Lila, to South Bend, Prince of Peace, N. Ind., interim

Ogden, Galen B., to Modesto, Pac. S.W., interim

Rieman, Louise A., from South Bend, Prince of Peace, N. Ind., to Ivester, N. Plains, team

Rieman, Philip W., from South Bend, Prince of Peace, N. Ind., to Ivester, N. Plains, team

Shaver, B. Eugene, from Ashland, Dickey, N. Ohio, to Emmanuel/Sangerville, Shen., yoked

Snell, Galen R., to Glendale, Pac. S.W., part-time

Valeta, David M., from Bethany, to Trinity, N. Ohio, team

Valeta, Gail E., from Bethany, to Trinity, N. Ohio, team

Wenger, Richard C., from Lower Deer Creek, S./Central Ind., to Mount Morris, Ill./Wis., interim

Zirk, William L., from secular, to Cedar Run, Shen., part-time

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Barnhart, Howard H., 85, New Carlisle, Ohio, Sept. 8, 1985

Baugher, Edward, 71, Westminster, Md., Oct. 22, 1984

Baum, Mae, 88, Manheim, Pa., Feb. 27, 1985

Bream, Helen, 69, Huntsdale, Pa., Aug. 7, 1985

Brehm, Marie, 59, Huntsdale, Pa., June 22, 1985

Bunyan, Vera M., 93, South Bend, Ind., July 12, 1985

Craine, John C., 86, Continental, Ohio, Aug. 26, 1985

Crane, Grace, 82, Ottumwa, Iowa, Sept. 1, 1985

Craun, Judith L., 45, Mount Crawford, Va., July 19, 1985

Diehm, Maude H., 92, Poland, Ohio, Aug. 26, 1985

Duckworth, Harold, 68, Hanover, Pa., Aug. 5, 1985

Dulany, Glenn, 83, Elizathtown, Pa., Mar. 15, 1985

Finley, Doyle, Ashland, Ohio, June 5, 1985

Foster, Haran Z., 75, Bridgewater, Va., May 26, 1985

Foucht, Irene, 69, Thornville, Ohio, May 19, 1985

Funderburgh, Ruth, 65, Modesto, Calif., Aug. 28, 1985

Gantz, Mae, 81, Lancaster, Pa., Feb. 25, 1985

Garman, Emma, 92, Lancaster, Pa., Apr. 26, 1985

Gordon, Raymond P., 66, Williamsburg, Pa., July 22, 1985

Grubb, Paul Jr., 54, Elizabethtown, Pa., Apr. 15, 1985

Hoffman, Flora, 75, Lititz, Pa., Apr. 10, 1985

Hollinger, Norman B., 92, Pasadena, Calif., Feb. 17, 1985

Kauffman, Harold L., 61, Enhaut, Pa., Sept. 15, 1985

Keim, Floyd, 73, Goshen, Ind., Sept. 1, 1985

Martin, Ralph, 90, Lebanon, Pa., Jan. 17, 1985

Meyers, Anna, 89, Greencastle, Pa., July 13, 1985

Miller, Myrtie S., 84, Midland, Va., Aug. 29, 1985

Mishler, Ann E., 56, Beaverton, Mich., Aug. 21, 1985

Musselman, Paul, 88, Greencastle, Pa., Aug. 16, 1985

Myer, Kyle E., 18, Leola, Pa., Jan. 25, 1985

Nair, Sterling E. Sr., 79, Washington, D. C., Aug. 13, 1985

Oren, Ira A., 80, Greenville, Ohio, July 13, 1985

Poling, Ida T., 75, New Castle, Del., Aug. 22, 1985

Prather, Hope, 92, Ashland, Ohio, July 29, 1985

Pritchett, John A., 93, Nashville, Tenn., Aug. 7, 1985

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Rotruck, Viola B., 82, Keyser, W. Va., Sept. 2, 1985

Royer, H. Edgar, 88, Westminster, Md., Feb. 10, 1985

Schultz, Virginia F., 70, Harrisonburg, Va., Aug. 24, 1985

Sheaffer, Willis, 93, Huntsdale, Pa., Dec. 4, 1984

Simmons, William H., 82, Bridgewater, Va., May 24, 1985

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Stump, John, 94, Largo, Fla., Aug. 9, 1985

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Warstler, Kathryn, 79, Flint, Mich., July 14, 1985

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Witter, John L., 95, Flora, Ind., Aug. 20, 1985

Yost, Norman, 70, New Oxford, Pa., May 9, 1985

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but he will be able to survive in times like these.

I read and hear a great deal these days about the family farmer being a vanishing breed. I do not hold the view that the destruction of the family farm is imminent. The 1982 census data for Illinois show 98,483 farms in the state, but only *half of one percent* exceed 2,000 acres in size. Huge farms are not taking over the farm economy, as some would have us believe. Many corporate farms have failed. Eastern Europe and China have shown us that farming succeeds best under private entrepreneurship.

Young men, such as my young farmer son, give me the assurance that the family farm will be here for a great many generations to come. Many of my generation grew up on the family farm and moved to the city. They get sentimental and have a touch of nostalgia when they think about grandma milking the cow, churning butter, gathering eggs, canning corn, making a dress out of feed sacks, or putting the fat rooster's head on the chopping block for Sunday dinner. In our soberer moments, we know the majority of today's farm wives buy eggs, milk, and butter at the supermarket just like their city sisters. The lard press has been painted and put with other antiques, and flowers have been planted in the iron kettle hanging in the yard. The Saturday night visit to town with the excess cream and eggs is gone, and there is no blacksmith shop down on the corner. The country doctor has disappeared. The corner grocery store has been replaced with a

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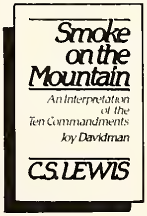

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Farming today is not the same as it was for our fathers and grandfathers. Farming tomorrow will not be the same as it is today. Farming, as we know it now, *will not exist*, but farming as a way of life will exist. Those who conserve their soil with acceptable conservation practices, those who change with the times, use good financial judgment, and remain efficient will survive.

There are some aspects of farming that readily adapt themselves to big business. Other aspects of farming do not. Employees of corporate farms will not stay up all night to be with a cow while she is calving or a ewe while she is lambing. Nor will they get up two or three times in the night to see if the sows have started to farrow. The family farm of tomorrow will not be the same as it is today, but it will be among us, "alive and well."

Just now, in farming, times are tough. But, young farmers, don't lament the fact that you don't get $12 a bushel for your beans, $5 for your corn, or $7 for your wheat. A banker friend told me the worst thing that ever happened to farming was 10-dollar soybeans. Be realistic. In our consumer-oriented, urban society, even though food is ridiculously cheap, we will not see miraculous changes beneficial to the American farmer. The farming economy will *gradually* get better, and we all hope that starts soon.

For the time being, young farmers will have to get satisfaction from farming itself, for monetary returns will not be great. They may have to forfeit some vacations they would like to take. But they should do all they can to help those who are under financial stress. Rather than lament a great many things that have happened in the farm economy, which no amount of hashing and rehashing can change, they should turn their attention to positive ways of thinking.

Be frugal, young farmers, work hard, be good stewards of the land, and remember that the highest goal in life is not how much money you can make, but how much service you can be to your neighbors around the globe. ☐

Gerald Neher, of Anna, Ill., is a former agricultural missionary to Nigeria, working now for the Farmers Home Administration.

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A view from backwoods America

One pleasant aspect of teaching that was not apparent to me when I was trying to think how to get out of that profession is the visits you will receive later from your former students. Problem is, I did most of my teaching in Africa, so there is no well-beaten path to my door to attest to homage paid by my protegés.

Thus it was quite unusual recently to have the privilege of hosting for lunch one of my former students, Hussaini Tarfa, from Garkida, Nigeria.

Hussaini told me about an American high school class he had visited the week before. Asked to address the class, he began talking about his desire to see the Illinois cornfields, the Kansas wheatfields, the Oregon timberlands. The American students expressed surprise at Hussaini's knowledge of this country, and asked how he came by it, seeing that they themselves were hard-pressed even to say just where Nigeria was located.

Hussaini, in turn, expressed surprise. "I told them that we Nigerians study all parts of the world. We want to know all about it. I didn't know it was unusual to be familiar with America before I had visited it."

Hussaini has hit on one of our weaknesses as Americans. We are terribly ignorant about the rest of the world, in spite of having access to marvelous means of communication—not the least of which is television coverage of events beamed *live* by satellites from the remotest spots on the globe. We are terribly ignorant, in spite of the access we have to information, in spite of the hordes of us who travel abroad (too often on package tours, well insulated from the reality of life in the host countries).

Witness the recent hijacking of the Italian cruise ship *Achille Lauro,* and the international brouhaha it stirred up. The shamelessly chauvinistic, jingoistic reaction of the US government and the bulk of the American people reflects the sort of ignorance I'm talking about.

The hijacking was a heinous crime, particularly the murdering of an innocent, disabled passenger. And terrorism is violence of the meanest sort. But all the US hysteria in the news media bore evidence of a backwoods mentality—"us good folks agin them there furriners." We're Snuffy Smiths mistrusting and despising the flat-landers.

I know. I know. It felt *good,* didn't it, to fix those PLO yahoos' little red wagon. Our own violence in retaliation for theirs was labeled good and noble, and we were so pained when Egypt, Italy, and Tunisia didn't recreate a closing scene from a Lone Ranger movie—teary-eyed settlers idolizing their masked-man hero taking the law into his own hands. How come they don't like us, we wondered naively.

I'd be surprised if the average American could tell you what the PLO is and what its grievance is all about, or explain Egypt's delicate position in the Arab world that keeps President Mubarak on a tightrope, or identify the role Israel plays in the whole Middle East mess. Something seems to blind Americans from seeing people of other countries as anything but quirks, exceptions to the norm—the American model. We see our global neighbors only as ornery foreigners, who insist on disregarding the USA as the center of the universe.

If we can't put the *Achille Lauro* incident into perspective, what hope is there for us to begin to comprehend South Africa, where over 800 people have been killed in the past 15 months protesting their government's hateful policy of apartheid? We never understood Vietnam. We're botching up things in the Philippines, just as we botched up things in Iran. We're making a mess in Central America. It's obvious our government's foreign policy is based on maintaining stable governments, no matter what oppressive regime we need to befriend, or struggling new government we have to topple. But what's the excuse for the rest of us? What should the Christian do? What kind of attitude should a Brethren have?

And so I come around to a couple of articles in this month's MESSENGER. Desmond and Irene Bittinger point the way for us in their lifetime of seeking to know and learn from their global neighbors. Not many of us can ever travel as much as those two, but we can learn something from them about openmindedness and global understanding. And then there's our departed saint, M. R. Zigler. What a witness he made. What a model he presented. How he goaded us along to get our act together. How impatient this old codger born back in the 19th century got with us and our shortsightedness as we approach the 21st.

Would that we could emulate the Bittingers. Would that we could heed the message M. R. Zigler preached.—K.T.

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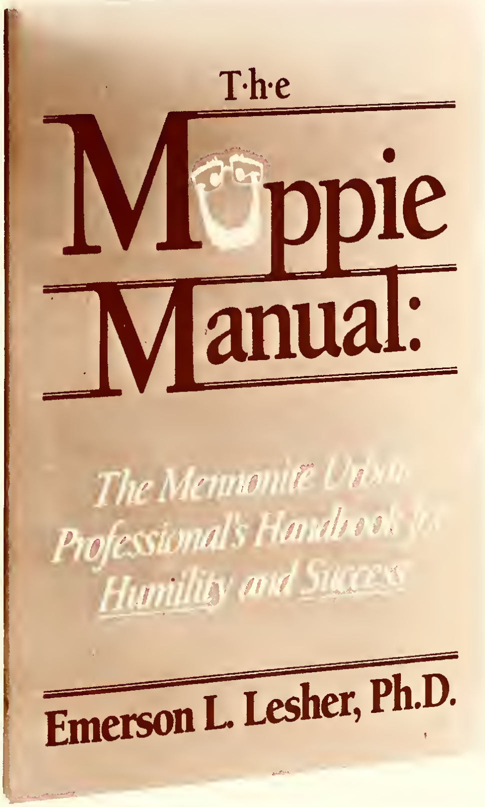
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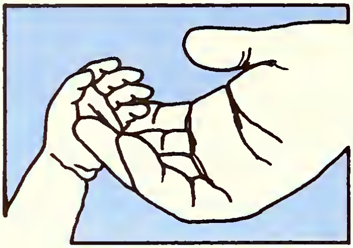
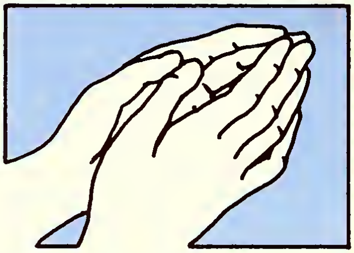
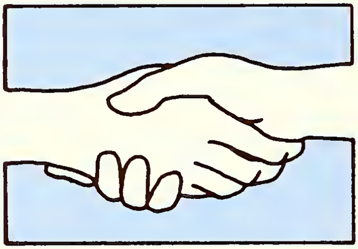


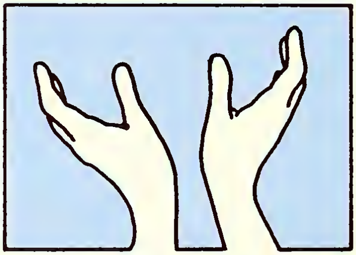
promise



prayer



peace



praise

Promise. Prayer. Peace. Praise. Four words for Advent. Themes that help us refocus the biblical vision of shalom. Themes that point to God's gift of grace in Jesus Christ. Themes that inform and enrich our being and doing.

For your own personal or family use this Advent season, ask your pastor or write us at the General Board for a free copy of "Four Words for Advent," a guide for Bible reading, prayer, and action for peacemaking at Christmas.

Let these four themes become your own. Use them for centering in in your devotions and in your discipleship. Live with them in your home and in your heart.

And, if you are moved, let them inspire your own special gift for the Christmas/Achievement Offering in support of the peace ministries of the Church of the Brethren General Board.

Promise, prayer, peace and praise: Make them your watchwords for Advent.

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